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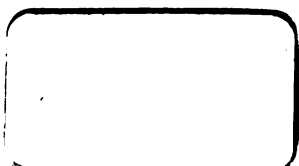
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PRACTICAL GRAMMAR  
OF THE  
SANSKRIT LANGUAGE,

ARRANGED WITH REFERENCE TO  
THE CLASSICAL LANGUAGES OF EUROPE,  
FOR THE USE OF  
ENGLISH STUDENTS.

BY

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## P R E F A C E.

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IN 1846 I published a Grammar of the Sanskrit language, which I entitled 'An elementary Grammar, arranged according to a new Theory.' This work is now out of print, and a new edition is required. The increasing experience which, during the subsequent ten years, I have derived from my duties as Sanskrit Professor at the East-India College, where every student without exception is compelled by statute to acquire this language, has led me to modify some of the views I expressed in my first Grammar respecting the Indian grammatical system. I have consequently felt myself called upon to re-write the book; and although I have seen no reason to depart materially from the arrangement originally adopted, yet I am confident that the present enlarged and more complete work will be found even better adapted than its predecessor to the practical wants of the European student.

At the best, a grammar is regarded by an European as a necessary evil, only to be tolerated because unavoidable. Especially must it be so in the case of a language confessedly more copious, more elaborate and artificial, than any other language of the world, living or dead. The structure of such a language must of necessity be highly complex. To the native of Hindústán this complexity is a positive recommendation. He views in it an evidence and a pledge of the sacred and unapproachable character of the tongue which he venerates as divine. To him the study of its intricate grammar is an end, complete and satisfying in

itself. He wanders with delight in its perplexing mazes; and values that grammar most which enters most minutely into an abstract analysis of the construction of the language, apart from its practical bearing on the literature or even on the formation of his own vernacular dialect. But the matter-of-fact temperament of an European, or at least of an Englishman, his peculiar mental organization, his hereditary and educational bias, are opposed to all such purely philosophical ideas of grammatical investigation. A Sanskrit grammar intended for his use must be plain, straightforward, practical; not founded on the mere abstract theory of native grammarians, not moulded in servile conformity to Indian authority, but constructed independently from an examination of the literature, and with direct reference to the influence exercised by Sanskrit on the spoken dialects of India and the cognate languages of Europe. To the English student, as a general rule, all grammatical study is a disagreeable necessity—a mere means to an end—a troublesome road that must be passed in order that the goal of a sound knowledge of a language may be attained. To meet his requirements the ground must be cleared of needless obstacles, its rough places made smooth, its crooked places straight, and the passage over it facilitated by simplicity and perspicuity of arrangement, by consistency and unity of design, by abundance of example and illustration, by synoptical tables, by copious indices, by the various artifices of typography.

Before directing attention to the main features of the plan adopted in the present volume, and indicating the principal points in which it either differs from or conforms to the Indian system of grammatical tuition, I will endeavour to explain briefly what that system is; on what principles it is based; and in what relation it stands to the literature.

It might have been expected that in Sanskrit, as in

other languages, grammatical works should have been composed in direct subservience to the literature. But without going the length of affirming that the rules were anterior to the practice, or that grammarians in their elaborate precepts aimed at inventing forms of speech which were not established by approved usage, certain it is that in India we have presented to us the curious phenomenon of a vast assemblage of purely grammatical treatises, the professed object of which is not so much to elucidate the existing literature, as to be studied for their own sake, or as ancillary to the study of the more abstruse work of the first great grammarian, Pāṇini. We have, moreover, two distinct phases of literature; the one, simple and natural—that is to say, composed independently of grammatical rules, though of course amenable to them; the other, elaborate, artificial, and professedly written to exemplify the theory of grammar. The literary compositions which preceded the appearance of Pāṇini's aphorisms, probably about the 2d century B. C., belong of course to the first of these phases. Such are the Vedas, the code of Manu, and the two epic poems of the Rāmāyaṇa and Mahā-bhārata\*. The Vedas, indeed, which are referred back to a period as early as the 12th or 13th century B. C., abound in obsolete and peculiar formations, mixed up with the more recent forms of grammar with so much irregularity as to lead to the inference, that the language at that time was too unsettled and variable to be brought under subjection to a system of strict grammatical rules; while the simplicity of the style in the code of Manu and the two epic poems is a plain indication that a grammar founded on and intended to be a guide to the literature as it then existed, would have

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\* That Pāṇini was subsequent to the Mahā-bhārata may be conjectured from the circumstance that in the chapter on patronymics the examples given in the Vārtikas or supplementary rules (probably nearly as ancient as the Sūtras) seem to be taken from the names of the chiefs and warriors of that poem.

differed from the Pāṇinīya Sūtras as a straight road from a labyrinth.

What then was the nature of Pāṇini's extraordinary work, which caused so complete a revolution in the character of Sanskrit literary composition? It consisted of about four thousand Sūtras or aphorisms, composed with the symbolic brevity of the most concise *memoria technica*. These were to the science of Sanskrit grammar what the seed is to the tree, the bud to the full-blown flower. They were the germ of that series of grammatical treatises which, taking root in them, speedily germinated and ramified in all directions. Each aphorism, in itself more dark and mystic than the darkest and most mystical of oracles, was pregnant with an endless progeny of interpretations and commentaries, sometimes as obscure as the original. About one hundred and fifty grammarians and annotators followed in the footsteps of the great Father of Sanskrit grammar, and, professing to explain and illustrate his dicta, made the display of their own philological learning the paramount aim and purpose of their disquisitions.

It cannot be wondered, when all the subtlety of the Indian intellect expended itself in this direction, that the science of Sanskrit grammar should have been refined and elaborated by the Hindús to a degree wholly unknown in the other languages of the world. The highly artificial writings of later times resulted from such an elaboration, and were closely interwoven with it; and although much of the literature was still simple and natural, the greater part was affected by that passion for the display of philological erudition which was derived from the works of Pāṇini and his disciples. Poetry itself became partially inoculated with the mania. Great poets, like Kālidása, who in the generality of their writings were remarkable for majestic simplicity and vigour, condescended in some of their works to humour the taste of the day by adopting



a pedantic and obscure style; while others, like Bhaṭṭi, wrote long poems, either with the avowed object of exemplifying grammar, or with the ill-concealed motive of exhibiting their own familiarity with the niceties and subtleties of speech.

Indeed it is to be regretted that the Paṇḍits of India should have overlaid their system, possessing as it does undeniable excellencies, with a network of mysticism. Had they designed to keep the key of the knowledge of their language, and to shut the door against the vulgar, they could hardly have invented a method more perplexing and discouraging to beginners. Having required, as a preliminary step, that the student shall pass a noviciate of ten years in the grammar alone, they have constructed a complicated machinery of signs, symbols, and indicatory letters, which may be well calculated to aid the memory of the initiated natives, but only serves to bewilder the English tyro. He has enough to do, in conquering the difficulties of a strange character, without puzzling himself at the very threshold in a labyrinth of symbols and abbreviations, and perplexing himself in his endeavour to understand a complicated cipher, with an equally complicated key to its interpretation. Even Colebrooke, the profoundest Sanskrit scholar of his day, imbued as he was with a predilection for every thing Indian, remarks on the eight lectures or chapters, which, with four sections under each, comprise all the celebrated Pāṇinīya Sūtras, and constitute the basis of the Hindú grammatical system;—‘The outline of Pāṇini’s arrangement is simple, but numerous exceptions and frequent digressions have involved it in much seeming confusion. The first two lectures (the first section especially, which is in a manner the key of the whole grammar) contain definitions; in the three next are collected the affixes by which verbs and nouns are inflected. Those which appertain to verbs occupy the third lecture; the fourth

and fifth contain such as are affixed to nouns. The remaining three lectures treat of the changes which roots and affixes undergo in special cases, or by general rules of orthography, and which are all effected by the addition or by the substitution of one or more elements. The apparent simplicity of the design vanishes in the perplexity of the structure. The endless pursuit of exceptions and limitations so disjoins the general precepts, that the reader cannot keep in view their intended connexion and mutual relation. He wanders in an intricate maze, and the clue of the labyrinth is continually slipping from his hand.' Again; 'The studied brevity of the Pāṇinīya Sūtras renders them in the highest degree obscure; even with the knowledge of the key to their interpretation, the student finds them ambiguous. In the application of them, when understood, he discovers many seeming contradictions; and, with every exertion of practised memory, he must experience the utmost difficulty in combining rules dispersed in apparent confusion through different portions of Pāṇini's eight lectures.'

That the reader may judge for himself of the almost incredible brevity and hopeless obscurity of these grammatical aphorisms, it may be worth while here to furnish him with one or two examples. The closing Sūtra at the end of the eighth lecture is as follows: 'अ अ a.' Will it be believed that this is interpreted to mean, 'Let short *a* be held to have its organ of utterance contracted, now that we have reached the end of the work, in which it was necessary to regard it as being otherwise?'

Another example, taken from the third section of the eighth lecture, may be useful as showing that grammatical theory is sometimes not strictly carried out in practice. The Sūtra (VIII. 3. 31) is as follows: 'सि तुक् *si tuk.*' This is interpreted to signify, that 'when *त्* *n* comes at the end of a word, and *स* *s* follows, the augment *त्* *t* may be inserted,

and न् झ may then be written in three ways, thus; न्झ, न्ह, न्झ.' But if we examine the best MSS. and printed works throughout the whole compass of the literature, we shall find that in practice न् झ are constantly left unchanged. The same may be said of न् ज, which by another Sūtra ought to pass into झ. See rr. 55, 56. a, pp. 30, 31, of this book.

My aim has been, in the present work, to avoid the mysticism of Indian grammarians, without ignoring the best parts of their system, and without rejecting such of their technical symbols as I have found by experience to be really useful in assisting the memory.

With reference to my first chapter, the student will doubtless be impatient of the space devoted to the explanation of the alphabet. Let him understand at the outset, that a minute and accurate adjustment of the mutual relationship of letters is the very hinge of the whole subject of Sanskrit grammar. It is the point which distinguishes the grammar of this language from that of every other. In fact, Sanskrit, in its whole structure, is an elaborate process of combining letters according to prescribed rules. Its entire grammatical system, the regular formation of its nouns and verbs from crude roots, its theory of declension and conjugation, and the arrangement of its sentences, all turn on the reciprocal relationship and interchangeableness of letters, and the laws which regulate their euphonic combination. These laws, moreover, are the key to the influence which this language has exercised on the study of comparative philology. Such being the case, it is scarcely possible for a Sanskrit grammar to be too full, luminous, and explicit in treating of the letters, their pronunciation, classification, and mutual affinities.

With regard to the second chapter, which contains the rules of Sandhi or euphonic combination, I have endeavoured as far as possible to simplify a part of the grammar

which is the great impediment to the progress of beginners. There can be little doubt that the necessity imposed on early students of conquering these rules at the commencement of the grammar, is the cause why so many who address themselves energetically to the study of the language are compelled after the first onset to retire from the field dispirited, if not totally discomfited. The rules for the combination and permutation of letters form, as it were, a mountain of difficulty to be passed at the very beginning of the journey; and the learner cannot be convinced that, when once surmounted, the ground beyond may be more smooth than in other languages, the ingress to which is comparatively easy. My aim has been to facilitate the comprehension of these rules, not by omission or abbreviation, but by a perspicuous method of arrangement, and by the exhibition of every Sanskrit word with its equivalent English letters. The student must understand that there are two distinct classes of rules of Sandhi, viz. those which affect the final or initial letters of complete words in a sentence, and those which relate to the euphonic junction of roots or crude bases with affixes and terminations. Many of the latter class come first into operation in the conjugation of the more difficult verbs. In order, therefore, that the student may not be embarrassed with these rules, until they are required, the consideration of them is reserved to the middle of the volume. (See p. 124.)

As to the chapter on Sanskrit roots and the formation of nominal bases, the place which it occupies before the chapter on declension, although unusual, scarcely calls for explanation; depending as it does on the theory that nouns as well as verbs are derived from roots, and that the formation of a nominal base must precede the declension of a noun, just as the formation of a verbal base must be anterior to the conjugation of a verb. Consistency and clearness of arrangement certainly require that an enume-

ration of the affixes by which the bases of nouns are formed should precede their inflection. The early student, however, may satisfy himself by a cursory observation of the eight classes under which these affixes are distributed. Some of the most uncommon, which are only applicable to single words, have been omitted. Moreover, in accordance with the practical character of the present Grammar, the servile and indicatory letters of Indian grammarians, under which the true affix is often concealed, if not altogether lost, have been discarded. For example, the adjective *dhana-vat*, 'rich,' is considered in the following pages to be formed by the affix *vat*, and not, as in native Grammars, by *matup*; and the substantive *bhoj-ana*, 'food,' is considered to be formed with the affix *ana*, and not, as in native Grammars, by *lyut*.

In my explanation of the inflection of the base of both nouns and verbs, I have, as before, treated both declension and conjugation as a process of *Sandhi*; that is to say, *junction* of the crude base, as previously formed from the root, with the terminations. But in the present Grammar I have thought it expedient to lay more stress on the general scheme of terminations propounded by native grammarians; and in the application of this scheme to the base, I have referred more systematically to the rules of euphonic combination, as essential to a sound acquaintance with the principles of nominal and verbal inflection. On the other hand, I have in the present work deviated from the Indian system by retaining ऋ s as a final in the declension of nouns and conjugation of verbs, for the practical reason of its being more tangible and easy to apprehend than the symbol *Visarga* or *h*, which is imperceptible in pronunciation. (See the observations under changes of final s, pp. 32, 33.) Even in native Grammars those terminations, the finals of which are afterwards changed to *Visarga*, are always regarded as originally ending in ऋ s;

and the subsequent resolution of *s* into *h*, when the termination is connected with the base, is a source of confusion and uncertainty. Thus *s* is said to be the termination of the nominative case; but the nominative of अग्नि *agni*, 'fire,' would according to the Indian system be written अग्निः *agnih*, which is scarcely distinguishable in pronunciation from the base *agni*. In the following pages, therefore, the nominative is given *agnis*; and the liability of *agnis* to become *agnih* and *agnir* is explained under the head of changes of final *s* (at p. 33). This plan (which is that of Professor Bopp) has also the advantage of exhibiting the resemblance between the system of inflection in Sanskrit and Latin and Greek.

The difficulty experienced in comprehending the subject of Sanskrit conjugation has led me to give abundant examples of verbs conjugated at full. I have of course deviated from the Indian plan of placing the third person first. I have, moreover, deemed it advisable to exhibit the English equivalents of Sanskrit words in the principal examples under each declension and conjugation, knowing by experience the thankfulness with which this aid is received by early students, not thoroughly familiar with the Devanāgarī character. The numerous examples of verbs, primitive and derivative, will be found to include all the most useful in the language. In previous Grammars it has been usual to follow the native method of giving only the 3d pers. sing. of each tense, with an occasional indication of any peculiarities in the other persons. The present Grammar, on the other hand, exhibits the more difficult tenses of *every verb in full*, referring at the same time for the explanation of every peculiar formation to the rule, in the preceding pages, on which it depends. This is especially true of the 2d and 3d preterites, as these constitute the chief difficulty of the Sanskrit verb; and I have constantly found that even advanced students, if required to write out these tenses, will be guilty of inaccuracies, notwith-

standing one or two of the persons may have been given for their guidance.

In the chapter on compound words I have again endeavoured, without ignoring the Indian arrangement, to disembarass it of many elements of perplexity, and to treat the whole subject in a manner more in unison with European ideas. The explanations I have given rest on actual examples selected by myself from the *Hitopadeśa* and other standard works in ordinary use. Indeed this chapter and that on syntax constitute perhaps the most original part of the present volume. In composing the syntax, the literature as it exists has been my only guide. All the examples are taken from classical authors, so as to serve the purpose of an easy delectus, in which the learner may exercise himself before passing to continuous translation. The deficiency of native Grammars on this important subject is only to be accounted for on the supposition that their aim was to furnish an elaborate analysis of the philosophical structure of the language, rather than a practical guide to the study of the literature.

The exercises in translation and parsing, in the last chapter of this volume, will, it is hoped, facilitate the early student's first effort at translation. Two fables from the *Hitopadeśa* are given, as before, with a translation and grammatical analysis; but I have thought fit to omit the story of *Vedagarbha* and the selections from *Manu*, which I appended to my first Grammar. The Sanskrit of the former is too modern and interspersed with Bengālī idioms, while that of the latter is too advanced. I have therefore substituted for the one some easy sentences selected from classical sources; and for the other, a few simple fables from the *Pañcha-tantra*, the book from which a great part of the *Hitopadeśa* itself is drawn. Every word in these selections is explained either by notes at the foot of the page or by references to the preceding pages of the Grammar.

The separation of words by the free use of the Viráma, and the employment of a dot underneath to mark the division, whenever the blending of vowels or the association of crude bases in a compound make junction unavoidable, may offend the eye of the Oriental scholar, if habituated to the Indian system of writing; but the beginner can scarcely be expected to know which is the final and which the initial letter of words thus joined together. Why, therefore, refuse him a clue to guide him in his search for the word in the dictionary? and why, by uniting those parts of a sentence which admit of separation, superadd an unnecessary source of perplexity to the necessary difficulty, unknown in other languages, resulting from the blending of vowels and the composition of words? It may be quite true that, according to native authorities, the Viráma ought only to be employed when no *Sandhi* takes place; and that, according to the strict interpretation of the word *Sandhi*, actual contact ought to ensue whenever a law of euphony comes into operation. But does euphonic connexion necessarily imply contact? and may not words be mutually affected by euphonic laws, without being actually joined together?

The system of uniting words which are really distinct may commend itself to the natives of Hindústán, as tending to reduce the labour of writing; but in Europe, where abundant punctuation is deemed essential to facilitate reading, the absence of spaces must always be regarded as productive of unnecessary hindrance. The student has already sufficient obstacles to surmount in the Deva-nágari character and the rules for the permutation of letters. The changes required by these rules will cause no embarrassment, provided separation be permitted, in accordance with the European method. Thus the Latin scholar, if acquainted with the laws of permutation, would not be embarrassed by the sentence *Uby ad Dianæ venerir itav at sinistram*



(euphonically changed from *ubi ad Dianæ veneris ito ad sinistram*); but he would, to say the least, be unnecessarily hindered if this permuted sentence were linked together into two words, thus — *Ubyaddianæ veneriritavatsinistram*. Nor is it easy to understand why the slight spaces between the words in the first case should be deemed incompatible with the operation of euphonic laws. If such separation, therefore, is only to be effected in Sanskrit by extending the legitimate functions of the Viráma, the facilities afforded by modern typography ought to leave us free to do so. The only cases in which it is undesirable to separate distinct words, acted on by *Sandhi*, are when two vowels blend into one, and when final *u* and *i* are changed into their corresponding semivowels *v* and *y*.

In regard to the general scope of the book, it remains to state that my aim has been to minister to the wants of the earliest as well as the more advanced student. I have therefore employed types of two different sizes. The larger attracts the eye to those parts of the subject to which the attention of the beginner may advantageously be confined. The smaller generally contains such matter as offers no claim to immediate consideration.

Under the conviction that the study of Sanskrit ought to possess charms for the classical scholar, independently of its wonderful literature, I have taken pains to introduce in small type the most striking comparisons between this language and Latin and Greek. I am bound to acknowledge that I have drawn nearly all the materials for this important addition to the book from the English translation of Bopp's Comparative Grammar, by my friend and colleague Professor Eastwick.

One point more remains to be noticed. The want of an Index was felt to be a serious defect in my first Grammar. This omission is now supplied. Two full Indices have been appended to the present work, the one English, and the

other Sanskrit. The latter will enable the student to turn at once to any noun, verb, affix, idiom or peculiar formation explained in the foregoing pages.

In conclusion, I desire to take this opportunity of expressing to the Delegates of the Oxford University Press my grateful and respectful sense of the advantages the volume derives from their favour and patronage\*.

M. W.

EAST-INDIA COLLEGE, HAILEYBURY,  
January 1857.

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\* Not the least of these advantages has been the use of a press which, in its appointments and general efficiency, stands unrivalled. The judgment and accuracy with which the most intricate parts of my MS. have been printed, have excited a thankfulness in my mind, which those only can understand who know the toil of correcting the press, when much Oriental type is interspersed with the Roman, and when a multitude of minute diacritical points, dots, and accents have to be employed to represent the Deva-nāgarī letters. If many errors are discovered in the following pages, they must be laid at my own door ; and I have nothing to urge in palliation, excepting that I have spared no pains to avoid inaccuracies, and that the work of one man, however careful and laborious, cannot be expected to be free from the imperfection incidental to all human performances.

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## INTRODUCTORY REMARKS.

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**SANSKRIT** is the classical and learned language of the Hindús, in which all their literature is written, and which bears the same relation to their vernacular dialects that Greek and Latin bear to the spoken dialects of Europe. It is one of the family called by modern philologists Arian\* or Indo-European; that is to say, it is derived, in common with the languages of Europe, from that primeval but extinct type, once spoken by a tribe in Central Asia, partly pastoral, partly agricultural, who afterwards separated into distinct nationalities, migrating first southwards into Áryávarta or Upper India—the vast territory between the Himálaya and Vindhya mountains—and then northwards and westwards into Europe.

In all probability Sanskrit approaches more nearly to this primitive type than any of its sister-tongues; but, however this may be, comparative philology has proved beyond a doubt its community with Greek, Latin, Gothic, Lithuanian, Slavonic, Keltic †, and through some of these with Italian, French, Spanish, Portuguese, German, and our own mother-tongue.

The word Sanskrit (संस्कृत *sanskṛita*) is made up of the preposition *sam* (सं = *συν*, *con*), ‘together,’ and the passive participle *kṛita* (कृत = *factus*), ‘made,’ an euphonic *s* being inserted (see 53. *a.* and 6. *b.* of the following Grammar). The compound means ‘carefully constructed,’ ‘symmetrically formed’ (*confectus*, *constructus*). In this

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\* More properly written Áryan, from the Sanskrit आर्य *árya*, ‘noble,’ ‘venerable,’ ‘respectable,’ the name assumed by the race who immigrated into Northern India, thence called Áryávarta, ‘the abode of the Áryans.’

† Zand and old Persian might be added to the list, although the reality of Zand as any thing more than the vehicle of the sacred writings called *Zand-Avastá* (affirmed by the Parsi priests of Persia and India to be the composition of their prophet Zoroaster) has been disputed. Comparative philologists also add Armenian.

sense it is opposed to *Prākṛit* (प्राकृत *prākṛita*), 'common,' 'natural,' the name given to the vulgar dialects which gradually arose out of it, and from which most of the languages now spoken in Upper India are more or less directly derived. It is probable that Sanskrit, although a real language—once the living tongue of the *Āryan* or dominant races, and still the learned language of India, preserved in all its purity through the medium of an immense literature—was never spoken in its most perfect and systematized form by the mass of the people. For we may reasonably conjecture, that if the language of Addison differed from the vulgar and provincial English of his own day, and if the Latin of Cicero differed from the spoken dialect of the Roman plebeian, much more must the most polished and artificial of all languages have suffered corruption when it became the common speech of a vast community, whose separation from the educated classes was far more marked. To make this hypothesis clearer, it may be well to remind the reader, that, before the arrival of the Sanskrit-speaking immigrants, India was inhabited by a rude people, called 'barbarians' or 'outcastes' (*Mlechchhas*, *Nishādas*, *Dasyus*, &c.) by Sanskrit writers, but probably the descendants of various Scythian hordes who, at a remote period, entered India by way of Bilúchistán\* and the Indus. The more powerful and civilised of these aboriginal tribes appear to have retired before the *Āryans* into Southern India, and there to have retained their independence, and with their independence the individuality and essential structure of their vernacular dialects. But in Upper India the case was different. There, as the *Āryan* race increased in numbers and importance, their full and powerful language forced itself on the aborigines. The weak and scanty dialect of the latter could no more withstand a conflict with the vigorous Sanskrit, than a puny dwarf the aggression of a giant. Hence the aboriginal tongue gradually wasted away, until its identity became merged in the language of the *Āryans*; leaving, however, a faint and skeleton-like impress of itself on the purer Sanskrit of the educated classes, and disintegrating it into *Prākṛit*, to serve the purposes of ordinary speech †.

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\* The Brahuí, a dialect of Bilúchistán, still preserves its Scythian character.

† The cerebral letters in Sanskrit, and words containing cerebral letters, are probably the result of the contact of Sanskrit with the language of the Scythian

Prākṛit, then, was merely the natural process of change and corruption which the refined Sanskrit underwent in adapting itself to the exigencies of a spoken dialect \*. It was, in fact, the provincial Sanskrit of the mass of the community; whilst Sanskrit, properly so called, became, as it is to this day, the language of the Brāhman and the accomplishment of the learned †.

This provincial Sanskrit assumed of course different modifications, according to the circumstances of the district in which the corruption took place; and the various modifications of Prākṛit are the intermediate links which connect Sanskrit with the dialects at present spoken by the natives of Hindústán.

They have been analyzed and assorted by Vararuchi, the ancient grammarian, who was to Prākṛit what Pāpini was to Sanskrit grammar. The most noticeable varieties were the *Māgadhi*, spoken in Magadha or Bihār; the *Mahārāshṭrī*, spoken in a district stretching from Central to Western India; and the *Śauraseni*, spoken on the banks of the Jamná, in the neighbourhood of the ancient Mathurá ‡. These patois modifications of Sanskrit are employed as the language of the inferior characters in all the Hindú dramas which have come

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tribes: and a non-Sanskrit, or, as it may be called, a Scythian element, may be traced with the greatest clearness in the modern dialects of Hindústán. In all of these dialects there is a substratum of words, foreign to Sanskrit, which can only be referred to the aboriginal stock. See the last note at the bottom of p. xxii.

\* It would be interesting to trace the gradual transition of Sanskrit into Prākṛit. In a book called the *Lalitā-vistara*, the life and adventures of Buddha are narrated in pure Sanskrit. It is probably of no great antiquity, as the Buddhists themselves deny the existence of written authorities for 400 years after Buddha's death (about B. C. 543). But subjoined to the Sanskrit version are *gāthās* or songs, which repeat the story in a kind of mixed dialect, half Sanskrit, half Prākṛit. They were probably rude ballads, which, though not written, were current among the people soon after Buddha's death. They contain Vaidik as well as more modern formations, interspersed with Prākṛit corruptions (ex. gr. *जृगृहि* for *जृगु*, which is Vaidik; and *धरेनि* for *धारयनि*, which is Prākṛit), proving that the language was then in a transition state.

† The best proof of this is, that in the Hindú dramas all the higher characters speak Sanskrit, whilst the inferior speak various forms of Prākṛit. It is idle to suppose that Sanskrit would have been employed at all in dramatic composition, had it not been the spoken language of a section of the community.

‡ Arrian (ch. VIII) describes the *Suraseni* as inhabiting the city of Methoras.

down to us, some of which date as far back as the 2d century B. C., and the first of them is identical with *Páli*, the sacred language of the Ceylon Buddhists \*. Out of them arose *Hindí* (termed *Hindústání* or *Urdú*, when mixed with Persian and Arabic words), *Maráthí*, and *Gujaráthí*, the modern dialects spread widely over the country. To these may be added, *Bengáli*, the language of Bengal, which bears a closer resemblance to its parent, Sanskrit, than either of the three enumerated above; *Uriya*, the dialect of Orissa, in the province of Cuttack; *Sindhí*, that of Sindh; *Pañjábí*, of the Panjáb; *Káśmírían*, of Káśmír; and *Nipálese*, of Nipál †.

The four languages of Southern India, viz. 1. Tamil ‡, 2. Telugu (the Ándhra of Sanskrit writers) §, 3. Kanarese (also called Kannadi or Karpátaka), and 4. Malayálam (Malabar) ||, although drawing largely from Sanskrit for their literature, their scientific terms, their religion, their laws, and their social institutions, are proved to be distinct in their structure, and are referred, as might have been expected from the previous account of the aborigines, to the Scythian, or, as it is sometimes termed, the Tatar or Turanian type ¶.

\* *Páli*, which is identical with the *Mágadhí Prákrit*, is the language in which the sacred books of the Buddhists of Ceylon are written. Buddhist missionaries from Magadha carried their religion, and ultimately (after the decay of Buddhism in India) their language, into that island. *Páli* (meaning in Singhalese 'ancient') is the name which the priests of Ceylon gave to the language of the *old* country, whence they received their religion.

† For an account of some of these dialects, see Prof. H. H. Wilson's very instructive Preface to his 'Glossary of Indian Terms.'

‡ Often incorrectly written Tamul, and by earlier Europeans erroneously termed Malabar. The cerebral *l* at the end has rather the sound of *rl*.

§ Sometimes called Gentoo by the Europeans of the last generation.

|| A fifth language is enumerated, viz. *Tulu* or *Tuluva*, which holds a middle position between Kanarese and Malayálam, but more nearly resembles the former. It is spoken by only 150,000 people. Added to this, there are four rude and uncultivated dialects spoken in various parts of Southern India, viz. the *Tuda*, *Kôta*, *Gônd*, and *Ku* or *Khond*; all of which are affiliated with the Southern group.

¶ This is nevertheless consistent with the theory of a remote original affinity between these languages and Sanskrit and the other members of the Indo-European family. The various branches of the Scythian stock, which spread themselves in all directions westward, northward, and southward, must have radiated from a common centre with the *Áryans*, although the divergence of the latter took place at a much



Sanskrit is written in various Indian characters, but the character which is peculiarly its own is the Nāgarī or Deva-nāgarī, i. e. that of 'the divine, royal, or capital city.' The earliest form of this character cannot be traced back to a period anterior to the 3d century B. C.\*; and the more modern, which is the most perfect, comprehensive, and philosophical of all known alphabets, is not traceable for several centuries *after* Christ. The first is the corrupt character of the various inscriptions which have been discovered on pillars and rocks throughout India, written in Māgadhi Prākṛit, spoken at the time of Alexander's invasion over a great part of Hindūstān. These inscriptions are ascertained to be addresses from the Buddhist sovereigns of Magadha to the people, enjoining the practice of social virtues and reverence for the priests. They are mostly in the name of Piya-dasi† (for Sanskrit Priya-darsī), supposed to be an epithet of Āśoka, who is known to have reigned at some period between the 2d and the 3d century B. C. by his being the grandson of Chandra-gupta, probably identical with Sandrakottus, described by Strabo as the most powerful Rājā, immediately succeeding Alexander's death. He was one of the kings of Magadha (Bihār), whose court was at Pāli-bothra or Pātali-putra (Patna), and who claimed the title of Samrāṭs or universal monarchs; not without reason, as their addresses are found in these inscriptions at Delhi, and at Kuttack in the south, and again as far west as Gujarāt, and again as far north as the Pañjāb. The imperfect form of Nāgarī which the corrupt character exhibits is incompatible with Sanskrit orthography. It may therefore be conjectured that a more perfect alphabet existed, which bore

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later period. It is to be observed, that in the South-Indian dialects the Scythian element constitutes the bulk of the language. It may be compared to the warp, and the Sanskrit admixture to the woof. In the Northern dialects the grammatical structure and many of the idioms and expressions are still Scythian, but the whole material and substance of the language is Sanskrit. See, on this subject, the able Introduction of the Rev. R. Caldwell to his 'Comparative Grammar of the Dravidian or South-Indian Languages,' lately published.

\* Mr. James Prinsep, whose table of modifications of the Sanskrit alphabet follows these Remarks, placed the earliest form, apparently on insufficient grounds, as far back as the 5th century B. C.

† The regular Prākṛit form would be Pia-dassi. Probably the spoken Prākṛit of that period approached nearer to Sanskrit than the Prākṛit of the plays.

the same relation to the corrupt form that Sanskrit bore to Prākṛit. Nor does it militate against this theory that the perfect character is not found in any ancient inscription, as it is well known that the Brāhmanas, who alone spoke and understood the pure Sanskrit, and who alone would therefore need that character, never addressed the people, never proselytized, never sought political power, and never cared to emerge from the indolent apathy of a dignified retirement.

A table of the various modifications of the Deva-nāgarī alphabet, both ancient and modern, from the date of the earliest inscriptions to the present time, follows this page. The perfection of the modern character, and the admirable manner in which it adapts itself to the elaborate and symmetrical structure of the Sanskrit language, will be apparent from the first chapter.

**MODIFICATIONS**  
**OF THE**  
**SANSKRIT ALPHABET.**

# MODIFICATIONS OF THE SANSKRIT ALPHABET.

	FIFTH CENTURY B.C. Rise of Buddhism.	UNCERTAIN. Western Carvee.	THIRD CENTURY B.C. Ashoka Inscriptions.	SECOND CENTURY A.D. Gujarat dated plates.	FIFTH CENTURY A.D. Gupta Dynasty.	SEVENTH CENTURY A.D. Tibetan alphabet.	TENTH CENTURY A.D. Kutila Inscription.	NAR-BADDA.	KISTNA.	MODERN DEVA-NAGARI.	BENGALÍ.	GUJARATHÍ.	PANJABÍ.	KÁS-MIRIAN.
A	𑀅 𑀆 :	𑀅 𑀆 :	𑀅 𑀆 :	𑀅 𑀆 𑀇 𑀈 𑀉 𑀊 𑀋 𑀌 𑀍 𑀎 𑀏 𑀐 𑀑 𑀒 𑀓 𑀔 𑀕 𑀖 𑀗 𑀘 𑀙 𑀚 𑀛 𑀜 𑀝 𑀞 𑀟 𑀠 𑀡 𑀢 𑀣 𑀤 𑀥 𑀦 𑀧 𑀨 𑀩 𑀪 𑀫 𑀬 𑀭 𑀮 𑀯 𑀰 𑀱 𑀲 𑀳 𑀴 𑀵 𑀶 𑀷 𑀸 𑀹 𑀺 𑀻 𑀼 𑀽 𑀾 𑀿 𑁀 𑁁 𑁂 𑁃 𑁄 𑁅 𑁆 𑁇 𑁈 𑁉 𑁊 𑁋 𑁌 𑁍 𑁎 𑁏 𑁐 𑁑 𑁒 𑁓 𑁔 𑁕 𑁖 𑁗 𑁘 𑁙 𑁚 𑁛 𑁜 𑁝 𑁞 𑁟 𑁠 𑁡 𑁢 𑁣 𑁤 𑁥 𑁦 𑁧 𑁨 𑁩 𑁪 𑁫 𑁬 𑁭 𑁮 𑁯 𑁰 𑁱 𑁲 𑁳 𑁴 𑁵 𑁶 𑁷 𑁸 𑁹 𑁺 𑁻 𑁼 𑁽 𑁾 𑁿 𑂀 𑂁 𑂂 𑂃 𑂄 𑂅 𑂆 𑂇 𑂈 𑂉 𑂊 𑂋 𑂌 𑂍 𑂎 𑂏 𑂐 𑂑 𑂒 𑂓 𑂔 𑂕 𑂖 𑂗 𑂘 𑂙 𑂚 𑂛 𑂜 𑂝 𑂞 𑂟 𑂠 𑂡 𑂢 𑂣 𑂤 𑂥 𑂦 𑂧 𑂨 𑂩 𑂪 𑂫 𑂬 𑂭 𑂮 𑂯 𑂰 𑂱 𑂲 𑂳 𑂴 𑂵 𑂶 𑂷 𑂸 𑂹 𑂺 𑂻 𑂼 𑂽 𑂾 𑂿 𑃀 𑃁 𑃂 𑃃 𑃄 𑃅 𑃆 𑃇 𑃈 𑃉 𑃊 𑃋 𑃌 𑃍 𑃎 𑃏 𑃐 𑃑 𑃒 𑃓 𑃔 𑃕 𑃖 𑃗 𑃘 𑃙 𑃚 𑃛 𑃜 𑃝 𑃞 𑃟 𑃠 𑃡 𑃢 𑃣 𑃤 𑃥 𑃦 𑃧 𑃨 𑃩 𑃪 𑃫 𑃬 𑃭 𑃮 𑃯 𑃰 𑃱 𑃲 𑃳 𑃴 𑃵 𑃶 𑃷 𑃸 𑃹 𑃺 𑃻 𑃼 𑃽 𑃾 𑃿 𑄀 𑄁 𑄂 𑄃 𑄄 𑄅 𑄆 𑄇 𑄈 𑄉 𑄊 𑄋 𑄌 𑄍 𑄎 𑄏 𑄐 𑄑 𑄒 𑄓 𑄔 𑄕 𑄖 𑄗 𑄘 𑄙 𑄚 𑄛 𑄜 𑄝 𑄞 𑄟 𑄠 𑄡 𑄢 𑄣 𑄤 𑄥 𑄦 𑄧 𑄨 𑄩 𑄪 𑄫 𑄬 𑄭 𑄮 𑄯 𑄰 𑄱 𑄲 𑄳 𑄴 𑄵 𑄶 𑄷 𑄸 𑄹 𑄺 𑄻 𑄼 𑄽 𑄾 𑄿 𑅀 𑅁 𑅂 𑅃 𑅄 𑅅 𑅆 𑅇 𑅈 𑅉 𑅊 𑅋 𑅌 𑅍 𑅎 𑅏 𑅐 𑅑 𑅒 𑅓 𑅔 𑅕 𑅖 𑅗 𑅘 𑅙 𑅚 𑅛 𑅜 𑅝 𑅞 𑅟 𑅠 𑅡 𑅢 𑅣 𑅤 𑅥 𑅦 𑅧 𑅨 𑅩 𑅪 𑅫 𑅬 𑅭 𑅮 𑅯 𑅰 𑅱 𑅲 𑅳 𑅴 𑅵 𑅶 𑅷 𑅸 𑅹 𑅺 𑅻 𑅼 𑅽 𑅾 𑅿 𑆀 𑆁 𑆂 𑆃 𑆄 𑆅 𑆆 𑆇 𑆈 𑆉 𑆊 𑆋 𑆌 𑆍 𑆎 𑆏 𑆐 𑆑 𑆒 𑆓 𑆔 𑆕 𑆖 𑆗 𑆘 𑆙 𑆚 𑆛 𑆜 𑆝 𑆞 𑆟 𑆠 𑆡 𑆢 𑆣 𑆤 𑆥 𑆦 𑆧 𑆨 𑆩 𑆪 𑆫 𑆬 𑆭 𑆮 𑆯 𑆰 𑆱 𑆲 𑆳 𑆴 𑆵 𑆶 𑆷 𑆸 𑆹 𑆺 𑆻 𑆼 𑆽 𑆾 𑆿 𑇀 𑇁 𑇂 𑇃 𑇄 𑇅 𑇆 𑇇 𑇈 𑇉 𑇊 𑇋 𑇌 𑇍 𑇎 𑇏 𑇐 𑇑 𑇒 𑇓 𑇔 𑇕 𑇖 𑇗 𑇘 𑇙 𑇚 𑇛 𑇜 𑇝 𑇞 𑇟 𑇠 𑇡 𑇢 𑇣 𑇤 𑇥 𑇦 𑇧 𑇨 𑇩 𑇪 𑇫 𑇬 𑇭 𑇮 𑇯 𑇰 𑇱 𑇲 𑇳 𑇴 𑇵 𑇶 𑇷 𑇸 𑇹 𑇺 𑇻 𑇼 𑇽 𑇾 𑇿 𑈀 𑈁 𑈂 𑈃 𑈄 𑈅 𑈆 𑈇 𑈈 𑈉 𑈊 𑈋 𑈌 𑈍 𑈎 𑈏 𑈐 𑈑 𑈒 𑈓 𑈔 𑈕 𑈖 𑈗 𑈘 𑈙 𑈚 𑈛 𑈜 𑈝 𑈞 𑈟 𑈠 𑈡 𑈢 𑈣 𑈤 𑈥 𑈦 𑈧 𑈨 𑈩 𑈪 𑈫 𑈬 𑈭 𑈮 𑈯 𑈰 𑈱 𑈲 𑈳 𑈴 𑈵 𑈶 𑈷 𑈸 𑈹 𑈺 𑈻 𑈼 𑈽 𑈾 𑈿 𑉀 𑉁 𑉂 𑉃 𑉄 𑉅 𑉆 𑉇 𑉈 𑉉 𑉊 𑉋 𑉌 𑉍 𑉎 𑉏 𑉐 𑉑 𑉒 𑉓 𑉔 𑉕 𑉖 𑉗 𑉘 𑉙 𑉚 𑉛 𑉜 𑉝 𑉞 𑉟 𑉠 𑉡 𑉢 𑉣 𑉤 𑉥 𑉦 𑉧 𑉨 𑉩 𑉪 𑉫 𑉬 𑉭 𑉮 𑉯 𑉰 𑉱 𑉲 𑉳 𑉴 𑉵 𑉶 𑉷 𑉸 𑉹 𑉺 𑉻 𑉼 𑉽 𑉾 𑉿 𑊀 𑊁 𑊂 𑊃 𑊄 𑊅 𑊆 𑊇 𑊈 𑊉 𑊊 𑊋 𑊌 𑊍 𑊎 𑊏 𑊐 𑊑 𑊒 𑊓 𑊔 𑊕 𑊖 𑊗 𑊘 𑊙 𑊚 𑊛 𑊜 𑊝 𑊞 𑊟 𑊠 𑊡 𑊢 𑊣 𑊤 𑊥 𑊦 𑊧 𑊨 𑊩 𑊪 𑊫 𑊬 𑊭 𑊮 𑊯 𑊰 𑊱 𑊲 𑊳 𑊴 𑊵 𑊶 𑊷 𑊸 𑊹 𑊺 𑊻 𑊼 𑊽 𑊾 𑊿 𑋀 𑋁 𑋂 𑋃 𑋄 𑋅 𑋆 𑋇 𑋈 𑋉 𑋊 𑋋 𑋌 𑋍 𑋎 𑋏 𑋐 𑋑 𑋒 𑋓 𑋔 𑋕 𑋖 𑋗 𑋘 𑋙 𑋚 𑋛 𑋜 𑋝 𑋞 𑋟 𑋠 𑋡 𑋢 𑋣 𑋤 𑋥 𑋦 𑋧 𑋨 𑋩 𑋪 𑋫 𑋬 𑋭 𑋮 𑋯 𑋰 𑋱 𑋲 𑋳 𑋴 𑋵 𑋶 𑋷 𑋸 𑋹 𑋺 𑋻 𑋼 𑋽 𑋾 𑋿 𑌀 𑌁 𑌂 𑌃 𑌄 𑌅 𑌆 𑌇 𑌈 𑌉 𑌊 𑌋 𑌌 𑌍 𑌎 𑌏 𑌐 𑌑 𑌒 𑌓 𑌔 𑌕 𑌖 𑌗 𑌘 𑌙 𑌚 𑌛 𑌜 𑌝 𑌞 𑌟 𑌠 𑌡 𑌢 𑌣 𑌤 𑌥 𑌦 𑌧 𑌨 𑌩 𑌪 𑌫 𑌬 𑌭 𑌮 𑌯 𑌰 𑌱 𑌲 𑌳 𑌴 𑌵 𑌶 𑌷 𑌸 𑌹 𑌺 𑌻 𑌼 𑌽 𑌾 𑌿 𑍀 𑍁 𑍂 𑍃 𑍄 𑍅 𑍆 𑍇 𑍈 𑍉 𑍊 𑍋 𑍌 𑍍 𑍎 𑍏 𑍐 𑍑 𑍒 𑍓 𑍔 𑍕 𑍖 𑍗 𑍘 𑍙 𑍚 𑍛 𑍜 𑍝 𑍞 𑍟 𑍠 𑍡 𑍢 𑍣 𑍤 𑍥 𑍦 𑍧 𑍨 𑍩 𑍪 𑍫 𑍬 𑍭 𑍮 𑍯 𑍰 𑍱 𑍲 𑍳 𑍴 𑍵 𑍶 𑍷 𑍸 𑍹 𑍺 𑍻 𑍼 𑍽 𑍾 𑍿 𑎀 𑎁 𑎂 𑎃 𑎄 𑎅 𑎆 𑎇 𑎈 𑎉 𑎊 𑎋 𑎌 𑎍 𑎎 𑎏 𑎐 𑎑 𑎒 𑎓 𑎔 𑎕 𑎖 𑎗 𑎘 𑎙 𑎚 𑎛 𑎜 𑎝 𑎞 𑎟 𑎠 𑎡 𑎢 𑎣 𑎤 𑎥 𑎦 𑎧 𑎨 𑎩 𑎪 𑎫 𑎬 𑎭 𑎮 𑎯 𑎰 𑎱 𑎲 𑎳 𑎴 𑎵 𑎶 𑎷 𑎸 𑎹 𑎺 𑎻 𑎼 𑎽 𑎾 𑎿 𑏀 𑏁 𑏂 𑏃 𑏄 𑏅 𑏆 𑏇 𑏈 𑏉 𑏊 𑏋 𑏌 𑏍 𑏎 𑏏 𑏐 𑏑 𑏒 𑏓 𑏔 𑏕 𑏖 𑏗 𑏘 𑏙 𑏚 𑏛 𑏜 𑏝 𑏞 𑏟 𑏠 𑏡 𑏢 𑏣 𑏤 𑏥 𑏦 𑏧 𑏨 𑏩 𑏪 𑏫 𑏬 𑏭 𑏮 𑏯 𑏰 𑏱 𑏲 𑏳 𑏴 𑏵 𑏶 𑏷 𑏸 𑏹 𑏺 𑏻 𑏼 𑏽 𑏾 𑏿 𑐀 𑐁 𑐂 𑐃 𑐄 𑐅 𑐆 𑐇 𑐈 𑐉 𑐊 𑐋 𑐌 𑐍 𑐎 𑐏 𑐐 𑐑 𑐒 𑐓 𑐔 𑐕 𑐖 𑐗 𑐘 𑐙 𑐚 𑐛 𑐜 𑐝 𑐞 𑐟 𑐠 𑐡 𑐢 𑐣 𑐤 𑐥 𑐦 𑐧 𑐨 𑐩 𑐪 𑐫 𑐬 𑐭 𑐮 𑐯 𑐰 𑐱 𑐲 𑐳 𑐴 𑐵 𑐶 𑐷 𑐸 𑐹 𑐺 𑐻 𑐼 𑐽 𑐾 𑐿 𑑀 𑑁 𑑂 𑑃 𑑄 𑑅 𑑆 𑑇 𑑈 𑑉 𑑊 𑑋 𑑌 𑑍 𑑎 𑑏 𑑐 𑑑 𑑒 𑑓 𑑔 𑑕 𑑖 𑑗 𑑘 𑑙 𑑚 𑑛 𑑜 𑑝 𑑞 𑑟 𑑠 𑑡 𑑢 𑑣 𑑤 𑑥 𑑦 𑑧 𑑨 𑑩 𑑪 𑑫 𑑬 𑑭 𑑮 𑑯 𑑰 𑑱 𑑲 𑑳 𑑴 𑑵 𑑶 𑑷 𑑸 𑑹 𑑺 𑑻 𑑼 𑑽 𑑾 𑑿 𑒀 𑒁 𑒂 𑒃 𑒄 𑒅 𑒆 𑒇 𑒈 𑒉 𑒊 𑒋 𑒌 𑒍 𑒎 𑒏 𑒐 𑒑 𑒒 𑒓 𑒔 𑒕 𑒖 𑒗 𑒘 𑒙 𑒚 𑒛 𑒜 𑒝 𑒞 𑒟 𑒠 𑒡 𑒢 𑒣 𑒤 𑒥 𑒦 𑒧 𑒨 𑒩 𑒪 𑒫 𑒬 𑒭 𑒮 𑒯 𑒰 𑒱 𑒲 𑒳 𑒴 𑒵 𑒶 𑒷 𑒸 𑒹 𑒺 𑒻 𑒼 𑒽 𑒾 𑒿 𑓀 𑓁 𑓂 𑓃 𑓄 𑓅 𑓆 𑓇 𑓈 𑓉 𑓊 𑓋 𑓌 𑓍 𑓎 𑓏 𑓐 𑓑 𑓒 𑓓 𑓔 𑓕 𑓖 𑓗 𑓘 𑓙 𑓚 𑓛 𑓜 𑓝 𑓞 𑓟 𑓠 𑓡 𑓢 𑓣 𑓤 𑓥 𑓦 𑓧 𑓨 𑓩 𑓪 𑓫 𑓬 𑓭 𑓮 𑓯 𑓰 𑓱 𑓲 𑓳 𑓴 𑓵 𑓶 𑓷 𑓸 𑓹 𑓺 𑓻 𑓼 𑓽 𑓾 𑓿 𑔀 𑔁 𑔂 𑔃 𑔄 𑔅 𑔆 𑔇 𑔈 𑔉 𑔊 𑔋 𑔌 𑔍 𑔎 𑔏 𑔐 𑔑 𑔒 𑔓 𑔔 𑔕 𑔖 𑔗 𑔘 𑔙 𑔚 𑔛 𑔜 𑔝 𑔞 𑔟 𑔠 𑔡 𑔢 𑔣 𑔤 𑔥 𑔦 𑔧 𑔨 𑔩 𑔪 𑔫 𑔬 𑔭 𑔮 𑔯 𑔰 𑔱 𑔲 𑔳 𑔴 𑔵 𑔶 𑔷 𑔸 𑔹 𑔺 𑔻 𑔼 𑔽 𑔾 𑔿 𑕀 𑕁 𑕂 𑕃 𑕄 𑕅 𑕆 𑕇 𑕈 𑕉 𑕊 𑕋 𑕌 𑕍 𑕎 𑕏 𑕐 𑕑 𑕒 𑕓 𑕔 𑕕 𑕖 𑕗 𑕘 𑕙 𑕚 𑕛 𑕜 𑕝 𑕞 𑕟 𑕠 𑕡 𑕢 𑕣 𑕤 𑕥 𑕦 𑕧 𑕨 𑕩 𑕪 𑕫 𑕬 𑕭 𑕮 𑕯 𑕰 𑕱 𑕲 𑕳 𑕴 𑕵 𑕶 𑕷 𑕸 𑕹 𑕺 𑕻 𑕼 𑕽 𑕾 𑕿 𑖀 𑖁 𑖂 𑖃 𑖄 𑖅 𑖆 𑖇 𑖈 𑖉 𑖊 𑖋 𑖌 𑖍 𑖎 𑖏 𑖐 𑖑 𑖒 𑖓 𑖔 𑖕 𑖖 𑖗 𑖘 𑖙 𑖚 𑖛 𑖜 𑖝 𑖞 𑖟 𑖠 𑖡 𑖢 𑖣 𑖤 𑖥 𑖦 𑖧 𑖨 𑖩 𑖪 𑖫 𑖬 𑖭 𑖮 𑖯 𑖰 𑖱 𑖲 𑖳 𑖴 𑖵 𑖶 𑖷 𑖸 𑖹 𑖺 𑖻 𑖼 𑖽 𑖾 𑖿 𑗀 𑗁 𑗂 𑗃 𑗄 𑗅 𑗆 𑗇 𑗈 𑗉 𑗊 𑗋 𑗌 𑗍 𑗎 𑗏 𑗐 𑗑 𑗒 𑗓 𑗔 𑗕 𑗖 𑗗 𑗘 𑗙 𑗚 𑗛 𑗜 𑗝 𑗞 𑗟 𑗠 𑗡 𑗢 𑗣 𑗤 𑗥 𑗦 𑗧 𑗨 𑗩 𑗪 𑗫 𑗬 𑗭 𑗮 𑗯 𑗰 𑗱 𑗲 𑗳 𑗴 𑗵 𑗶 𑗷 𑗸 𑗹 𑗺 𑗻 𑗼 𑗽 𑗾 𑗿 𑘀 𑘁 𑘂 𑘃 𑘄 𑘅 𑘆 𑘇 𑘈 𑘉 𑘊 𑘋 𑘌 𑘍 𑘎 𑘏 𑘐 𑘑 𑘒 𑘓 𑘔 𑘕 𑘖 𑘗 𑘘 𑘙 𑘚 𑘛 𑘜 𑘝 𑘞 𑘟 𑘠 𑘡 𑘢 𑘣 𑘤 𑘥 𑘦 𑘧 𑘨 𑘩 𑘪 𑘫 𑘬 𑘭 𑘮 𑘯 𑘰 𑘱 𑘲 𑘳 𑘴 𑘵 𑘶 𑘷 𑘸 𑘹 𑘺 𑘻 𑘼 𑘽 𑘾 𑘿 𑙀 𑙁 𑙂 𑙃 𑙄 𑙅 𑙆 𑙇 𑙈 𑙉 𑙊 𑙋 𑙌 𑙍 𑙎 𑙏 𑙐 𑙑 𑙒 𑙓 𑙔 𑙕 𑙖 𑙗 𑙘 𑙙 𑙚 𑙛 𑙜 𑙝 𑙞 𑙟 𑙠 𑙡 𑙢 𑙣 𑙤 𑙥 𑙦 𑙧 𑙨 𑙩 𑙪 𑙫 𑙬 𑙭 𑙮 𑙯 𑙰 𑙱 𑙲 𑙳 𑙴 𑙵 𑙶 𑙷 𑙸 𑙹 𑙺 𑙻 𑙼 𑙽 𑙾 𑙿 𑚀 𑚁 𑚂 𑚃 𑚄 𑚅 𑚆 𑚇 𑚈 𑚉 𑚊 𑚋 𑚌 𑚍 𑚎 𑚏 𑚐 𑚑 𑚒 𑚓 𑚔 𑚕 𑚖 𑚗 𑚘 𑚙 𑚚 𑚛 𑚜 𑚝 𑚞 𑚟 𑚠 𑚡 𑚢 𑚣 𑚤 𑚥 𑚦 𑚧 𑚨 𑚩 𑚪 𑚫 𑚬 𑚭 𑚮 𑚯 𑚰 𑚱 𑚲 𑚳 𑚴 𑚵 𑚶 𑚷 𑚸 𑚹 𑚺 𑚻 𑚼 𑚽 𑚾 𑚿 𑛀 𑛁 𑛂 𑛃 𑛄 𑛅 𑛆 𑛇 𑛈 𑛉 𑛊 𑛋 𑛌 𑛍 𑛎 𑛏 𑛐 𑛑 𑛒 𑛓 𑛔 𑛕 𑛖 𑛗 𑛘 𑛙 𑛚 𑛛 𑛜 𑛝 𑛞 𑛟 𑛠 𑛡 𑛢 𑛣 𑛤 𑛥 𑛦 𑛧 𑛨 𑛩 𑛪 𑛫 𑛬 𑛭 𑛮 𑛯 𑛰 𑛱 𑛲 𑛳 𑛴 𑛵 𑛶 𑛷 𑛸 𑛹 𑛺 𑛻 𑛼 𑛽 𑛾 𑛿 𑜀 𑜁 𑜂 𑜃 𑜄 𑜅 𑜆 𑜇 𑜈 𑜉 𑜊 𑜋 𑜌 𑜍 𑜎 𑜏 𑜐 𑜑 𑜒 𑜓 𑜔 𑜕 𑜖 𑜗 𑜘 𑜙 𑜚 𑜛 𑜜 𑜝 𑜞 𑜟 𑜠 𑜡 𑜢 𑜣 𑜤 𑜥 𑜦 𑜧 𑜨 𑜩 𑜪 𑜫 𑜬 𑜭 𑜮 𑜯 𑜰 𑜱 𑜲 𑜳 𑜴 𑜵 𑜶 𑜷 𑜸 𑜹 𑜺 𑜻 𑜼 𑜽 𑜾 𑜿 𑝀 𑝁 𑝂 𑝃 𑝄 𑝅 𑝆 𑝇 𑝈 𑝉 𑝊 𑝋 𑝌 𑝍 𑝎 𑝏 𑝐 𑝑 𑝒 𑝓 𑝔 𑝕 𑝖 𑝗 𑝘 𑝙 𑝚 𑝛 𑝜 𑝝 𑝞 𑝟 𑝠 𑝡 𑝢 𑝣 𑝤 𑝥 𑝦 𑝧 𑝨 𑝩 𑝪 𑝫 𑝬 𑝭 𑝮 𑝯 𑝰 𑝱 𑝲 𑝳 𑝴 𑝵 𑝶 𑝷 𑝸 𑝹 𑝺 𑝻 𑝼 𑝽 𑝾 𑝿 𑞀 𑞁 𑞂 𑞃 𑞄 𑞅 𑞆 𑞇 𑞈 𑞉 𑞊 𑞋 𑞌 𑞍 𑞎 𑞏 𑞐 𑞑 𑞒 𑞓 𑞔 𑞕 𑞖 𑞗 𑞘 𑞙 𑞚 𑞛 𑞜 𑞝 𑞞 𑞟 𑞠 𑞡 𑞢 𑞣 𑞤 𑞥 𑞦 𑞧 𑞨 𑞩 𑞪 𑞫 𑞬 𑞭 𑞮 𑞯 𑞰 𑞱 𑞲 𑞳 𑞴 𑞵 𑞶 𑞷 𑞸 𑞹 𑞺 𑞻 𑞼 𑞽 𑞾 𑞿 𑟀 𑟁 𑟂 𑟃 𑟄 𑟅 𑟆 𑟇 𑟈 𑟉 𑟊 𑟋 𑟌 𑟍 𑟎 𑟏 𑟐 𑟑 𑟒 𑟓 𑟔 𑟕 𑟖 𑟗 𑟘 𑟙 𑟚 𑟛 𑟜 𑟝 𑟞 𑟟 𑟠 𑟡 𑟢 𑟣 𑟤 𑟥 𑟦 𑟧 𑟨 𑟩 𑟪 𑟫 𑟬 𑟭 𑟮 𑟯 𑟰 𑟱 𑟲 𑟳 𑟴 𑟵 𑟶 𑟷 𑟸 𑟹 𑟺 𑟻 𑟼 𑟽 𑟾 𑟿 𑠀 𑠁 𑠂 𑠃 𑠄 𑠅 𑠆 𑠇 𑠈 𑠉 𑠊 𑠋 𑠌 𑠍 𑠎 𑠏 𑠐 𑠑 𑠒 𑠓 𑠔 𑠕 𑠖 𑠗 𑠘 𑠙 𑠚 𑠛 𑠜 𑠝 𑠞 𑠟 𑠠 𑠡 𑠢 𑠣 𑠤 𑠥 𑠦 𑠧 𑠨 𑠩 𑠪 𑠫 𑠬 𑠭 𑠮 𑠯 𑠰 𑠱 𑠲 𑠳 𑠴 𑠵 𑠶 𑠷 𑠸 𑠹 𑠺 𑠻 𑠼 𑠽 𑠾 𑠿 𑡀 𑡁 𑡂 𑡃 𑡄 𑡅 𑡆 𑡇 𑡈 𑡉 𑡊 𑡋 𑡌 𑡍 𑡎 𑡏 𑡐 𑡑 𑡒 𑡓 𑡔 𑡕 𑡖 𑡗 𑡘 𑡙 𑡚 𑡛 𑡜 𑡝 𑡞 𑡟 𑡠 𑡡 𑡢 𑡣 𑡤 𑡥 𑡦 𑡧 𑡨 𑡩 𑡪 𑡫 𑡬 𑡭 𑡮 𑡯 𑡰 𑡱 𑡲 𑡳 𑡴 𑡵 𑡶										

K Kh G Gh N Ch Chh J Jh N T Th D Dh N T Th D Dh N



# SANSKRIT GRAMMAR.

## CHAPTER I.

### LETTERS.

1. THE Deva-nāgarī character, in which the Sanskrit language is written, is adapted to the expression of almost every known gradation of sound; and every letter has a fixed and invariable pronunciation.

There are fourteen vowels and thirty-three simple consonants. To these may be added the nasal symbol, called *Anuswāra*, and the symbol for a final aspirate, called *Visarga* (see No. 6). They are here exhibited in the dictionary order\*. All the vowels, excepting *a*, have two forms; the first is the initial, the second the medial or non-initial.

### VOWELS.

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.  
 ऌ *ḷ*, ॡ *ḷi*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

Nasal symbol, \* *n* or *m*. Symbol for the final aspirate, † *h*.

### CONSONANTS.

Gutturals,	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	घ <i>gh</i>	ङ <i>ṅ</i>
Palatals,	च <i>ch</i>	छ <i>chh</i>	ज <i>j</i>	झ <i>jh</i>	ञ <i>ñ</i>
Cerebrals,	ट <i>ṭ</i>	ठ <i>ṭh</i>	ड <i>ḍ</i>	ढ <i>ḍh</i>	ण <i>ṇ</i>
Dentals,	त <i>t</i>	थ <i>th</i>	द <i>d</i>	ध <i>dh</i>	न <i>n</i>
Labials,	प <i>p</i>	फ <i>ph</i>	ब <i>b</i>	भ <i>bh</i>	म <i>m</i>
Semivowels,	य <i>y</i>	र <i>r</i>	ल <i>l</i>	व <i>v</i>	
Sibilants,	श <i>ś</i>	ष <i>ṣh</i>	स <i>s</i>		
Aspirate,	ह <i>h</i>				

The compound or conjunct consonants (see No. 5) may be multiplied to the extent of four or five hundred. The most common

\* The character ऋ *ṛ* is not given, as being peculiar to the Vedas. See 16. a.

are given here; a fuller list will be found at the end of the volume; and some varieties in a different type are exhibited at the end of the Table of Modifications, opposite to page 1.

THE MORE COMMON OF THE COMPOUND OR CONJUNCT CONSONANTS.

क *kk*, क्त *kt*, क or क्र *kr*, क्ल *kl*, कु *kw*, क्श *ksh*, क्य *khy*, ग्न *gn*, ग्र *gr*, ग्ल *gl*, ग्घ्र *ghr*, न-क *n-k*, न-ग *n-g*, च *chch*, च्च *chchh*, च्य *chy*, ज्ज *jj*, ज्ञ *jñ*, ज्व *jw*, च्च *ñch*, च्च *ñchh*, ञ्ज *ñj*, ट्ठ *tt*, ट्य *ty*, ड्ग *dg*, ड्य *dy*, ण्ण *ñt*, ण्ण *ñth*, ण्ण *nd*, ण्ण *nn*, ण्ण *ny*, त्ठ *tt*, त्थ *tth*, त्न *tn*, त्त *tm*, त्त *ty*, च or क्र *tr*, त्व *tw*, त्स *ts*, थ्य *thy*, द्ग *dg*, द्ध *ddh*, द्भ *dbh*, द्म *dm*, द्य *dy*, द्र *dr*, द्व *dw*, ध्य *dhy*, ध्व *dhw*, न्त *nt*, न्द *nd*, न्न *nn*, न्य *ny*, प्त *pt*, प्य *py*, प्र *pr*, प्ल *pl*, भ्ज *bj*, ब्द *bd*, ब्य *by*, ब्र *br*, ब्य *bhy*, भ्र *bhr*, म्भ *mbh*, म्म *mm*, म्य *my*, म्ल *ml*, य्य *yy*, र्क *rk*, र्म *rm*, ल्प *lp*, ल्ल *ll*, व्य *vy*, व्र *vr*, श्च *sch*, श्य *sy*, श्र *sr*, श्ल *sl*, श्व *sw*, श्त *sh*, श्थ *shth*, श्न *shn*, श्य *shy*, स्क *sk*, स्क *skh*, स्त *st*, स्थ *sth*, स्म *sm*, स्म *sm*, स्य *sy*, स्र *sr*, स्व *sw*, सस् *ss*, ह्म *hm*, ह्य *hy*, ह्ल *hl*, क्त्य *kty*, क्त्र *ktr*, क्तव *ktv*, क्श *kshn*, क्श *kshm*, क्श *kshy*, ग्न्य *gny*, ग्न्य *gbhy*, ग्र्य *gry*, न-क्त *n-kt*, न-क्य *n-ky*, च्च *chchhy*, च्च *chchhr*, च्च *ñdy*, त्त *tsn*, त्त *tmy*, च्च *try*, त्त *tsy*, च्च *ttr*, त्त *ttw*, द्द *ddy*, द्ध *ddhy*, द्भ *dbh*, द्र *dry*, न्य *nty*, म्य *mby*, द्र *rdr*, र्य *ryy*, र्व *rvv*, श्र *shr*, स्थ *sthn*, स्य *sty*, स्त्र *str*, त्स *tsny*, न्य *ntry*, र्स *rsy*, र्स *rtsny*.

OF THE METHOD OF WRITING THE VOWELS.

Observe—In reading the following pages for the first time, it is recommended that the attention be confined to the large type.

2. The short vowel अ *a* is never written unless it begin a word, because it is supposed to be inherent in every consonant. Thus, *ak* is written अक्, but *ka* is written क; so that in such words as कनक *kanaka*, नगर *nagara*, &c., no vowel has to be written. The mark ˘ under the *k* of अक्, called Viráma (see No. 9), indicates a consonantal stop, that is, the absence of any vowel, inherent or otherwise, after the consonant.

a. The other vowels, if written after a consonant, take the place of the inherent *a*. They assume two forms, according as they are initial or not initial. Thus, *ik* is written इक्, but *ki* is written कि.

b. Observe here, that the short vowel *i*, when *not initial*, is always written *before* the letter *after* which it is pronounced. Hence, in writing the English word *sir*, the letters in Sanskrit would be arranged thus, *isr* सिर.

c. The only assignable reason for this peculiarity is, that the top of the non-initial *i*, if written in its right place, might occasionally interfere with a subsequent



letter, especially with the letter *r*, as the first member of a conjunct consonant. This will be evident to any one who tries in writing the word *kirk* in Sanskrit to retain the *i* in its proper place.

3. The long vowels *ī á* and *ī í*, not initial, take their proper place after a consonant. The vowels *u, ú, ri, rí, lri*, not initial, are written *under* the consonants after which they are pronounced; as, कु *ku*, कू *kú*, कृ *kṛi*, कृ *kṛí*, क्लृ *klṛi*; excepting when *u* or *ú* follows *r*, in which case the method of writing is peculiar; thus, रु *ru*, रू *rú*.

*a.* The vowels *ri, rí, lri* and *lṛí* are peculiar to Sanskrit. See No. 11. *c.* कृ *lṛi* occurs in only one word, viz. कृष् 'to make.' The long कृ *lṛí* is not found in any word in the language, and is useless excepting as contributing to the completeness of the alphabet.

*b.* The vowels *e* and *ai*, not initial, are written above the consonants after which they are pronounced; thus, के *ke*, कै *kai*. The vowels *o* and *au* (which are formed by placing *`* and *^* over *ī á*), like *ī á*, take their proper place after their consonants; thus, को *ko*, कौ *kau*.

#### OF THE METHOD OF WRITING THE CONSONANTS.

4. The consonants have only one form, whether initial or not initial. And here note this peculiarity in the form of the Devanāgarī letters. In every consonant, excepting those of the cerebral class, and in some of the initial vowels, there is a perpendicular stroke; and in all the consonants without exception, as well as in all the initial vowels, there is a horizontal line at the top of the letter. In two of the letters, ध *dh* and भ *bh*, this horizontal line is broken; and in writing rapidly, the student should form the perpendicular line first, then the other parts of the letter, and lastly the horizontal line. The natives, however, sometimes form the horizontal line first.

#### OF THE COMPOUND CONSONANTS.

5. Every consonant is supposed to have the vowel अ *a* inherent in it, so that it is never necessary to write this vowel, excepting at the beginning of a word. Hence when any simple consonants stand alone in any word, the short vowel अ *a* must always be pronounced after them; but when they appear in conjunction with any other vowel, this other vowel of course takes the place of short अ *a*. Thus such a word as कलानतया would be pronounced *kalānatayá*, where long आ *á* being written after *l* and *y* takes the place of the inherent vowel. But supposing that instead of *kalānatayá* the word had to

be pronounced *klántyá*, how are we to know that *kl* and *nty* have to be uttered without the intervention of any vowel? This occasions the necessity for compound consonants. *Kl* and *nty* must then be combined together; thus, क्ल, न्त्य, and the word is written क्लान्त्या. And here we have illustrated the two methods of compounding consonants; viz. 1st, by writing them one above the other; 2dly, by placing them side by side, omitting in all, except the last, the perpendicular line which lies to the right. Observe, however, that some letters change their form entirely when combined with other consonants. Thus र, when it is the *first* letter of a compound consonant, is written above the compound in the form of a semicircle, as in the word कूर्म *kúrma*; and when the *last*, is written below in the form of a small stroke, as in the word क्रमेण *kramēṇa*. So again in क्ष\* *ksha* and ज्ञ† *jña* the simple elements क ष and ज ञ are hardly traceable. In some compounds the simple letters slightly change their form; as, श *śa* becomes ष in ष *ścha*; द *d* with य *y* becomes द्य *dya*; द *d* with ध *dh* becomes द्ध *ddha*; द *d* with भ *bh* becomes द्भ *dbha*; त *t* with र *r* becomes त्र *tra* or त्र *tra*; क *k* with त *t* becomes क्त *kta*. Most of the other compound consonants are readily resolvable into their component parts. The student should direct his first attention to the compound consonants given in the list opposite to page 1. He should afterwards study the list at the end of the book.

Observe—Two aspirated letters never occur in the same compound. When an aspirated letter has to be doubled, the first is expressed by the unaspirated letter of the same species.

#### OF THE SYMBOLS AND MARKS.

6. The Sanskrit alphabet possesses certain symbols and indicatory marks. Of these the most useful are the nasal symbol *Anuswára* and the symbol for a final aspirate called *Visarga*.

*Anuswára*, ‘after-sound,’ (called so because it is always the final or closing nasal sound of a syllable, and can never be used like a consonant or any nasal letter to begin a syllable,) is denoted by a dot placed over the horizontal line of a letter. It is a weaker and

\* Sometimes formed thus क्ष, and pronounced *ky* in Bengálí. In Greek and Latin it always passes into ξ and x. Compare दक्षिण, dexter, δεξιός.

† This compound is sometimes pronounced *gya* or *nya*, though it will be more convenient to represent it by its proper equivalent *jña*.

thicker nasal than the five consonantal nasals. Although it is properly the nasal of the semivowels, sibilants, and *h*, and is then expressible by the English *n*, yet it is ordinarily used as a short substitute for any of the five nasals, उ *n*, ञ *ñ*, ण *ṇ*, न *n*, and म *m*, when no vowel intervenes between these letters and a following consonant. Thus the five English words *ink*, *inch*, *intrust*, *ant*, *imp*, which illustrate the five nasal sounds, might either be written इङ्, इण्, इङ्गल्, ञान्, इम्प्, or with Anuswára इङ्क्, इण्क्, इङ्गल्, ञान्, इण्प्. It is most conveniently used as a substitute for the न् *m* which is the original final of accusative cases singular, nominative cases neuter, and some indeclinable words \*; (thus एनं *enam*, 'him,' for एनन्; दानं *dānam*, 'a gift,' for दानन्; सं *saṃ*, 'with,' for सन्; इदानीं *idānīm*, 'now,') passing, however, again into न् *m* when followed by a vowel; (as, दानन् जाग्रोति *dānam āpnoti*, 'he receives a gift,') and passing optionally into ङ्, ञ्, ण्, न् or म् when followed by consonants of the guttural, palatal, cerebral, dental, and labial classes respectively; (as, दानं ददाति or दानन् ददाति 'he gives a gift,' संहीन or सङ्हीन 'flight,') Hence it appears, that as the final of a complete word it may generally be represented by the English *m*. ~.

a. It is never admitted as a substitute for a final न् *n* when originally the *final* of a word, (as in accusative cases plural, in the locative cases of pronominals, in the 3d pers. plur. and present participles of verbs,) unless the next word begin with *t* or *ch*, when by the laws of euphony a sibilant is interposed before the initial *t* or *ch*. See 53 and 54.

b. It must never be forgotten that it is peculiarly the nasal of the aspirate ह *h*, the semivowels य *y*, र *r*, ल *l*, व *v*, and the three sibilants श *ś*, ष *ṣ*, स *s*; and it must always take the place of any other nasal that has to precede these letters in the same word†. Thus the preposition सम् *saṃ* and the participle स्मृतं *smṛita*, when united in one word, are written संस्मृतं; सम् *saṃ* and हार *hāra*, संहार; सम् *saṃ* and राग *rāga*, संराग; but in each of these cases the Anuswára takes the sound of the nasal of the class to which the following letter belongs. Thus संस्मृतं is sounded as if written सन् स्मृतं; संहार as if written सङ् हार; संलाप as if written सन् लाप. In these cases Anuswára not being the final of a complete word will be most conveniently transliterated by the English *n*.

7. Another nasal symbol called *Chandra-vindu* (lunar mark) or *Anunásika*, written

\* Prof. Bopp objects to this practice; but by Paṇini (VIII. 3, 23) a final न् *m* is convertible to Anuswára before any consonant. See Bopp's Comparative Grammar, Eastwick's translation, p. 7, note.

† सबाज्, 'an universal monarch,' is the only word that violates this rule. The word सज्ज्, 'just,' is compounded of सभि and सज्.

over a letter thus <sup>ॐ</sup>, is sometimes employed. It is rather the sign of the nasality of the letter over which it is written, than the representative of any actual nasal sound. Thus in the rules of combination, when final न *n* assimilates with ल *l*, the mark ॐ placed over *l*, though not pronounced, indicates the nasal origin of the ल. It is a kind of silent Anuswāra.

8. The symbol *Visarga*, 'rejection,' (called so because often rejected,) usually written thus *:*, but more properly in the form of two small circles *o*, is used to represent a weaker aspiration than the letter ह *h*, and that at the end of a word. It expresses an euphonic transition of final स *s* and र *r* into a kind of imperceptible breathing. But this symbol, although never the representative of ह *h*, but rather of a weak and almost imperceptible final aspirate, which, under certain circumstances, takes the place of final *s* and *r*, may nevertheless be conveniently transliterated by the English *h* at the end of a word, and that without danger of being confounded with ह, which can never occur as a final letter. At the same time it should be borne in mind that Visarga is less than *h*, and is in fact no consonant, but only a symbol for *s* and *r* whenever the usual consonantal sound of these letters is deadened at the end of a sentence or through the influence of a *k*, *p* or *s* commencing the next word. Observe, however, that all those inflections of nouns and persons of verbs, which as standing separate from other words are by some made to end in Visarga, may most conveniently be allowed to retain their final स *s*; only bearing in mind that this *s* is liable at the end of a sentence, or when followed by certain consonants, to pass into an imperceptible breathing, as in the French *les* or the English *isle*, *viscount*; in all which cases it might be expressed by Visarga, thus ले: &c. So again, in French infinitives, such as *aller*, the final *r* is silent; and in many English words, such as *bar*, *tar*, the sound of *r* is very indistinct; and these also might be written in Sanskrit with Visarga, बले:, तः &c.

a. An *Ardha-visarga*, 'half-visarga,' or modification of the symbol Visarga, in the form of two semicircles ॐ, is sometimes employed before *k*, *kh* and *p*, *ph*. Before the two former letters this symbol is properly called *Jihvā-mūliya*, and the organ of its enunciation said to be the root of the tongue. Before *p* and *ph* its proper name is *Upadhāniya*, and its organ of utterance is then the lips.

The following are other marks :

9. The *Virāma* or 'stop,' placed under a consonant (thus क *k*),

indicates the absence of the inherent **अ** *a*, by help of which the consonant is pronounced.

10. The mark **ऽ**, sometimes called *Ardhākāra*, 'half the letter *a*,' placed between two words, denotes the elision of an initial **अ** *a* after **ए** *e* or **ओ** *o* final preceding. It corresponds to our apostrophe. Thus, **तेऽपि** *te 'pi* for **ते अपि** *te api*.

*a.* The half pause **|** is a stop or mark of punctuation, usually placed at the end of the first line of a couplet or stanza.

*b.* The whole pause **||** is placed at the end of a couplet, and corresponds to a full stop.

*c.* The mark of repetition **०** indicates that a word or sentence has to be repeated.

#### PRONUNCIATION OF SANSKRIT VOWELS AS COMPARED WITH THOSE OF OTHER LANGUAGES.

11. The vowels in Sanskrit are pronounced for the most part as in Italian or French, though occasional words in English may exemplify their sound.

*a.* Since **अ** *a* is inherent in every consonant, the student should be careful to acquire the correct pronunciation of this letter. There are many words in English which afford examples of its sound, such as *vocal, cedar, zebra, organ*. But in English the vowel *u* in such words as *fun, bun, sun*, frequently represents this obscure sound of *a*; and even the other vowels may occasionally be pronounced with this sound, as in *her, sir, son*.

*b.* The long vowel **आ** *ā* is pronounced as *a* in the English *last, bard, cart*; **इ** *i* as the *i* in *pin, sin*; **ई** *ī* as the *ī* in *marine*; **उ** *u* as the *u* in *push*; **ऊ** *ū* as the *u* in *rude*.

*c.* The vowel **ऋ** *ṛi*, peculiar to Sanskrit, is pronounced as the *ri* in *merrily*, where the *i* of *ri* is less perceptible than in the syllable *ri*, composed of the consonant *r* and the vowel *i*\*. **ॠ** *ṛī* is pronounced as the *ri* in *chagrin*, being hardly distinguishable from the syllable *री*; **ए** *e* as the *e* in *prey*; **ओ** *o* as in *so*; **ऐ** *ai* as *ai* in *aisle*; **औ** *au* as *au* in the German *baum* or as *ou* in the English *our*. **ऌ** *ḷi* and **ॡ** *ḷī* do not differ in sound from the letter **ल** *l* with the vowels *ri* and *ṛī* annexed, but the vowel **ऌ** *ḷi* only occurs in one word, viz.

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\* There does not, however, seem to be much difference practically between the pronunciation of the vowel *ri* and the syllable *रि* *ri*, though grammarians assert that the *i* of the vowel is less distinctly enunciated.

कृक् *klrip*, 'to make;' and its long form is not found in any word in the language. As to the Vaidik कृ *tra*, see 16. a.

d. Hence it appears that every simple vowel in Sanskrit has a short and a long form, and that each vowel has one invariable sound; so that the beginner can never be in doubt what pronunciation to give it, as in English, or whether to pronounce it long or short, as in Latin.

e. Note, however, that Sanskrit possesses no short *ě* and *ö* in opposition to the long diphthongal sounds of *e* and *o*.

f. In comparing Sanskrit words with Greek and Latin, it will be found that the Sanskrit कृ *a* usually answers to the Greek *o*; sometimes to *ε* (especially in vocative cases); and rarely to *α*. In Latin, the Sanskrit कृ *a* is represented by *u* as well as by *a*, *e*, and *o*. Again, the Sanskrit कृ *d* is generally replaced by the Greek *η* or *ω*, rarely by a long alpha. In Latin it is represented by long *a* or even by long *e*. See Bopp's Comparative Grammar, Eastwick's translation, p. 4 &c.

g. Although for all practical purposes it is sufficient to regard vowels as either short or long, it should be borne in mind that native grammarians give eighteen different modifications of each of the vowels *a*, *i*, *u*, *ri*, and twelve of *lri*, which are thus explained:—Each of the first four vowels is supposed to have three prosodial lengths, a short (*hraswa*), a long (*dīrgha*), and a prolated (*pluta*); the long being equal to two, and the prolated to three short vowels. Each of these three modifications may be uttered with a high tone, or a low tone, or a tone between high and low; or in other words, may have the acute, or the grave, or the circumflex accent. This gives nine modifications to *a*, *i*, *u*, *ri*; and each of these again may be regarded either as nasal or non-nasal, according as it is pronounced with the nose and mouth, or with the mouth alone. Hence result eighteen varieties of every vowel, excepting *lri*, *e*, *ai*, *o*, *au*, which have only twelve, because the first does not possess the long and the last four have not the short prosodial time.

#### PRONUNCIATION OF SANSKRIT CONSONANTS AS COMPARED WITH THOSE OF OTHER LANGUAGES.

In the first arrangement of the alphabet most of the consonants are distributed under the five heads of gutturals, palatals, cerebrals, dentals, and labials, according to the organ principally employed in pronouncing them, whether the throat, the palate, the top of the palate, the teeth, or the lips. This classification of letters is more fully explained at No. 18.

12. क *ka*, ग *ga*, च *cha*, ज *ja*, ण *ta*, द *da*, प *pa*, ब *ba*. These consonants are pronounced as in English, but ग has always the sound of *g* in *gun*, *give*, never of *g* in *gin*. Observe; च *cha* is a simple consonantal sound, and not an aspirate: it is pronounced as *ch* in

*church*, and is a modification or softening of *ka*, just as *ja* is of *ga*, the organ of utterance being in the palate, a little in advance of the throat. Hence, in Sanskrit and its cognate languages, the palatals *ch* and *j* are often exchanged with the gutturals *k* and *g*. See note, p. 13.

Observe, that *ḍ* often passes into *ḥ* in Greek.

13. *क्* *kha*, *घ* *gha*, *च* *chha*, *ज* *jha*, *थ* *tha*, *ड* *dha*, *फ* *pha*, *भ* *bha*. These are the aspirated forms of the preceding consonants. In pronouncing them the sound of *h* must be distinctly added to the unaspirated consonantal sound. Thus *क्* is pronounced like *kh* in *ink-horn*, not like the Greek *χ*; *थ* as *th* in *ant-hill*, not as in *think*; *फ* as *ph* in *uphill*; not as in *physic*. When, however, they are rapidly enunciated they are hardly distinguishable from their respective unaspirated equivalents.

a. The Sanskrit *थ* *th* generally becomes *τ* in Greek, and *ड* *dh* becomes *θ*, while *च* *chh* generally passes into *σ*. Again, Sanskrit *भ* *bh* generally passes into *φ* and *f*, or sometimes in Latin into *b*.

b. With a view to the comparison of Sanskrit words with Greek and Latin, it is important to remember that the aspirates of the different classes are easily interchangeable in different languages; thus *dh* and *bh* in Sanskrit may become *f* (or *ph*) in Latin; *gh* in Sanskrit may become *θ* in Greek &c.

14. *ट* *ṭa*, *ठ* *ṭha*, *ड* *ḍa*, *ढ* *ḍha*. The sound of these cerebral letters is in practice hardly to be distinguished from the sound of the corresponding dental consonants. Properly, however, the cerebrals should be uttered with a duller and deeper intonation, produced by turning back the tip of the tongue towards the palate, or top of the head (*cerebrum*). Thus a Hindú would distinguish the pronunciation of the *t* and *d* in the English words *trust* and *drip* from that of the same letters in the words *tun* and *din*. He would write the former with the cerebral *t* and *d*, दृत्, द्रिप्; and the latter with the dental, हुन्, दिन्.

a. In Bengal the cerebral *ड* *ḍa* and *ढ* *ḍha* have nearly the sound of a dull *r*. Thus *विडालः* *vidālah*, 'a cat,' is pronounced *virālah*. In all corruptions of Sanskrit (especially in Prākṛit) the cerebral letters often take the place of dentals. In Sanskrit the cerebrals are rarely found at the beginning of words.

15. *ङ* *ṅa*, *ञ* *ña*, *ण* *ṇa*, *न* *na*, *म* *ma*. Each of the five classes of consonants in Sanskrit has its own nasal sound, represented by a separate nasal letter. In English and most other languages the same fivefold division of nasal sounds might be made, though we have only one nasal letter to express the guttural, palatal, cerebral,

and dental nasal sounds. The truth is, that in all languages the nasal letters take their sound from the organ employed in uttering the consonant that follows them. Thus in English it will be found that guttural, palatal, cerebral, dental, and labial nasals are followed by consonants of the same classes, as in *ink, sing, inch, intrust, ant, imp*. If such words existed in Sanskrit, the distinction of nasal sounds would be represented by distinct letters; thus, इङ्, ङिङ्, इङ्, इङ्गङ्, ञङ्, इङ्गङ्. Compare 6.

a. The guttural nasal ङ is rarely found by itself at the end of a word in Sanskrit, never at the beginning. In the nominative cases प्राङ्, प्रत्यङ् &c. it probably has the sound of *ng* in *sing*, where the sound of *g* is almost imperceptible. The palatal ञ is only found in conjunction with palatal consonants, as in च ञ्च, ज ञ्ज, च ञ्च, and ज ञ्ज. This last may be pronounced like *ny*, or like *gn* in the French *campagne*. In Bengal, however, it always has the sound of *gy*: thus राङ्ग is pronounced *rdgyá*. The cerebral nasal ञ् is found at the beginning of words and before vowels, as well as in conjunction with cerebral consonants. It is then pronounced, as the other cerebrals, by turning the tip of the tongue towards the palate. The dental and labial nasals न *na* and म *ma* are pronounced with the same organs as the class of letters to which they belong. [See 21.]

16. य *ya*, र *ra*, ल *la*, व *va*, are pronounced as in English. Their relationship to the vowels *i, ri, lri, u*, respectively, should never be forgotten. See No. 22. a. When व *v* is the last member of a conjunct consonant it is pronounced like *w*, as द्वार *dwára*; but not after *r*, as सर्व *sarva*.

a. The character लृ *lra* is peculiar to the Vedas. It is a form of the semivowel ल *l*, and represents a liquid sound formed by curving back the tongue against the roof of the mouth.

b. The semivowels are so soft and vowel-like in their nature that they readily flow into each other. Hence *l* and *r* are sometimes exchangeable.

17. श *śa*, ष *ṣa*, स *sa*, ह *ha*. Of these, श *śa* is a palatal sibilant, and is pronounced as an aspirated *s*. ष *ṣa* is a cerebral, and is a more strongly aspirated sibilant, but its pronunciation is hardly to be distinguished from that of the palatal. The dental स *sa* is pronounced as the common English *s*. The same three sibilants exist in English, though represented by one character, as in the words *sure, session, sun*. ह *ha* is pronounced as in English, and is guttural.

a. The guttural origin of ह *ha* is proved by its passing into *k* at the end of Sanskrit words, and into *χ, κ, and c*, in Greek and Latin; as, रुद्र, *kapdía, cor*.

b. Note that श *śa*, although a palatal, might be called half a guttural. It is certainly guttural in its origin, as all the palatals are. This is well illustrated by



its constant transition into *κ* and *c* in Greek and Latin words. Compare *अक्षु* *áksu*, *अक्ष* *equus*, *अक्ष* *κῦον*. It is moreover interchanged with *क* *k* in Sanskrit words.

## OF THE CLASSIFICATION OF LETTERS.

18. In the first arrangement of the alphabet all the consonants, excepting the semivowels, sibilants, and *h*, were distributed under the five heads of gutturals, palatals, cerebrals, dentals, and labials. We are now to show that *all the forty-seven* letters, vowels, semi-vowels, and consonants, may be referred to one or other of these five grand classes, according to the organ principally concerned in their pronunciation, whether the throat, the palate, the top of the palate, the teeth, or the lips.

*a.* We are, moreover, to point out that all the letters may be regarded according to another principle of division, and may be all arranged under the head of either **HARD** or **SOFT**, according as the effort of utterance is attended with expansion (*vivára*), or contraction (*samvára*), of the throat.

*b.* The following tables exhibit this twofold classification, the comprehension of which is of the utmost importance to the study of Sanskrit grammar.

	VOWELS AND DIPHTHONGS.	HARD CONSONANTS.	CORRESPONDING SOFT CONSONANTS.	NASALS.	ASPIRATE AND SEMI-VOWELS.	SIBILANTS.
Gutturals	अ <i>a</i> आ <i>á</i>	क <i>ka</i> ख <i>kha</i>	ग <i>ga</i> घ <i>gha</i>	ङ <i>ṅa</i>	ह <i>ha</i>	
Palatals	इ <i>i</i> ई <i>í</i> ए <i>e</i> ऐ <i>ai</i>	च <i>cha</i> छ <i>chha</i>	ज <i>ja</i> झ <i>jha</i>	ञ <i>ña</i>	य <i>ya</i>	श <i>śa</i>
Cerebrals	उ <i>u</i> ऊ <i>ú</i>	ट <i>ṭa</i> ठ <i>ṭha</i>	ड <i>ḍa</i> ढ <i>ḍha</i>	ण <i>ṇa</i>	र <i>ra</i>	ष <i>ṣa</i>
Dentals	ल <i>la</i> लृ <i>lṛ</i>	त <i>ta</i> थ <i>tha</i>	द <i>da</i> ध <i>dha</i>	न <i>na</i>	ल <i>la</i>	स <i>sa</i>
Labials	व <i>va</i> उ <i>u</i> ओ <i>o</i> औ <i>au</i>	प <i>pa</i> फ <i>pha</i>	ब <i>ba</i> भ <i>bha</i>	म <i>ma</i>	व <i>va</i>	

The first two consonants in each of the above five classes and the sibilants are hard; all the other letters are soft, as in the following table:

HARD OR SURE LETTERS.		SOFT OR SONANT LETTERS.			
Gutturals, क <i>ka</i> * ख <i>kha</i> *		अ <i>a</i> आ <i>á</i>	ग <i>ga</i> * घ <i>gha</i> *	ङ <i>ṅa</i>	ह <i>ha</i>
Palatals, च <i>cha</i> * छ <i>chha</i> *	श <i>śa</i>	इ <i>i</i> ई <i>í</i> ए <i>e</i> ऐ <i>ai</i>	ज <i>ja</i> * झ <i>jha</i> *	ञ <i>ña</i>	य <i>ya</i>
Cerebrals, ट <i>ṭa</i> * ठ <i>ṭha</i> *	ष <i>ṣa</i>	उ <i>u</i> ऊ <i>ú</i>	ड <i>ḍa</i> * ढ <i>ḍha</i> *	ण <i>ṇa</i>	र <i>ra</i>
Dentals, त <i>ta</i> * थ <i>tha</i> *	स <i>sa</i>	ल <i>la</i> लृ <i>lṛ</i>	द <i>da</i> * ध <i>dha</i> *	न <i>na</i>	ल <i>la</i>
Labials, प <i>pa</i> * फ <i>pha</i> *		व <i>va</i> उ <i>u</i> ओ <i>o</i> औ <i>au</i>	ब <i>ba</i> * भ <i>bha</i> *	म <i>ma</i>	व <i>va</i>

c. Observe, that although *ए e*, *ऐ ai*, are more conveniently connected with the palatal class, and *ओ o*, *औ au*, with the labial, these letters are really diphthongal, being made up of *a + i*, *ā + i*, *a + u*, *ā + u*, respectively. Their first element is therefore guttural.

d. Note also, that it is most important to observe which hard letters have kindred soft letters, and *vice versa*. The kindred hard and soft are those in the same line marked with a star in the above table; thus *g, gh*, are the corresponding soft letters to *k, kh*; *j, jh*, to *ch, chh*, and so with the others.

In order that the foregoing classification may be clearly understood, it is necessary to remind the student of the proper meaning of the term vowel and consonant, and of the relationship which the nasals, semivowels, and sibilants, bear to the other letters.

19. A vowel is defined to be a vocal emission of breath from the lungs, modified and modulated, but not interrupted by the play of one or other of five organs, viz. the throat, the palate, the tongue, the teeth, or the lips\*.

a. Hence *अ a*, *इ i*, *उ u*, *ऋ ri*, *ॠ ri*, with their respective long forms, are simple vowels, belonging to the guttural, palatal, labial, cerebral, and dental classes respectively, according to the organ principally concerned in their modulation. But *ए e*, *ऐ ai*, *ओ o*, *औ au*, are diphthongal or compound vowels, as explained above at 18. c.† So that *e* and *ai* are half guttural, half palatal; *o* and *au* half guttural, half labial.

b. The vowels are of course considered to be soft letters.

20. A consonant is not the modulation, but the actual stoppage, of the vocal stream of breath by one or other of the five organs, and cannot be enunciated excepting in conjunction with a vowel.

a. All the consonants, therefore, are arranged under the five heads of gutturals, palatals, cerebrals, dentals, and labials, according to the organ concerned in *stopping* the vocal sound.

b. Again, the first two consonants in each of the five classes, and the sibilants, are called *hard* or *surd*, because the vocal stream is

\* See *Proposals for a Missionary Alphabet*, by Prof. Max Müller.

† If the two vowels *a* and *i* are pronounced rapidly they naturally form the sound *e* pronounced as in *prey*, or as *a* and *i* in *sail*; and so with the other diphthongs. The sound of *ai* in *aisle* may readily be resolved into *ā* and *i*, and the sound of *ou* in *out* into *ā* and *u*.

abruptly and completely interrupted, and no murmuring sound (*aghosha*) allowed to escape: while all the other letters are called *soft* or *sonant*, because the vocal sound is less suddenly and completely arrested, the effect of stopping it being attended with a low murmur (*ghosha*).

c. Observe, that the palatal stop is only a modification of the guttural, the point of contact being moved a little more forward from the throat towards the palate\*. The cerebral (*múrdhanya*) stop is a modification of the dental, the difference being, that whereas in the dental consonantal sound the tip of the tongue is brought into direct contact with the teeth; in the cerebral it is first curled back, so as to strike the dome of the palate, thus producing a more obtuse sound.

d. The name *cerebral* is retained in deference to established usage. Perhaps a more significant translation of *múrdhanya* would be *supernal*. The head or brain is certainly not the organ of enunciation of any letter. *Múrdhan* here denotes the *upper part* of the palate. But the inaccuracy involved in the word *cerebral* hardly justifies the substitution of *supernal*.

21. A nasal or narisonant letter is a soft letter, in the utterance of which the vocal stream of breath incompletely arrested, as in all soft letters, is forced through the nose instead of the lips. As the soft letters are of five kinds, according to the organ which interrupts the vocal breathing, so the nasal letters are five, guttural, palatal, cerebral, dental, and labial. See 15.

22. The semivowels *y, r, l, v* (called *antahstha* because in the first arrangement of the alphabet they *stand between* the other consonants and the sibilants) are formed by a vocal breathing, which is only half interrupted, the several organs being only slightly touched by the tongue. They are, therefore, soft or sonant consonants, approaching nearly to the character of vowels; in fact, half vowels, half consonants.

a. Each class of soft letters (excepting the guttural) has its own corresponding semivowel to which it is related. Thus the palatal soft letters इ i, ई é, ए e, ऐ ai, ज j, have य y for their kindred semivowel. (Compare Sanskrit *yuvan* with Latin *juvenis* &c.) Similarly

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\* The relationship of the palatal to the guttural letters is proved by their frequent interchangeableness in Sanskrit and in other languages. See 176, and compare *church* with *kirk*, Sanskrit *chatvār* with Latin *quatuor*, Sanskrit *cha* with Latin *que* and Greek *καί*, Sanskrit *jānu* with English *knee*, Greek *γόνυ*, Latin *genu*. Prof. Müller proposes to represent the palatals ञ and ण by *k* and *g* in Italics.

र *r* is the kindred semivowel of the cerebral soft letters व *ri*, श *ri*, and ढ *d*; ल *l* of the dentals ह *li*, ण *li*, and ढ *d*\*; and व *v* of उ *u*, ङ *u*, ओ *o*, औ *au*, and ब *b*. The guttural soft letters have no semivowel in Sanskrit, unless the aspirate ह *h* be so regarded.

23. The sibilants or hissing sounds (called *winds* by the native grammarians) are hard letters, which, nevertheless, strictly speaking, have something the character of vowels. The organs of speech in uttering them, although not closed, are more contracted than in vowels, and the vocal stream of breath in passing through the teeth experiences a friction which causes sibilation.

a. Sanskrit does not recognise any guttural sibilant, though the palatal sibilant is really half a guttural. See 17. a. The aspirate ह *h* might perhaps be regarded as a guttural *fatus* or wind without sibilating sound. The labial sibilant denoted by the letter *f*, and the soft sibilant denoted by *s*, are unknown in Sanskrit.

#### ACCENTUATION.

24. Accentuation in Sanskrit is confined to the Vedas. In common pronunciation the tone or intonation of vowels in all Sanskrit words is equal. This general monotonous intonation is called by Pāṇini *eka-śruti*, the one level, as it were, of pronunciation. But in the Vaidik hymns a rise and fall of the voice seems to have been recognised†. Hence arose the three tones or accents. First, the low tone, common to all vowels in ordinary speech. This tone is marked by the grave accent, and a syllable thus uttered is said to be *anuddīta* (unacute, grave). Next, the high tone, produced by the sudden raising of the voice. This tone is marked by the acute accent, and is described by grammarians as the result of employing in the enunciation of the vowel what they call the upper half of the organ of utterance, whether the throat, palate, teeth, or lips. A syllable thus uttered is said to be *uddīta* (acutely accented). Lastly, the mixed tone, a tone half high, half low, which is thus produced. In pronouncing the syllable immediately following the high-toned syllable, the voice, unable to lower itself abruptly to the level of the low intonation, passes into a tone partly high, partly low. A syllable uttered with this mixed intonation is said to be *swarīta*, or marked with a combination of the acute and grave accent, commonly called the circumflex accent.

Practically, therefore, there are only three tones or accents recognised in Sanskrit, the *anuddīta*, the *uddīta*, and the *swarīta*.

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\* That ल *l* is a dental, and kindred to ढ *d*, is proved by its interchangeableness with *d* in cognate languages. Thus *lacryma*, *δάκρυμα*. Compare also दीप् with *λαμπ*.

† According to Professor Bopp, accentuation in the Vedas has nothing to do with chanting, but is etymological, like the Greek accent.

25. Nevertheless, there is yet another tone noticed by Pāṇini, and called by him *sannātara* or *anuddītatara*, i. e. more grave than the common grave intonation. It is thus explained: the exertion of the voice required to produce the acute or high tone (*uddīta*) is so great that in order to attain the proper pitch the voice is obliged to lower the tone of the preceding syllable as much below the ordinary low intonation as the syllable that bears the *uddīta* is raised above it. Consequently the syllable preceding another that bears the acute accent, and which is originally pronounced with the grave tone (*anuddīta*), becomes more than grave (*anuddītatara*)\*.

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\* The three accents are thus marked in the *Rig-veda*.

A small horizontal stroke under a syllable marks the *anuddīta* or low tone; and in the Pada, if it extend under all the syllables of the same word, it indicates that the whole word is *anuddīta* unaccented or pronounced in the low tone (thus सन्ः). But in the Sanhitā, where the distinction of *anuddītatara* is admitted, the stroke under a syllable is always the mark of the *anuddītatara*, never of the *anuddīta*, the mere absence of accent not being marked at all.

When a syllable having the horizontal mark underneath is followed by one bearing no mark, the latter is considered to be *uddīta*, acutely accented; and when followed by two syllables, bearing no mark, both are considered to be *uddīta*.

The *swarita* or circumflex accent is denoted by a small perpendicular stroke above the syllable. Thus in the word पञ्चारे the syllable ञ् is *anuddītatara*, ञा is *uddīta*, and र is *swarita*.

All the syllables (in a single word or sentence) which follow a syllable bearing the *swarita* are supposed to be *anuddīta* unaccented or pronounced in the same tone, until the horizontal stroke, or *anuddītatara* mark under a syllable, appears again. In fact, the *anuddītatara* mark is the beginning of a series of three accents, of which the *swarita* is the end; and the appearance of this mark prepares the reader for the occurrence of an *uddīta* immediately following, and of a *swarita*. The latter, however, may sometimes be retarded by a new *uddīta* syllable, which shows that the accents have nothing to do with chanting. Nevertheless a *swarita* mark does not necessarily imply an *anuddītatara* mark preceding, as in the word पञ्चन्दः at the beginning of a line, where the *swarita* merely shows that the first syllable is *uddīta*. Again, in the Pada, where each word stands separately, there may be no *swarita* following an *uddīta*, as पञ्चा । जातं. It must also be borne in mind that frequently where a *swarita* is immediately followed by an *uddīta* syllable, the *swarita* becomes changed to *anuddītatara*: thus in दिवा पतयन्तं the *swarita* of प becomes so changed, because of the *uddīta* following.

With regard to the *swarita* mark, it may either indicate a dependent *swarita*, produced by an *uddīta* immediately preceding, or an independent, i. e. either a *swarita* as such, or a *swarita* produced by the suppression of a syllable bearing the *uddīta*, as in तन्वाँ contracted from तनुवा, where the middle syllable is properly *uddīta*. In the latter case, if the syllable bearing the *swarita* is long, and another

## OF THE INDIAN METHOD OF WRITING.

26. According to Hindú grammarians every syllable ought to end in a vowel\*, and every final consonant ought to be attracted to the beginning of the next syllable; so that where a word ends in a consonant, that consonant ought to be pronounced with the initial letter of the next word. Hence in some Sanskrit MSS. all the syllables are separated by slight spaces, and in others all the words are joined together without any separation. Thus the two words *आसीद् राजा* *ásid rájá* would in some books be written *आसीद्राजा* and in others *आसीद्राजा*. In Sanskrit works printed in Europe, the common practice is to separate only those words the final or initial letter of which are not acted on by the rules of combination. In such books *ásid rájá* would be written together, *आसीद्राजा*, because the final *द्* is the result of an euphonic change from *त्*, caused by the following *र*. There seems, however, but little reason for considering the mere spaces left between the words of a sentence to be incompatible with the operation of euphonic laws; especially as the absence of such spaces must always cause more or less impediment even to the fluent reader. Therefore in many books recently printed in Europe, every uncompounded word capable of separation by the use of the Viráma is separated. Thus *pitur dhanam ádadáti* is written *पितुर् धनम् आददाति*, and not *पितुर्धनमाददाति*. The only cases in which separation is undesirable, are where the final vowel of one word blends with the initial vowel of the next into one long similar or dissimilar vowel, and where final *u* and *i* are changed into their corresponding semivowels *v* and *y*.

The following words and passages in the Sanskrit and English character, are given that the Student, before proceeding further in the Grammar, may exercise himself in reading the letters and in

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word follows beginning with an *udatta*, then that syllable and all preceding syllables in the same word receive the *anudattatara* mark, and the figure ३ is inserted to carry the *swarita*, having also the *anudattatara* mark beneath; thus *तन्वा ३मने*. If the syllable bearing the independent *swarita* be short, then the figure १ carries the *swarita*, with an *anudattatara* under it; thus *ऊ १तत्*.

\* Unless it end in Anuswára or Visarga *h*, which in theory are the only consonantal sounds allowed to close a syllable. That Anuswára is not a full consonant is proved by the fact that it does not impede the operation of rule 70.

transliteration; that is to say, in turning Sanskrit letters into the English equivalents, and *vice versa*.

*To be turned into English letters.*

अक, अज, अश, आस, आप, इल, इष, ईड, ईर,  
उख, उच, ऊह, ञ्ण, ञ्ज, एध, ओख, कण, कित,  
कुमार, क्षम, क्षिप, क्षुध, क्षै, कूप, खन, खिद, गाह,  
गुज, गृध, गृ, घृण, घुष, चकास, चक्ष, चित, छिद,  
छो, जीवा, भूष, टीका, ठः, डीनं, ठौक, खिद, तापः,  
तडागः, दया, दमकः, दशरथः, दुरालापः, देव, धूपिका,  
धृतः, नटः, नील, नेम, परिदानं, पुरुषस्, पौरः, पौरु-  
षेयी, पुरोडाशः, बहुः, बालकस्, भोगः, भोजनं, मुखं,  
मृगः, मेदस्, मेदिनी, यकृत्, योगः, रेणु, रेचक, रै,  
रैवत, रुजा, रूपं, रुरुदिषु, लोह, वामः, वैरं, शक्,  
शौरः, षट्, साधुः, हेमकूटः, हेमन्.

*To be turned into Sanskrit letters.*

*Ada, asa, ali, ádi, ákhu, ágas, iti, ísh, íhá, udára, upanishad,*  
*uparodha, úru, úsha, řishi, eka, kakud, kařu, koshah, gayra, ghařa,*  
*chaitya, chet, chhalam, jetři, jhiri, řagara, řamara, řhála, řama,*  
*tatas, tathá, řřina, tushára, deha, daitya, dhavala, nanu, nayanam,*  
*nidánam, pitři, bhauma, bhesajam, marus, mahat, yuga, rush, rúřhis,*  
*lauha, vivekas, řalam, řhodařan, sukhin, řřidaya, tatra, adya, buddhi,*  
*arka, kratu, ansa, an-ka, an-ga, anřhala, anřjana, kařřha, anřa, anta,*  
*manda, sampúrřa.*

The following story has the Sanskrit and English letters  
interlineated.

अस्ति हस्तिनापुरे विलासो नाम राजकः । तस्य गर्द-  
*asti hastinápure viláso náma rajakah tasya garda-*

भोऽतिभारवाहनाद् दुर्बलो मुमूर्षुर् अभवत् । ततस् तेन  
*bho 'tibháraváhanád durbalo mumúrshur abhovat tatas tena*

रजकेनासौ व्याघ्रचर्मणा प्रच्छाद्यारण्यसमीपे शस्यक्षेत्रे  
*rajakenásau vyághracharmaná prachhádýáranýasamípe śasyakshetre*  
 मोचितः । ततो दूराद् अवलोक्ष्य व्याघ्रबुद्ध्या क्षेत्रप-  
*mochitah tato dūrād avalokya vyághrabuddhyá kshetrapa-*  
 तयः सत्वरं पलायन्ते । अथ केनापि शस्यरक्षकेण धूसर-  
*tayah satwaram paláyante atha kenápi śasyarakshakena dhúsara-*  
 कचलकृततनुबाणेन धनुःकाण्डं सज्जीकृत्यावनतकायेन  
*kambalakṛítatanutrāṇena dhanuhkāṇḍam sajjīkṛityávanatakáyena*  
 एकान्ते स्थितं । ततस् तं च दूरे दृष्ट्वा गर्दभः पुष्टाङ्गो  
*ekānte sthítam tatas tam cha dūre dṛishṭwá gardabhah puṣṭāṅgo*  
 गर्दभीयमिति मत्वा शब्दं कुर्वाणस् तदभिमुखं धावितः ।  
*gardabhíyamiti matwá śabdham kurvāṇas tadabhimukham dhávitah*  
 ततस् तेन शस्यरक्षकेण गर्दभोऽयमिति ज्ञात्वा लीलयैव  
*tatas tena śasyarakshakena gardabho 'yamiti jñátwá klayaiva*  
 व्यापादितः ॥  
*vyápáditah.*

The following story is to be turned into Sanskrit letters.

*Asti śrīparvatamadhye brahmapurákhyaṁ nagaram. Tatra śaila-*  
*śikhare ghaṇṭákarnṇo náma rákshasah prativasatíti janapṛavádah śrú-*  
*yate. Ekadā ghaṇṭám ádāya paláyamánah kaśchich chaurō vyághreṇa*  
*vyápáditah. Tatpáṇipatitá ghaṇṭá vānaraih práptá. Te vānarás tám*  
*ghaṇṭám anukṣhaṇam vádayanti. Tato nagarajanair manushyah khá-*  
*dito dṛishṭah pratikṣhaṇam ghaṇṭárávaścha śrúyate. Anantaram*  
*ghaṇṭákarnṇah kupito manushyán khádati ghaṇṭám cha vádayati ityu-*  
*ktwá janáh sarve nagarát paláyitáh. Tatah karálayá náma kuṭṭinyá*  
*vimṛśya markatá ghaṇṭám vádayanti swayam vijnáya rájá vijnápitah.*  
*Deva yadi kiyaddhanopakshayah kṛiyate tadáham enam ghaṇṭákarnṇam*  
*sádhayámi. Tato rájñá tushṭena tasyai dhanam dattam. Kuṭṭinyá*  
*cha maṇḍalam kṛitwá tatra gaṇeśádigaṇavam darśayitwá swayam*  
*vānarapriyaphalányádāya vanam pravīśya phalányáktṛñāni. Tato*  
*ghaṇṭám parityojya vānaráh phalásaktá babbúvuh. Kuṭṭiní cha*  
*ghaṇṭám grihítwá nagaram ágatá sakalalokapújyá 'bhavat.*

Observe, that *m* at the end of a word may most conveniently be transliterated



by the symbol Anuswára, and *vice versa*; thus, *brahmapurdhkyam nagaram* ब्रह्मपुराख्यं नगरं. Strictly, however, the first of these Anuswáras, being influenced by the following *n*, is equivalent in sound to *n*, and the two words might have been written *brahmapurdhkyan nagaram* ब्रह्मपुराख्यन् नगरं. Similarly, *pratishkhamam* before *ghaṭṭárdoas* is written प्रतिषख्यं, though equivalent in sound to प्रतिषख्यङ्, in consequence of the following ष.

## CHAPTER II.

### SANDHI OR EUPHONIC COMBINATION OF LETTERS.

WE are accustomed in Greek and Latin to certain euphonic changes of letters. Thus *rego* makes, in the perfect, not *regsi*, but *reksi* (*rexi*), the soft *g* being changed to the hard *k* before the hard *s*. Similarly, *veho* becomes *veksi* (*vexi*). In many words a final consonant assimilates with an initial; thus *συν* with *γνώμη* becomes *συγγνώμη*; *ἐν* with *λάμπω*, *ἐλλάμπω*. *Suppressus* is written for *subpressus*; *appellatus* for *adpellatus*; *immensus* for *inmensus*; *afinitas* for *adfinitas*; *colloquium* for *conloquium*; *irrogo* for *inrogo*. These laws for the euphonic junction of letters are applied throughout the whole range of Sanskrit grammar; and that, too, not only in uniting different parts of one word, but in combining words in the same sentence. Thus, if the sentence "*Rara avis in terris*" were Sanskrit, it would require, by the laws of Sandhi or combination, to be written *Rarávir ins terrih*; and might even be joined together thus, *Rarávirinsterrih*. The learner must not be discouraged if he is unable to understand *all* the laws of combination at first. He is recommended, after reading those that are printed in large type, to pass at once to the declension of nouns and conjugation of verbs. To attempt to commit to memory a number of rules, the use of which is not fully seen till he comes to read and construct *sentences*, must only lead to a loss of time and patience.

### SECT. I.—CHANGES OF VOWELS.

27. Nevertheless, there are some changes of letters which come into immediate application in the formation and declension of nouns, and the conjugation of verbs; and amongst these, the changes of vowels called Gūṇa and Vṛiddhi should be impressed on the memory,

before another step is taken in the study of the Grammar. When the vowels इ i and ई ī are changed to ए e, this is called the Guna change, or *qualification*; when i and ī are changed to ऐ ai, this is called the Vṛiddhi change, or *increase*\*. Similarly, उ u and ऊ ū are often changed to their Guna ओ o, and Vṛiddhi औ au; ऋ ṛi and ॠ ṛī to their Guna अर् ar, and Vṛiddhi आर् ār; and अ a, though it have no corresponding Guna change, has a Vṛiddhi substitute in आ á.

28. Let the student, therefore, never forget the following rules. There is no Guna substitute for अ a, but आ á is the Vṛiddhi substitute for अ a; ए e is the Guna, and ऐ ai the Vṛiddhi, for इ i and ई ī; ओ o is the Guna, and औ au the Vṛiddhi, for उ u and ऊ ū; अर् ar is the Guna, and आर् ār the Vṛiddhi, for ऋ ṛi and ॠ ṛī; अल् al is the Guna, and आल् ál the Vṛiddhi, for लृ ḷi and ॡ ḷī. Moreover, ऐ ai is the Vṛiddhi of the Guna ए e, and औ au the Vṛiddhi of the Guna ओ o.

a. Observe—It will be convenient in describing the change of a vowel to its Guna substitute, to speak of that vowel as *gunated*; and in the case of the Vṛiddhi change, to speak of it as *vṛiddhied*.

b. In the conjugation of verbs the vowels of roots cannot be gunated or vṛiddhied, if they are followed by double consonants, i. e. if they are long by position; nor can a vowel long by nature be so changed, unless it be final. The vowel अ a is of course incapable of Guna.

29. Again, let him bear in mind that the Guna sounds ए e, ओ o, and अर् ar, are diphthongal, that is, composed of two simple vowel sounds. Thus, ए e is made up of अ á and इ i; ओ o of अ a and उ u; अर् ar of अ a and ऋ ṛi; so that a final अ a will naturally coalesce with an initial इ i into ए e; with an initial उ u into ओ o; with an initial ऋ ṛi into अर् ar. Compare 18. c.

a. Similarly, the Vṛiddhi diphthong ऐ ai is made up of á and i; and औ au of á and u. Hence, a with e will blend into ai (for  $e = a + i$  and  $a + a + i$  will equal  $á + i$  or ai). Similarly, a will blend with ओ o into औ au. Compare 18. c.

b. Since the sound ai is composed of á and i, it may be asked, How is it that long á as well as short a blends with i into e (see 32), and not into ai? In answer to this, Professor Bopp (Comparative Grammar, p. 2) maintains that a long vowel

\* गुण guṇa in Sanskrit means 'quality,' and वृद्धि vṛiddhi, 'increase.' It will be convenient to Anglicise these words, and write Guna, Vṛiddhi.

at the end of a word naturally shortens itself before an initial vowel. His opinion is, that the very meaning of Guṇa is the prefixing of short *a*, and the very meaning of Vṛiddhi, the prefixing of long *ā*, to a simple vowel. He therefore holds that the Guṇa of *i* is originally *a i*, though the two simple vowels blend afterwards into *e*. Similarly, the original Guṇa of *u* is *a u*, blending afterwards into *o*; the original Guṇa of *ri* is *a ri*, blending into *ar*.

c. Hence it appears, that, since the Sanskrit *a* answers to the Greek *ε* or *ο* (see II. f.), the practice of gunating vowels is not peculiar to Sanskrit alone. The Sanskrit *एभि* *emi*, 'I go,' which in the plural becomes *इमस्* *imas*, is originally *ε i mi*, corresponding to the Greek *εἶμι* and *ἴμεν*. Similarly in Greek, the root *φύγ* (*ἐφύγον*) is in the present *φευγω*. Compare also the Sanskrit *veda* (*vaída*), 'he knows,' with Greek *οἶδα*; and compare *λέλοιπα*, perfect of *λπ*, with the Sanskrit 2d preterite.

30. Again, let him never forget that *y* is the kindred semivowel of *इ i*, *ई í*, *ए e*, and *ऐ ai*; *v* of *उ u*, *ऊ ú*, *ओ o*, and *औ au*; *r* of *ऋ ri* and *ॠ rí*; and *l* of *ऌ lri* and *ॡ lrí*. So that *i*, *í*, *e*, *ai*, at the end of words, when the next begins with a vowel, may often pass into *y*, *y*, *ay*, *dy*, respectively; *u*, *ú*, *o*, *au*, into *v*, *v*, *av*, *dv*; and *ri*, *rí*, into *r*. [NB. *lri* is not found as a final.]

In order to impress the above rules on the mind, the substance of them is embodied in the following table :

Simple vowels,	$\underbrace{a \text{ or } \acute{a}}$	$\underbrace{i \text{ or } \acute{i}}$	$\underbrace{u \text{ or } \acute{u}}$	$\underbrace{ri \text{ or } r\acute{i}}$	$\underbrace{lri \text{ or } lr\acute{i}}$
Guṇa substitute,		$\underbrace{e}$	$\underbrace{o}$	$\underbrace{ar}$	$\underbrace{al}$
Vṛiddhi substitute,	$\acute{a}$	$\acute{ai}$	$\acute{au}$	$\acute{ar}$	$\acute{al}$
Simple vowels,		$\underbrace{i \text{ or } \acute{i}}$	$\underbrace{u \text{ or } \acute{u}}$	$\underbrace{ri \text{ or } r\acute{i}}$	$\underbrace{lri \text{ or } lr\acute{i}}$
Semivowel substitute,		$\underbrace{y}$	$\underbrace{v}$	$\underbrace{r}$	$\underbrace{l}$
Guṇa,		$\underbrace{e}$	$\underbrace{o}$		
Guṇa resolved,		$\underbrace{a + i}$	$\underbrace{a + u}$		
With semivowel substitute,		$\underbrace{ay}$	$\underbrace{av}$		
Vṛiddhi,		$\underbrace{\acute{ai}}$	$\underbrace{\acute{au}}$		
Vṛiddhi resolved,		$\underbrace{\acute{a} + i}$	$\underbrace{\acute{a} + u}$		
With semivowel substitute,		$\underbrace{\acute{ay}}$	$\underbrace{\acute{av}}$		

The succeeding rules will now explain themselves.

31. If a word ends in **अ** *a* or **आ** *á*, when the similar vowels **अ** *a* or **आ** *á* follow, then the final and initial vowel blend into one long similar vowel: thus

**न** + **अस्ति** *na + asti* becomes **नास्ति** *násti*, 'there is not.'

**जीवा** + **अन्त** *jíva + anta* = **जीवान्त** *jívanta*, 'the end of life.'

*a.* The same rule applies to the other vowels, **इ** *i*, **उ** *u*, **ऋ** *ri*, short or long: thus

**अधि** + **ईश्वर** *adhi + íśvara* becomes **अधीश्वर** *adhíśvara*, 'the supreme lord.'

**ऋतु** + **उत्सव** *ritu + utsava* = **ऋतुत्सव** *ritútsava*, 'the festival of the season.'

**पितृ** + **वृद्धि** *pitri + riddhih* = **पितृद्धि** *pitṛiddhi*, 'the father's prosperity.'

32. If a word ends in **अ** *a* or **आ** *á*, when the dissimilar vowels **इ** *i*, **उ** *u*, **ऋ** *ri*, short or long, follow, then *a* or *á* blends with *i* or *í* into **ए** *e*; with *u* or *ú* into **ओ** *o*\*; with *ri* or *rí* into **अर्** *ar*: thus

**परम** + **ईश्वर** *parama + íśvara* becomes **परमेश्वर** *parameśvara*, 'the mighty lord.'

**हित** + **उपदेश** *hita + upadeśa* = **हितोपदेश** *hitopadeśa*, 'friendly instruction.'

**गङ्गा** + **उदक** *gan-gá + udaka* = **गङ्गोदक** *gan-godaka*, 'Ganges water.'

**तव** + **वृद्धि** *tava + riddhi* = **तवर्द्धि** *tavarddhi*, 'thy growth.'

Similarly, **तव** + **लृकार** *tava + lṛkāra* becomes **तवलृकार** *tavalkāra*, 'thy letter lṛi.'

33. If a word ends in **अ** *a* or **आ** *á*, when the dissimilar vowels **ए** *e*, **ओ** *o*, **ऐ** *ai*, or **औ** *au*, follow, then *a* or *á* blends with *e* into **ऐ** *ai*; with *ai* also into **ऐ** *ai*; with *o* into **औ** *au*; with *au* also into **औ** *au*: thus

**पर** + **रक्षित** *para + edhita* becomes **परैरक्षित** *paraidhita*, 'nourished by another.'

**विद्या** + **एव** *vidyá + eva* = **विद्यैव** *vidyaiva*, 'knowledge indeed.'

**देव** + **ऐश्वर्य** *deva + aiśwarya* = **देवैश्वर्य** *devaiśwarya*, 'divine majesty.'

**अल्प** + **ओजस्** *alpa + ojas* = **अल्पोजस्** *alpaujas*, 'little energy.'

**गङ्गा** + **ओघ** *gan-gá + ogha* = **गङ्गौघ** *gan-gaughā*, 'the torrent of the Ganges.'

\* The blending of *a* and *i* into the sound *e* is recognised in English in such words as *sail*, *nail*, &c.; and the blending of *a* and *u* into the sound *o* is exemplified by the French *faute*, *baume*, &c.

ज्वर + औषध *jwara + aushadha* = ज्वरोषध *jwaraushadha*, 'fever-medicine.'

34. If a word ends in इ *i*, उ *u*, ऋ *ri*, short or long, when any dissimilar vowel follows, the former letters pass into their kindred semivowels; viz. *i* or *ī* into *y*\*; *u* or *ū* into *v*\*; *ri* or *ṛī* into *r*: thus

अग्नि + अस्त्र *agni + astra* becomes अग्न्यस्त्र *agnyastra*\*, 'firearms.'

प्रति + उवाच *prati + uvācha* = प्रत्युवाच *pratyuvācha*, 'he spoke in reply.'

तु + इदानीं *tu + idānīm* = त्विदानीं *twidānīm*\*, 'but now.'

मातृ + आनन्द *mātri + ānanda* = मातृआनन्द *mātrānanda*, 'the mother's joy.'

35. If a word ends in ए *e* or ओ *o*, when the next begins with अ *a*, then *e* and *o* remain unchanged, and the initial अ *a* is cut off: thus

ते + अपि *te + api* becomes तेऽपि *te 'pi*, 'they indeed!' [See 10.]

गृहे + अस्ति *grihe + asti* = गृहेऽस्ति *grihe 'sti*, 'he is in the house.'

सो + अपि *so + api* = सोऽपि *so 'pi*, 'he indeed!'

हतो + अस्मि *hato + asmi* = हतोऽस्मि *hato 'smi*, 'I am undone!'

36. If a word ends in ए *e* or ओ *o*, when the next begins with any other vowel except अ *a*, then *e* is changed to *ay*, and *o* to *av*; and if both the words are complete words, the *y* of *ay*, and more rarely the *v* of *av*, may be dropped, leaving the *a* uninfluenced by the following vowel: thus

ते + आगताः *te + āgatāh* becomes तयागताः *tayāgatāh*, and then त आगताः *ta āgatāh*, 'they have come.'

Similarly, विष्णो + इह *viṣṇo + iha* becomes विष्णविह *viṣṇaviha*, and then विष्ण इह *viṣṇa iha*, 'O Viṣṇu, here!'

a. But if ए *e* and ओ *o* be the finals of roots or nominal bases, and these have to be joined with the initial vowels of terminations, affixes, &c., even though the initial vowel be अ *a* or ए *e* or ओ *o*, then final *e* must still be changed to *ay*, and final *o* to *av*, and both *y* and *v* must be retained: thus

जे + जति *je + ati* becomes जयति *jayati*, 'he conquers†.'

\* So in English we pronounce a word like *million* as if written *millyon*; and we write *evangelist* for *euangelist*.

† In English we respect this law in writing, though not in pronouncing such words as *saying*, *playing*, &c.

अग्ने + ए *agne + e* = अग्नये *agnaye*, 'to fire.'

भो + अति *bho + ati* = भवति *bhavati* 'he is.'

गो + ईश्वर *go + īśvara* = गवीश्वर *gaviśvara*, 'owner of kine.'

गो + ओकस् *go + okas* = गवोक्स् *gavokas*, 'the abode of cattle.'

37. If a word ends in रे *ai* or औ *au*, when any vowel, similar or dissimilar, follows, *ai* is changed to *āy*, and *au* to *āv*: thus

कस्मै + अपि *kasmāi + api* becomes कस्मायपि *kasmāyapi*, 'to any one whatever.'

रे + अः *rai + ah* = रायः *rāyah*, 'riches.'

ददा + अन्नं *dadau + annam* = ददावन्नं *daddānnam*, 'he gave food.'

नौ + औ *nau + au* = नावौ *nāvau*, 'two ships.'

a. If both the words be complete words, the *y* and *v* are occasionally dropped, but not so usually as in the case of *e* at 36: thus कस्मा अपि *kasmā api* for कस्मायपि *kasmāyapi*, and ददा अन्नं *dadd annam* for ददावन्नं *daddānnam*.

38. There are some exceptions (*pragrikhya*) to the above rules. The most noticeable is that of nominative and accusative cases dual, ending in *i*, *ū*, or *e*. These are never acted on by following vowels: thus,

हरी एतौ *harī etau*, 'these two Haris.'

विष्णू इमौ *viṣṇū imau*, 'these two Vishnus.'

सुते एते *sute ete*, 'these two daughters.'

The same applies to अमी *amī*, nom. pl. m. of the pronoun अद्.

a. A vocative case in *o*, when followed by the particle *iti*, may remain unchanged, as विष्णो इति *viṣṇo iti*, or may follow 36.

b. Particles, when simple vowels, and आ *a* and औ *o*, as the finals of interjections, remain unchanged, as आ एव *a evam*, 'Ah, indeed!' अहो इन्द्र *aho indra*, 'Ho, Indra.'

c. The औ *o* of गो *go*, 'a cow,' may become अव *ava* in certain cases, as गो + इन्द्र *go + indra* becomes गवेन्द्र *gavendra*, 'lord of kine.'

The following table exhibits all the combinations of vowels at one view. Supposing a word to end in *ū*, and the next word to begin with *au*, the student must carry his eye down the first column (headed "final vowels") till he comes to *ū*, and then along the top horizontal line of "initial vowels," till he comes to *au*. At the junction of the perpendicular column under *au* and the horizontal line beginning *ū*, will be the required combination, viz. *v au*.

## CHANGES OF VOWELS.

INITIAL VOWELS.		a	á	i	í	u	ú	ri	rí	e	ai	o	au
FINAL VOWELS.		a	á	e	e	o	o	ar	ar	ai	ai	au	au
a	á												
á	á			e	e	o	o	ar	ar	ai	ai	au	au
i	y	a	y	í	í	u	ú	ri	ri	e	y	y	o
í	y	a	y	í	í	u	ú	ri	ri	e	y	y	o
u	v	a	v	í	í	u	ú	ri	ri	e	y	y	o
ú	v	a	v	í	í	u	ú	ri	ri	e	y	y	o
ri	r	a	r	í	í	u	ú	ri	ri	e	r	r	o
rí	r	a	r	í	í	u	ú	ri	ri	e	r	r	o
e	e	a	a	í	í	u	ú	ri	ri	e	a	a	o
ai	ay	a	ay	í	í	u	ú	ri	ri	e	ay	ay	o
o	o*	a	ay	í	í	u	ú	ri	ri	e	ay	ay	o
au	áv	a	áv	í	í	u	ú	ri	ri	e	áv	áv	o

Observe, that in the above table the final letter, in its changed state, has been printed, for greater clearness, separate from the initial; except in those cases where the blending of the two vowels made this impossible.

\* If the initial a belong to a termination, affix, &c., and not to a complete word, then a is not cut off, and o becomes ar before it. See 36. a.

## SECT. II.—CHANGES OF CONSONANTS.

39. Before proceeding to the combination of consonants, let the letters be again regarded as divided into two grand classes of Hard and Soft, as explained at 20. *b*.

HARD OR SURD.			SOFT OR SONANT.							
<i>k</i>	<i>kh</i>		<i>g</i>	<i>gh</i>	<i>n</i>	<i>h</i>	<i>a</i>	<i>á</i>		
<i>ch</i>	<i>chh</i>	<i>ś</i>	<i>j</i>	<i>jh</i>	<i>ñ</i>	<i>y</i>	<i>i</i>	<i>í</i>	<i>e</i>	<i>ai</i>
<i>t</i>	<i>th</i>	<i>sh</i>	<i>ḍ</i>	<i>ḍh</i>	<i>ṇ</i>	<i>r</i>	<i>ri</i>	<i>rí</i>		
<i>ṭ</i>	<i>ṭh</i>	<i>s</i>	<i>d</i>	<i>dh</i>	<i>n</i>	<i>l</i>	<i>lri</i>	<i>lrí</i>		
<i>p</i>	<i>ph</i>		<i>b</i>	<i>bh</i>	<i>m</i>	<i>v</i>	<i>u</i>	<i>ú</i>	<i>o</i>	<i>au</i>

Note—In the following rules it may generally be observed, that final consonants have a tendency to adapt themselves to initial, rather than initial to final.

## GENERAL RULES.

40. If two hard or two soft consonants come together, one at the end and the other at the beginning of a word or affix, there is generally no change; and similarly, if a soft consonant ends a word, when a vowel follows: thus,

विद्युत् प्रकाशते *vidyut prakásate*, 'the lightning shines.'

कुमुद् विकसति *kumud vikasati*, 'the lotus blossoms.'

दृशद् अधोगच्छति *dṛśad adhogachchati*, 'the rock descends.'

विद्युत् + सु *vidyut + su* = विद्युत्सु *vidyutsu*, 'in lightnings.'

a. Observe, however, that the unaspirated form of a final letter is substituted for the aspirated, as चित्रलिक् + करोति *chitralikh + karoti* becomes चित्रलिक् करोति *chitralik karoti*.

41. If any hard letter ends a word, root, or crude base, when any soft initial letter follows, the hard (unless affected by some special rule) is changed to its own unaspirated soft: thus

वाक् + देवी *vák + deví* becomes वाग्देवी *vágdeví*, 'the goddess of eloquence.'

वाक् + ईश *vák + íśa* = वागीश *vágíśa*, 'the lord of speech.'

चित्रलिक् + लिखति *chitralikh + likhati* = चित्रलिग् लिखति *chitralig likhati*, 'the painter paints.'

विद् + भव *viḍ + bhava* = विद्भव *viḍbhava*, 'generated by filth.'



a. There is an option allowed before nasals; that is, when any nasal begins the next word, the final of the last word is usually (though not necessarily) changed to the nasal of its own class: thus

वाक् + मय *vāk + mayā* becomes वाङ्मय *vān-maya*, 'full of words.'

विद् + मय *viḍ + mayā* = विदमय *vinmaya*, 'full of filth.'

तत् + मातृ *tat + mātṛā* = तन्मातृ *tanmātṛā*, 'that element.'

तत् + नेत्रं *tat + netram* = तन्नेत्रं *tan netram*, 'that eye.'

अप् + मूलं *ap + mūlam* = अम्मूलं *ammūlam*, 'water and roots.'

b. Rule 41 applies to terminations of nouns or verbs beginning with consonants, but not to terminations beginning with vowels. In the latter case, the final hard consonant is supposed to attract the initial vowel, and thus, losing its character of a final letter, is not made soft: thus वाक् + भिस् *vāk + bhis* becomes वाग्भिस् *vāgbhis*, 'by words;' but वाच् + आ *vāch + ā* becomes वाचा *vāchā*, 'by a speech;' not वाजा *vājā*. चित्रलिक् + सु *chitralikh + su* is चित्रलिक्सु *chitraliksu*, 'in painters;' but चित्रलिक् + आ *chitralikh + ā* remains चित्रलिखा *chitralikhā*, 'by a painter.'

c. Of course, rule 41 does not apply to final sibilants, as they have no corresponding soft letters. The rules for sibilants are given at 61.

42. If a soft letter ends a word, root, or crude base, when any hard initial letter follows, the soft is changed to its own unaspirated hard: thus

कुमुद् + फुल्लति *kumud + phullati* becomes कुमुत् फुल्लति *kumut phullati*,  
'the lotus blossoms.'

समिध् + प्रदीप्यते *samidh + pradīpyate* = समित् प्रदीप्यते *samit pradīpyate*,  
'the fuel is ignited.'

Note—Similarly in Latin, a soft guttural or labial often passes into a hard before *s* and *t*; thus *reg + si* becomes *recsi* (*rex*), *scrib + si* becomes *scripsi*.

a. The same may take place at the end of a sentence or before a pause, as फुल्लति कुमुत् *phullati kumut*.

b. Soft letters, which have no corresponding hard, such as the nasals, semi-vowels, and ह *h*, are changed by special rules.

c. If the final be an aspirated soft letter, and belongs to a root whose initial is ग *g*, द *d*, or ब *b*, then the aspirate, which is suppressed in the final, is transferred back to the initial letter of the root; as बुध् + करोति *budh + karoti* becomes भुक् करोति *bhut karoti*, 'he who knows acts;' दध् + तस् *dadh + tas* becomes धत्तस् *dhattas*, 'they two place;' and see 306. a, 299. a.

Note—Greek recognises a similar principle in *θρίξ*, *τριχὺς*, *τρέχω*, *θρέξω*, &c.

43. The following consonants are not allowed to remain unchanged at the end

of words \*, under any circumstances : that is to say, they undergo modifications, even at the end of a sentence ; and when they are combined with the initial letters of succeeding words, or with the initial *consonants* of affixes, these modifications must take place before rules 41 and 42 are applied. 1st, A conjunct consonant of any kind ; 2d, an aspirated consonant ; 3d, the aspirate ह *h* ; 4th, the palatal letters च *ch*, छ *chh*, ज *j*, झ *jh* (when originally palatal, and not the result of the euphonic changes of final त *t* and द *d* at 47) ; 5th, the sibilants श *s* and ष *sh*.

a. With regard to 1, when a word ends in a single or conjunct consonant, and a termination to be affixed consists of a single consonant, then, to avoid the concurrence of silent consonants at the end of a word, the first only of the conjunct consonants is allowed to remain, and the termination is dropped : thus चरन् + स *charant + s* leaves चरन् *charan*, 'going ;' अवेद् + स *aved + s* leaves अवेत् *avet* or अवेद् *aved*. So in Latin, *mulsi* is written for *mulg-si* ; *sparsi* for *sparg-si*, &c.

b. With regard to 2, the unaspirated form is substituted for the aspirated.

c. With regard to 3, a final ह *h* (which is of very rare occurrence) is usually changed either to क *k* or ट *t*. See 17. a.

d. With regard to 4, palatals, as being derived from gutturals (see 20. c.), generally revert to their originals ; i. e. final च *ch* and झ *jh* are usually changed to ज (see 12), but छ *chh* may become ट *t* ; ज *j* becomes ग *g*, but sometimes ट *t* or ड *d*.

e. With regard to 5, final श *s* and ष *sh* usually pass into either क *k* or ट *t*. (See 17. b.)

The above changes must hold good, whatever may be the initial letter of a following word ; but rules 41 and 42 must be afterwards applied. They also hold good before all terminations or affixes beginning with strong consonants ; but before vowels (except the affix *a* at 80. I.) and weak consonants (i. e. nasals and semivowels) the finals remain unchanged. See 41. b, and *váčh* at 176.

44. The special rules for the changes of consonants are very numerous, but since few words in Sanskrit end in any other consonants than त *t* and द *d*, the nasals न *n* and म *m*, the dental sibilant स *s*, and the semivowel र *r*, it will be sufficient for all practical purposes to notice these special rules under four heads ; 1st, the changes of final त *t* and द *d* ; 2dly, the changes of the nasals ; 3dly, the changes of final स *s* ; 4thly, the changes of final र *r*.

#### CHANGES OF FINAL त *t* AND द *d*.

45. By the general rule (41), final त *t* becomes द *d* before soft consonants, and before all vowels (as मरुत् + वाति *marut + váti* becomes मरुद् वाति *marud váti*, 'the wind blows').

\* Excepting in roots, standing by themselves, or, if used as nouns, before terminations beginning with vowels.

a. There is an exception in the case of *vidyut* + *vat*, making *vidyutwat*, 'possessed of lightning.'

46. And final *ḍ d* becomes *ṭ t* before hard consonants (as दृशद् + पतति *dṛśad* + *patati* becomes दृशत् पतति *dṛśat patati*, 'the stone falls'). See 42.

47. And final *ṭ t* or *ḍ d* becomes *ṇ n* before all nasals, See 41. a. But final *ṭ t* or *ḍ d* before initial च *ch*, ज *j*, ल *l*, झ *ś*, and ह *h*, undergoes special changes: thus—

*Final ṭ t or ḍ d before च ch, ज j, ल l.*

(48. If *ṭ t* or *ḍ d* ends a word, when an initial च *ch*, ज *j*, or ल *l*, follows, then *ṭ t* or *ḍ d* assimilates with these letters: thus

भयात् + लोभात् + च *bhayát* + *lobhát* + *cha* becomes भयाल् लोभाच् च *bhayál lobhách cha*, 'from fear and avarice.'

तद् + जीवनं *tad* + *jīvanam* = तज् जीवनं *taj jīvanam*, 'that life.'

a. A final *ṭ t* or *ḍ d* also assimilates with a following छ *chh*, झ *jh*, but ञ, by 43. b, an aspirate is not allowed at the end of a word, the combination will be च *ch* छ *chh*, ज *j* झ *jh*. They also assimilate with the cerebral letters ट *ṭ*, ड *ḍ*: thus तत् + डीनं *tat* + *dīnam* becomes तड् डीनं *taḍ dīnam*.

b. Observe—When छ *chh* is the original initial letter of a word, and a previous word ends in a short vowel (or even a long vowel), then *ṭ t*, changeable to च *ch* by 48. a, may be inserted: thus वि + छेद *vi* + *chheda* may be written विच्छेद *vichchheda*.

*Final ṭ t or ḍ d before झ ś.*

49. If *ṭ t* or *ḍ d* ends a word, when an initial झ *ś* follows, then *ṭ t* or *ḍ d* is changed to च *ch*, and the initial झ *ś* is usually changed to छ *chh*: thus तत् + श्रुत्वा *tat* + *śrutwá* becomes तच् श्रुत्वा *tach chhrutwá*, 'having heard that.'

*Final ṭ t or ḍ d before ह h.*

50. If *ṭ t* ends a word, when initial ह *h* follows, the final *ṭ t* is changed to ḍ *d* (by 41), and the initial ह *h* to ध *dh*: thus तत् + हरति *tat* + *harati* becomes तद् धरति (or तद्धरति) *tad dharati*, 'he seizes that.'

51. By a similar rule, and on the same principle, are written words ending in क *k*, followed by initial ह *h*: thus वाक् + हरति *vák* + *harati* becomes वाग् धरति *vág dharati*, 'speech captivates.' Similarly, roots ending in ट *ṭ*, followed by a termination beginning with ह *h*: thus द्विट् + हि *dviṭ* + *hi* becomes द्विडिहि *dviḍiḥi*.

## CHANGES OF THE NASALS.

*Changes of final न् n.*

52. If the letter न् *n*, preceded by a *short* vowel, ends a word, when the next begins with any vowel, the *n* is doubled: thus

आसन् + अत्र *āsan + atra* becomes आसन् अत्र *āsann atra*, 'they were there.'

तस्मिन् + उद्याने *tasmin + udyāne* = तस्मिन् उद्याने *tasminn udyāne*, 'in that garden.'

53. If न् *n* ends a word, when an initial त *t*, च *ch*, or ढ *ḍ*, follows, a sibilant is inserted between the final and initial letter, according to the class of the initial letter; and the न् *n* then passes into Anuswāra by 6. *b*: thus

अस्मिन् + तडागे *asmin + tadāge* becomes अस्मिंस्तडागे or अस्मिन् तडागे *asmins tadāge*, 'in this pool.'

कस्मिन् + चित् *kasmin + chit* = कस्मिंश्चित् *kasminśchit* \*, 'in a certain person.'

महान् + ढङ्कः *mahān + ṭan-kah* = महान्शङ्कः *mahānshṭan-kah*, 'a large axe.'

*a.* A similar euphonic *s* is inserted between the prepositions *sam*, *ava*, *pari*, *prati*, and certain words which begin with *k*, as संस्कार *sanskāra*, परिष्कार *parishkāra*, प्रतिष्कार *pratiśkāra*, &c. (see 70); just as in Latin, between the prepositions *ab* and *ob*, and *c*, *q*, and *p*.

*b.* न् *n* at the end of a root, or incomplete word, is not amenable to this rule: thus हन् + ति *han + ti* is हन्ति *hanti*, 'he kills.' The word प्रशान् *praśān* (nom. of *praśāna*) is also an exception; as, प्रशान् तनोति 'the peaceful man spreads.'

54. Rule 53 describes the only cases in which न् *n*, when originally the final of a word, can pass into Anuswāra: thus, combinations like तान् जानाति or तान् ददाति can never be written तां जानाति, तां ददाति.

55. If न् *n* ends a word, when the next begins with श *ś*, then both न् *n* and श *ś* may remain unchanged or be combined in either of the two following ways: 1st, the final न् *n* may be changed to ञ *ṇ*: thus महान् + शूरः *mahān + śūraḥ* may be written महान् शूरः 'a great hero:' 2dly, the श *ś* may be changed to च *ch*: thus महान् शूरः.

56. If न् *n* ends a word, when the next begins with ल *l*, the *n* assimilates with the *l*, and the mark ◌ is placed over the preceding vowel: thus पक्षान् + लुनाति *pakṣān + lunāti* becomes पक्षौलुनाति or पक्षौल् लुनाति 'he clips the wings.' See 7. Similarly, ἐν with λαμπεω becomes ἐλλάμπεω; and con with ligo, colligo.

\* The same holds good before च *ch*, and before त *t*, ढ *ḍ*; but the two latter are never likely to occur..

a. Final न् n, before ज j or झ jh, is sometimes (but very rarely) written in the palatal form ञ; and before ड ḍ, ढ ḍh, in the cerebral form ण.

57. न n as the final of crude bases is rejected before terminations and affixes beginning with consonants: thus

धनिन् + भिस् dhanin + bhis becomes धनिभिस् dhanibhis, 'by rich people.'

धनिन् + त्व dhanin + twa = धनित्व dhanitwa, 'the state of being rich.'

a. As the final of a root it is rejected before those terminations beginning with consonants (excepting nasals and semivowels), which have no symbol indicative of Guṇa. (See 307 and 318.)

b. Also, when the word ending in न् n is the first (or any but the last) member of a compound word, even though the next member of the compound begins with a vowel: thus

राजन् + पुरुष rājan + puruṣa becomes राजपुरुष rāja-puruṣa, 'the king's servant.'

राजन् + इन्द्र rājan + indra = राजेन्द्र rājendra, 'the chief of kings.'

स्वामिन् + अर्थं svāmin + artham = स्वाम्यर्थं svāmyartham, 'on account of the master.'

*Change of न n, not final, to ण ṇ.*

58. If न n (not final) follows any one of the three cerebral letters, च ṛi, र r, श sh, in the same word, then न n must be changed to the cerebral ण ṇ, even though क k, ग g, प p, ब b, (or their aspirates), ह h, य y, व v, or म m, intervene. Thus the nom. plur. of शुष्कं पुष्पं 'a withered flower,' is शुष्काणि पुष्पाणि kushkāṇi puṣhpāṇi (not शुष्कानि पुष्पानि). Similarly, the accus. case of ब्रह्महन् brahmahan, 'a brāhman slayer,' is ब्रह्महणो; the imperative of क्षिप् kship, 'to throw,' is क्षिपाणि; the nom. plur. of वर्मन् varman, 'armour,' is वर्मणि; the instrum. sing. of मृग mṛiga, 'a deer,' is मृगेण. But the intervention of a dental, or cerebral consonant, or of any palatal except y, or of any letter whatever (excepting a nasal, a semivowel, or ह h) if conjunct with the nasal, prevents the operation of this rule. Thus the instrum. case of शृगाल śṛigāla, 'a jackal,' is शृगालेन; the nom. plur. of वर्तन् vartman, 'a word,' is वर्तनानि; and in further illustration of the same law, may be taken सर्जन् sarjana, 'abandoning,' क्रीडन् kṛīḍana, 'playing,' प्राप्नोति prāpnōti, 'he obtains,' राजा rājā, 'by a king.' But वृज् is sometimes written वृक्.

*Changes of final म् m.*

59. If म् m ends a word or root, when any consonant follows, then म् m may pass into Anuswāra, or may optionally, before those consonants which have a corresponding nasal, be changed to this nasal:

thus गृहम् + जगाम *griham + jagāma* is written either गृहं जगाम or गृहञ् जगाम 'he went home :'; so also *sam + dīna* becomes either संदीन or संह्रीन 'flight ;' *sam + chaya*, either संचय or सञ्चय 'collection ;' *sam + nyāsa*, either संन्यास or सञ्न्यास 'abandonment ;' *gam + tā*, either गंता or गन्ता. But although म् *m* may in these cases pass into Anuswāra, the latter must always take the sound of the nasal to which it may optionally be changed.

60. When the next word begins with a vowel, then म् *m* must always be written : thus गृहमायाति or गृहम् आयाति *griham āyāti*, 'he comes home.'

#### CHANGES OF FINAL स् *s*.

61. Nearly every nominative case, and many other cases of nouns, in Sanskrit, besides many inflections of verbs, end in स् *s*, which is changeable to श् *ś*, and is liable to be represented by : Visarga (i. e. the symbol for a final aspirate), or to pass into र *r*, or to be liquefied into उ *u*, or to be dropped altogether, according to the nature of the initial letter following\*. *At every step these changes will meet the eye* : therefore let the student master the following five rules, before he attempts to read a single sentence of the most elementary Sanskrit work.

Observe—The following rules are designated by Indian grammarians, "rules for the changes of Visarga." This exaltation of a mere symbol to the place of the letter which it represents, tends, however, to embarrass the subject unnecessarily, and imparts to Visarga itself a nature so Protean, that the student is continually foiled in his effort to apprehend a character which is liable to become now *s*, now *r*, now *u*, now *y*, now to be dropped, and now to return to its original form. It seems a simpler and preferable course (the result being in the end equivalent) to start from the tangible character स् *s*, which Visarga, under certain circumstances, represents ; or, in other words, to regard Visarga as no letter at all, but a mere symbol for final स् *s*, and, as we shall afterwards see at 71, for final र *r*, when these letters are pronounced with an imperceptible aspiration (compare rule 8), as they are always pronounced before क *k*, प *p*, स *s*, श् *ś*, and at the end of a sentence.

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\* The interchangeableness of *s* with *r* and *h* is not unknown in other languages. Thus the Latin *flos* becomes in the genitive *floris* ; *genus* becomes *generis* : and many other Latin words, such as *labor*, *robur*, were originally written either *labor* or *labos*, *robur* or *robos*. Again, the initial aspirate in many Greek words passes in Latin into *s* : as, *ἑῖς*, *sex*, &c.

**FIRST RULE.**—*When does final स s remain unchanged, or become श s', श sh?*

62. Before त t, च ch, and ड ढ, respectively. Before त t, and its aspirate, it remains unchanged. Before च ch, and its aspirate, it passes into the palatal sibilant श ष. Similarly, before ड ढ, and its aspirate, it passes into the cerebral sibilant श ष. But this latter change can rarely occur, as very few words in Sanskrit begin with ड ढ or ड ढ.

a. In some books final स s is allowed to remain unchanged before स s, and to assimilate with initial श ष.

**SECOND RULE.**—*When does final स s pass into Visarga (:)?*

63. Before क k, प p, and their aspirates, and before the sibilants श ष, श ष.

a. Before a pause, i. e. at the end of a sentence.

b. Observe—When a word stands by itself, final s properly passes into Visarga; and this is why, in native grammars, the terminations of nouns and verbs, which appear first in the tabular scheme, as ending in s, are made to end in Visarga, when they appear again in declension and conjugation. In the following pages, however, s will be preserved as a final, in declension and conjugation, for two reasons: 1st, because it is more tangible, and easy to apprehend, than a symbol which is imperceptible in pronunciation: 2dly, because it enables the classical student to keep in view the resemblance between Sanskrit and Greek and Latin terminations.

**THIRD RULE.**—*When does final स s blend with a preceding अ a into the vowel ओ o?*

64. When preceded by short अ a, before all soft consonants, it is treated as if liquefied into उ u\*, and blends with the a into ओ o.

a. Similarly, before short अ a, which a is then cut off.

**FOURTH RULE.**—*When does final स s become र r?*

65. When preceded by any other vowel but अ a or आ á, and before all soft letters, consonants or vowels.

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\* That is, it is first changed to r, as at 65, and r is then liquefied into a vowel; just as l is often changed to u in French. The plural of *animal* is *animaux*, not *animals*.

a. Unless *ṛ* itself be the soft letter following, in which case, to avoid the conjunction of two *r*'s, final *ṣ* is dropped, and the vowel preceding it (if short) is lengthened.

FIFTH RULE.—*When is final ṣ dropped?*

66. When preceded by short *अ a*, before any other vowel except short *अ a*\*. NB. The *अ a*, which then becomes final, opens on the initial vowel without coalition †.

a. When preceded by long *आ á*, before any soft letter, consonant or vowel. NB. If the initial letter be a vowel, the *आ á*, which then becomes final, opens on it without coalition.

b. When preceded by any other vowel but *अ a* or *आ á*, before the letter *r*, as noticed at 65. a.

c. Observe—Although it simplifies the subject to speak of final *s* as dropped in these cases, yet, according to native grammarians, it would be more correct to say that final *s* first passes into Visarga, which is then dropped: otherwise the term Visarga is without meaning. Indian grammarians, however, hold that Visarga undergoes another change before it is dropped, viz. to *y*; and that this *y* is rejected in accordance with 36, 37.

The above five rules are illustrated in the following table, in which the nominative cases *नरस् naras*, 'a man;' *नरास् narás*, 'men;' *हरिस् haris*, 'the god Vishnu;' *रिपुस् ripus*, 'an enemy;' and *नौस् naus*, 'a ship'—are joined with the verbs *karoti*, 'he does;' *kurvanti*, 'they do;' *khanati*, 'he digs;' *khananti*, 'they dig;' *pachati*, 'he cooks;' *pachanti*, 'they cook;' *sarati*, 'he goes;' *sochati*, 'he grieves;' *tarati*, 'he crosses;' *charati*, 'he moves;' *gachchhati*, 'he goes;' *jayati*, 'he conquers;' *rakshati*, 'he preserves;' *atti*, 'he eats;' *adanti*, 'they eat;' *eti*, 'he goes;' *áyati*, 'he comes;' *edhate*, 'he prospers.'

\* That is, it blends with *a* into *o*, as in 64; and *o* becoming *av* before any vowel but *a*, the *v* is rejected by 36. Indian grammarians hold that final *s* or Visarga here becomes *y*, which would also be rejected by 36. This, however, seems rather to apply to 66. a.

† This is one of the three cases in which a hiatus of two vowels is admissible in Sanskrit. The three cases are, 1. when final *s* is rejected from *as* or *ás* (66); 2. when a complete word, ending in *e*, is followed by any other vowel but *a* (see 36); 3. when the dual terminations ई *í*, ऊ *ú*, ए *e*, are followed by vowels (see 38).



FIRST RULE. Final <i>s</i> remains unchanged, or passes into <i>ś</i> .	SECOND RULE. Final <i>ś</i> <i>s</i> passes into Visarga.	THIRD RULE. Final <i>ś</i> <i>s</i> blends with <i>a</i> into <i>śo</i> .	FOURTH RULE. Final <i>ś</i> <i>s</i> becomes <i>r</i> .	FIFTH RULE. Final <i>ś</i> <i>s</i> is dropped.
<p>नरस् नरति नराव तारति नरास् नरति नराद तारति हरिस् नरति नराव तारति नौस् नरति नराव तारति नरास् नरति नराद चारति नरास् नरति नराद चारति नौस् नरति नराव चारति नौस् नरति नराव चारति</p> <p>Final <i>s</i> rarely remains un- changed before <i>ś</i>, and as- similates with <i>ś</i> <i>ś</i>: thus,</p>	<p>नरः करोति नराव कारोति नराः कुर्वति नराद कारोति हरिः करोति नराव कारोति नरः खनति नराव खनोति नराः खनति नराद खनोति हरिः खनति नराव खनोति नरः पञ्चति नराव पञ्चोति नराः पञ्चति नराद पञ्चोति हरिः पञ्चति नराव पञ्चोति नरः सरति नराव सारोति नराः सरति नराद सारोति हरिः सरति नराव सारोति नराः शोचति नराव शोचोति नराः शोचति नराद शोचोति हरिः शोचति नराव शोचोति नरोति नरः करोति नराव</p> <p>Before <i>a</i> pause,</p>	<p>नरो गच्छति नारो गच्छोक्षति नरो जयति नारो जयोति नरो याति नारो योति नरो रञ्जति नारो रञ्जोक्षति Similarly, final <i>s</i> preceded by <i>a</i>, before all soft conso- nants; and also before <i>ś</i> <i>a</i>, which <i>ś</i> <i>a</i> is then cut off: thus, नरोऽस्ति नारो 'tis for नारो ति</p>	<p>हरिर् नरति नराव तारति रिपुर् नरति रिपुव तारति नौर् नरायति नराव द्योति हरिर् नरति नराव तारति रिपुर् नरति रिपुव तारति नौर् नराव तारति हरिर् गच्छति नराव गच्छोक्षति रिपुर् गच्छति रिपुव गच्छोक्षति नौर् गच्छति नराव गच्छोक्षति हरिर् याति नराव योति रिपुर् याति रिपुव योति नौर् याति नराव योति Similarly, final <i>s</i> preceded by any vowel but <i>a</i> or <i>ā</i>, be- fore all soft letters excepting <i>r</i>, when final <i>s</i> also becoming <i>r</i> is rejected, and the preced- ing vowel lengthened: thus, हरौ रञ्जति नराव रञ्जोक्षति रिपू रञ्जति रिपुव रञ्जोक्षति</p>	<p>नर जायति नराव द्योति नरा नरति नराव अदति नर ईषते नराव ईषोते नरा ईषते नराद ईषोते नर दधते नराव दधोते नरा दधते नराद दधोते नरा गच्छति नराव गच्छोक्षति नरा याति नराव योति नरा रञ्जति नराव रञ्जोक्षति Similarly, final <i>s</i> preceded by <i>ś</i> <i>a</i>, before all vowels ex- cepting <i>ś</i> <i>a</i>; and, final <i>s</i> preceded by <i>ā</i>, before all soft letters, consonants or vowels.</p>

67. There is one common exception to 62, 63, 64: सस् *sas*, 'he,' and एषस् *eshas*, 'this,' the nominative cases of the pronouns तद् *tad* and एतद् *etad* (220, 223), drop the final *s* before any consonant, hard or soft; as, स करोति *sa karoti*, 'he does;' स गच्छति *sa gachchhati*, 'he goes;' एष पचति *esha pachati*, 'this man cooks.' But rules 64. *a*, 66 and 63. *a*, are observed: thus, सोऽपि *so 'pi*, 'he also;' स एषः *sa eshaḥ*, 'he himself.' Sometimes *sa* may blend with a following vowel, as सैवः for स एवः.

A remarkable agreement is observable here in the Greek *ô* for *ôc*. Compare also the Latin *qui* for *quis*, and *ille*, *iste*, *ipse*, for *illus*, *istus*, *ipsus*. Bopp considers that the reason why *sa* dispenses with the termination *s* is, that this termination is itself derived from the pronoun *sa*.

*a*. There is an option allowed when an initial sibilant is compounded with another hard consonant. In that case, the preceding final *s* may be dropped; as, हरि स्कन्दति *hari skandati*, 'Hari goes.'

*b*. A rare exception to the first rule occurs, when an initial त *t* is compounded with a sibilant. In that case, the preceding final *s* becomes Visarga; as, हरिः तस्यै गृह्णाति *harī tsarum grihṇāti*, 'Hari grasps the hilt of his sword.'

68. The preceding rules are most frequently applicable to स् *s*, as the final of the cases of nouns and inflections of verbs; but they come equally into operation in substantives or adjectives, whose base or crude form ends in अस् *as*, इस् *is*, and उस् *us*: thus, by 64, चक्षुस् + ईक्षते *chakshus + ikshate* becomes चक्षुर् ईक्षते *chakshur ikshate*, 'the eye sees;' and चक्षुस् + भिस् *chakshus + bhis* = चक्षुर्भिस् *chakshurbhis*, 'by eyes.' Similarly, by 65, मनस् + जानाति *manas + jānāti* = मनो जानाति *mano jānāti*, 'the mind knows;' and मनस् + भिस् *manas + bhis* = मनोभिस् *manobhis*, 'by minds.'

*a*. Observe—All nouns ending in इस् *is* and उस् *us* may be regarded as ending in इष् *ish* and उष् *ush*, which is the form they necessarily assume in declension before the terminations beginning with vowels (see 70, and compare 41. *b*): thus चक्षुस् + आ *chakshus + ā* becomes चक्षुषा *chakshushā*, 'by the eye;' but before consonants they must be treated as ending in the dental sibilant. See 165.

69. स् *s* at the end of the first member of a compound word, before hard letters of the guttural or labial classes (क *k*, प *p*, or their aspirates), may follow 63, or is more usually retained, passing sometimes into श *sh*, according to 70: thus तेजस् + कर *tejas + kara* becomes either तेजस्कर or तेजःकर 'causing light;' प्रादुस् + कृत *prāduś + kṛita* becomes प्रादुष्कृत *prādushkṛita*, 'made manifest;' दिवस् + पति *divas + pati* = दिवस्पति 'the lord of day.'

*a*. Again, in opposition to 64 and 65, a final स् *s* is usually retained before affixes beginning with व *v* and म *m*, passing sometimes into श *sh*, according to 70: thus तेजस् + विन् *tejas + vin* becomes तेजस्विन् *tejasvin*, 'full of light;' भास् + वर *bhās + vara* = भास्वर *bhāswara*, 'radiant;' and अर्चिस् + मत् *archiś + mat* = अर्चिष्मत् *archishmat*, 'possessing flame.'

70. स् *s*, not final, passes into श *sh* when preceded by any other vowel but अ *a* or आ *ā*; also when preceded by the semivowel र *r*, or by क *k*:

thus अग्नि + सु *agni + su* becomes अग्निषु *agnishu*, 'in fires;' करो + सि = करोषि *karoshi*, 'thou doest;' बिभर् + सि *bibhar + si* = बिभर्षि *bibharshi*, 'thou bearest;' वाक् + सु *vāk + su* = वाक्षु *vākshu*, 'in words.' See 69. and 69. a.

a. An intervening Anuswára or Visarga does not prevent the operation of this rule: thus, हवीँवि, चर्खूँवि, हविःषु, चक्षुःषु.

### CHANGES OF FINAL र r.

71. Most of the changes of final र *r* are the same as those of final स *s*.

a. Thus, by 63, प्रातर् + काल *prátar + kála* becomes प्रातःकाल *prátahkála*, 'the time of morning;' and प्रातर् + ज्ञान *prátar + śnána* = प्रातःज्ञान *prátahśnána*, 'morning ablution.' But *r* as the final of a root, or as a radical letter, remains unchanged before a sibilant: thus, चर् + सु = चर्षु (No. 70); बिभर् + सि = बिभर्षि.

b. By 62, प्रातर् + तु *prátar + tu* becomes प्रातस्तु *prátastu*; and प्रातर् + च *prátar + cha* = प्रातश्च *prátascha*.

Note, that the transition of *r* into *s* before *t* is exemplified in Latin by *gestum* from *gero*, *ustum* from *uro*, &c. On the other hand, *r* in the middle of words is preserved before *t* in Sanskrit, as in *kartum*, &c.

c. By 65, निर् + उक्त *nir + ukta* remains निरुक्त *nirukta*, 'described;' निर् + दय *nir + daya* remains निर्दय *nirdaya*, 'without pity;' and निर् + रस *nir + rasa* is नीरस *nírasa*, 'without flavour.'

d. After the analogy of 65. a, final *ar* before initial *r* drops its own *r*, and lengthens the preceding *a*: as पुनर् + रक्षति *punar + rakshati* becomes पुनार *puná rakshati*, 'again he preserves.'

e. But in opposition to 64 and 66, final चर् *ar*, unlike अस् *as*, remains unchanged before any soft letter (consonant or vowel): thus प्रातर् + आश *prátar + ása* remains प्रातराश *prátarásá*, 'morning meal;' पुनर् + याति *punar + yáti* remains पुनर् याति *punar yáti*, 'again he goes.'

72. र *r* at the end of the first member of a compound, before क *k*, प *p*, and their aspirates, may either become Visarga, by 63, or more usually follows 69, and passes into स *s*, which is liable to become श *sh* by 70: thus निर् + फल *nir + phala* becomes निष्फल *nishphala*, 'without fruit.' In the case of दुर् + ख *dur + kha*, दुःख is more common than दुष्ख.

73. र *r* may optionally double any consonant, except ह *h*, that immediately follows it: thus निर् + दय *nir + daya* may be written निर्द्वय *nirdvaya*.

The following table exhibits the more common combinations of consonants at one view. Observe, that in the top line of initial letters the aspirated consonants have been omitted, because it is an universal rule, that whatever change takes place before any consonant, the same holds good before its aspirate.

INITIAL VOWELS AND CONSONANTS.	अ a	आ, ई, ऊ ā, ī, ū	क k	ख kh	ग g	घ gh	ङ ṅ	च ch	ज j	ट ṭ	ठ ṭh	ड ḍ	ढ ḍh	न n	प p	ब b	म m	य y	र r	ल l	व v	श ś	स s	ह h													
FINAL CONSONANTS.	g	a	d	k	g	g	k	ch	g	j	k	t	g	d	n	k	p	g	b	n	m	y	g	r	g	l	g	v	k	ś	s	h					
क or ग	d	a	d	t	k	d	g	ch	j	j	t	t	d	d	n	t	p	d	b	n	m	d	y	d	r	l	d	v	ch	chh	t	s	d	dh			
ख or घ	ṅ	a	ṅ	ṅ	ṅ	n	ṅ	ch	ṅ	ṅ	ṅ	ṅ	ṅ	n	ṅ	p	n	b	m	n	y	n	r	l	n	v	{ n or ṅ or ṅ chh }	{ n or ṅ or ṅ chh }	{ n or ṅ or ṅ chh }	{ n or ṅ or ṅ chh }	{ n or ṅ or ṅ chh }	{ n or ṅ or ṅ chh }	{ n or ṅ or ṅ chh }				
अस	o	a	d	ah	k	o	g	ah	o	j	as	t	o	d	o	n	ah	p	o	b	o	y	o	r	o	l	o	v	ah	ś	ah	s	o	h			
आस	ā	a	d	ā	k	ā	g	ās	ch	d	j	ās	t	ā	d	n	ā	dh	p	d	b	d	y	d	r	d	l	d	v	dh	ś	dh	s	d	h		
इस, ईस उस, अस इस, अस ओस, ओस	ir	a	ir	d	ih	k	ir	g	is	ir	j	is	t	ir	d	ir	n	ih	p	ir	b	ir	m	ir	y	ir	l	ir	v	ih	ś	ih	s	ir	h		
	ur	a	ur	d	uh	k	ur	g	us	ur	j	us	t	ur	d	ur	n	uh	p	ur	b	ur	m	ur	y	ur	l	ur	v	uh	ś	uh	s	ur	h		
	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.		
र, preceded by any vowel.	r	a	r	d	h	k	r	g	ś	ch	r	j	s	t	r	d	r	n	h	p	r	b	r	m	r	y	r	r	l	r	v	h	ś	h	s	r	h

\* n is only doubled if preceded by a short vowel.

† A final n before j is very rarely written in the palatal form ṅj.

## CHAPTER III.

## ON SANSKRIT ROOTS, AND THE FORMATION OF NOMINAL BASES.

BEFORE treating of Sanskrit nouns, it will be advisable to point out in what respect the peculiar system adopted in their formation requires an arrangement of the subject different from that to which we are accustomed in other languages.

74. In Sanskrit nouns (including substantives, adjectives, pronouns, and numerals) there is this great peculiarity, that every one of them has two distinct states prior to the formation of the nominative case; viz. 1st, a root; 2dly, coming directly from the root, a state which is sometimes called *the crude form*; that is to say, a state antecedent to inflection, and anterior to any of the cases, even the nominative. This form of the noun is more properly termed *the nominal base*, or *the inflective base* of the noun; that is, the changed form of the root, which serves as the basis on which the system of cases is constructed. In the first place, then, let us inquire what is the root?

There are in Sanskrit about two thousand elementary sounds, out of which, as out of so many blocks, are carved and fashioned, not only all the nouns, but all the verbs which exist in the language.

a. Though the root may be compared to a rough block, or to the raw material, out of which nouns and verbs are constructed, yet the student must understand that in the dialect of the Vedas, and even in modern classical Sanskrit, roots are not unfrequently used by themselves as substantives and adjectives, and are very commonly so used at the end of compounds. See 84, 87, and 172.

b. Every one of these roots or primary sounds conveys some simple idea, which appears under different modifications in the derivatives from it. Thus—to mention a few of the most common—the root कृ *kship* conveys the idea of ‘throwing;’ कृ *kri*, of ‘doing,’ ‘making;’ क्री *krí*, of ‘buying;’ हृ *hri*, of ‘seizing,’ ‘taking;’ युज् *yuj*, ‘joining;’ अस् *as*, वृत् *vrit*, ‘being;’ भू *bhú*, ‘becoming;’ जीव् *jíva*, ‘living;’ नी *ní*, ‘leading;’ जि *ji*, ‘conquering;’ गम् *gam*, या *yá*, चर् *char*, क्रम् *kram*, इ *i*, गृ *grí*, स्कन्द् *skand*, ‘going;’ वद् *vad*, वच् *vach*,

ब्रू *brú*, 'speaking'; बुद् *budh*, ज्ञा *jñá*, 'knowing'; दृश् *drish*, 'seeing'; इष् *ish*, कम् *kam*, 'wishing'; मृ *mri*, 'dying'; दा *dá*, 'giving'; जन् *jan*, 'producing'; धा *dhá*, 'placing'; अद् *ad*, भुज् *bhuj*, भक्ष् *bhakhsh*, 'eating'; पा *pá*, 'drinking'; पच् *pach*, 'cooking'; हन् *han*, 'killing'; पत *pat*, 'falling'; वस् *vas*, 'dwelling'; विश् *vis*, 'entering'; स्था *sthá*, 'standing'; श्रु *śru*, 'hearing'; स्पृश् *spriś*, 'touching'; सिद् *sidh*, साध् *sádh*, 'accomplishing'; कुप् *kup*, क्रुध् *krudh*, 'being angry'; चि *chi*, 'collecting'; ग्रा *ghrá*, 'smelling'; ख्या *khyá*, 'relating'; नाश् *naś*, 'perishing'; त्यज् *tyaj*, रह् *rah*, 'quitting'; द्विष् *dwish*, 'hating'; निन्द् *nind*, 'blaming'; द्रु *dru*, 'running'; द्युत् *dyut*, दीप् *díp*, भा *bhá*, शुभ् *śubh*, 'shining'; पू *pú*, 'purifying'; प्रच्छ् *prachchh*, 'asking'; आप् *áp*, लब् *labh*, 'obtaining'; स्तु *stu*, शंस *śans*, 'praising'; यत् *yat*, 'striving'; यम् *yam*, 'restraining'; शक् *śak*, 'being able'; तप् *tap*, 'heating'; दह् *dah*, 'burning'; मुच् *much*, 'liberating'; मुह् *muh*, 'being foolish'; युध् *yudh*, 'fighting'; रुह् *ruh*, 'growing'; हस् *has*, 'laughing'; स्वप् *swap*, 'sleeping'; हृष् *hrish*, नन्द् *nand*, ह्लाद् *hlád*, 'being glad'; स्ना *sná*, 'bathing'; रब् *rabh*, 'beginning'; स्वर *swar*, 'sounding'; सह् *sah*, वह् *vah*, 'bearing'; स्मृ *smri*, 'remembering'; अर्च *arch*, 'honouring.'

c. Observe, that it will be convenient, in the following pages, to express the idea contained in the root by prefixing to it the infinitive sign *to*. But the student must not suppose that the sound *kship* denotes any thing more than the mere *idea* of 'throwing'; nor must he imagine that in deriving nouns from it, we are deriving them from the infinitive, or from any part of the verb, but rather from a simple original sound, which is the common source of both nouns and verbs.

75. A cursory glance at the above list of common roots will serve to shew that there are two particulars in which they all agree. Every one of them is monosyllabic, and every one of them contains a single vowel, and no more. In other respects they offer considerable diversity. Some consist of a single vowel only; some begin with one or two consonants, and end in a vowel, but none end in either अ *a* or औ *au*; some begin with a vowel, and end in one or two consonants\*; and some begin and end with one or two

\* Rule 43, which requires that if a word ends in a conjunct consonant, the last member shall be rejected, is not applicable to roots, unless they are used as complete words in a sentence. Nevertheless, in the case of roots ending in a consonant, preceded by a nasal, the latter is often euphonically dropped, as बन्द् becomes बध्.

consonants \*, inclosing a medial vowel; so that a root may sometimes consist of only one letter, as इ i, 'to go;' and sometimes of five, as स्कन्द *skand*, 'to move;' प्रच्छ *prachchh*, 'to ask.'

a. There are a few polysyllabic words recognised as roots, but they are generally the result of the accidental conjunction of a preposition with a monosyllabic root; that is to say, the preposition has been so constantly used in conjunction with the root, that it has at length come to be regarded as part of the root: thus in the roots सङ्ग्राम् *san-grām*, 'to fight,' and अवधीर् *avadhīr*, 'to despise,' the prepositions सं *sa*m and अव *ava* have combined with the root in this manner. A few other polysyllabic roots are the result of a reduplication of the radical syllable; (as, दरिद्रा *daridrā*, 'to be poor;' जागृ *jāgrī*, 'to be awake;' चकास् *chakās*, 'to shine;' वेवी *vevī*, 'to go,' 'pervade;') and a few are derived from nouns; as, कुमार *kumār*, 'to play,' from कुमार *kumāra*, 'a boy.'

b. Roots beginning with न् *n* and स *s* are liable, according to 58 and 70, to be changed to ण *ṇ* and ष *ṣ*. Hence these roots are invariably exhibited in Native Grammars as beginning with ण and ष, because the Indian system requires that in exhibiting any general type of a class of words, that form should be taken which may occur even under the rarest circumstances. But in this Grammar, roots of which the initials are न् *n* and स *s* will be exhibited as beginning with these letters, by reason of their more frequent occurrence.

c. Indian grammarians attach certain symbolical letters and syllables (called *anubandhas* or 'appendages') to particular roots to indicate peculiarities in their conjugation. Thus the letter इ *i*, placed after a root, marks the insertion of a nasal; as in the root निदि *nidi*, which could be written निदि *nidi*, to shew that in conjugation न् *n* is inserted (pres. *nindāmi*, &c.). Similarly, इर् *ir* marks two forms of the 3d preterite; thus सूचि *sūchi* shews that *sūch* may make either *asūchisham* or *asūcham* in that tense. So also, औ *au* indicates a root which rejects the inserted *i* (see 391); ओ *o* marks the substitution of *na* for *ta* in the pass. participle; उ *u*, the optional insertion of *i* in the indeclinable participle; ऊ *ū*, the optional insertion of *i* in the two futures, &c.

76. The learner is recommended to study attentively the commonest of these roots, or elementary sounds, as given at 74. b. He may rest assured, that by pausing for a time at the root, his progress afterwards will be more rapid, when he ascends to the branches which spring from it. For it must never be forgotten, that every word in Sanskrit, whether substantive, adjective, verb, or adverb, stands in close filial relationship to some radical sound. In fact, every root is a common bond of union for a large family of words, which might otherwise appear unconnected; and words

\* One root, क्षुत् *śchyut*, 'to drop,' begins with three consonants.

which, when viewed apart from the root, are isolated symbols, demanding a separate effort of memory for each separate idea which they express, fasten themselves readily on the mind when regarded as so many parts of one original idea, so many branches of a common stock.

Thus, to take any one of the foregoing roots—as, for example, *budh*, ‘to know’—we shall find that from it may be drawn out with great regularity, 1st, a set of simple substantives; 2dly, of simple adjectives; 3dly, of simple verbs: thus, *bodha* or *bodhana*, ‘knowledge;’ *buddhi*, ‘intellect;’ *bodhaka*, ‘an informer;’ *bauddha*, ‘a Buddhist;’ *budha*, ‘wise;’ *buddhimat*, ‘intellectual;’ and the following verbs, *bodhati*, ‘he knows;’ *budhyate*, ‘it is known;’ *bodhayati*, ‘he informs;’ *bubhutsate* or *bubodhishati*, ‘he wishes to know;’ *bobudhyate*, ‘he knows well.’ And the simple idea contained in the root may be endlessly extended by the prefixing of prepositions; as, *prabodha*, ‘vigilance;’ *prabudhyate*, ‘he awakes.’

77. In the next place we are to inquire what is the base or crude form of the noun. The student should understand, at the outset, the meaning and use of this form. It is an intermediate state between the root and nominative case, the naked form of the noun, which serves as the basis on which to construct its eight cases, beginning with the nominative. In a Greek or Latin dictionary we look for the noun under the nominative case, but in Sanskrit we look for it under its crude state. Thus, *bodha*, *bodhana*, *tat*, *pañchan*, *bhavat*, are the crude bases under which the nominative cases *bodhas*, *bodhanam*, *sas*, *pañcha*, *bhaván*, are to be sought. And here it may be observed, that the base of a noun is no mere grammatical invention. It is, perhaps, more practically useful than the cases derived from it. It is that form of the noun which is always used in the formation of compound words, and in this respect may be regarded as the most general of cases. And since every Sanskrit sentence contains more compound words than simple, it may with truth be said, that the crude base is the form under which the noun most usually appears.

We may conceive it quite possible that Greek and Latin grammarians might have proceeded on a similar plan, and that they might have supposed a root *λεγ*, from which was drawn out the nouns *λέξις*, *λεξικός*, *λεκτός*, *καταλογή*, *ἔλλογος*, and the verbs *λέγω*, *καταλέγω*, *ἔλλογέω*: so also, a root *scrib*, from which was derived the nouns *scriptio*, *scriptum*, *scriptor*, *scriptura*; and the verbs *scribo*, *perscribo*, *ascribo*: or a root *nav*, from which would come *nauta*, *navis*, *nauticus*, *navalis*, *navigo*, &c. Again, they might have supposed a crude base to each of



these nouns, as well as a root; as, for instance, *λεξι* and *λεξικο* of *λέξις* and *λεξικόν*, and *ναυ* of *ναυς*; and they might have required the student to look for *λέξις* under *λεξι*, *λέγω* under *λεγ*, *ναυς* under *ναυ*, and *ναυιγο* under *ναυ*. Further than this, they might have shewn that the base was the form used in the formation of compound words, as in *λεξικογράφος*, *naviger*. But Greek and Latin are too uncertain in their construction to admit of such an analysis being completely carried out.

78. It will be perceived from the foregoing remarks that the consideration of Sanskrit nouns must divide itself into two heads: 1st, the formation of the base; 2dly, the inflection or declension of the base; that is, the adaptation of the base or modified root to a common scheme of case-terminations.

a. In fact, it will appear in the sequel, that the same system applies both to nouns and verbs. As in verbs (see 248) the formation of a verbal base from a root precedes the subject of verbal inflection or conjugation, so in nouns it is necessary to the clear elucidation of the subject that the method of forming the nominal base from the root should be explained antecedently to declension.

b. Indeed, it must be remembered that nouns, substantive and adjective, in Sanskrit are classified into separate declensions, according to the finals of their bases, not according to the finals of their cases; and it becomes essential to determine the form of the final syllable of the nominal base before the various declensions can be arranged.

79. The bases of nouns, substantive and adjective, are formed either by adding certain affixes to the root, the vowel of which is liable, at the same time, to be gunated or vriddhied (see 28. a); or by adding certain affixes to the bases of nouns already formed. When, however, the root itself is used as a noun, no affix is required, but the root is then also the base. Hence it follows that the final syllable of nominal bases will end in almost any letter of the alphabet. Those bases, however, that end in vowels may be conveniently separated under four classes, each class containing masc., fem., and neuter nouns; the 1st ending in *अ a*, *आ á*, and *इ í*; the 2d in *इ i*; the 3d in *उ u*; and the 4th in *ऋ ri*. Those that end in consonants may also be arranged under four classes; the 1st, 2d, and 3d, ending in *त t* or *द d*, *न n*, *स s*, respectively (compare 44); and the 4th comprising all other final consonants.

a. It will be afterwards shewn, that the first class of nouns, comprising bases in *a*, *á*, and *í*, is by far the most numerous and important. See 109.

Bearing in mind, therefore, that Sanskrit declension consists in building up a system of cases on a base, by attaching the case-terminations to that base—bearing in mind, moreover, that the whole distinction of declensions depends on the distribution of the bases of nouns under eight classes, according to their final syllables—we are now to explain more precisely, under each of these classes, the method of forming the nominal inflective base by regular derivation from the root.

Observe—It is not intended that the student should dwell long on the following pages printed in small type. He is recommended to read them over rapidly, and to note carefully the final letters of the base under each of the eight classes.

Observe, moreover, that although all the bases of Sanskrit nouns, without exception, are derived from roots, there are many in which the connection between the noun and its source, either in sense or form, is not very obvious\*. The following rules have reference only to those bases whose formation proceeds on clear and intelligible principles.

#### FORMATION OF THE BASE OR CRUDE FORM OF NOUNS.

80. FIRST CLASS.—*Comprising Masculine and Neuter bases in ऋ a; Feminine in ऋ ऌ and ई i.*

Formed by adding to roots—

I. ऋ a, forming, 1st (nom. -as), after Vridhhi of medial a of a root, and Guna of any other vowel, a large class of masculine substantives; as, from the root *dic*, 'to sport,' *deva*, 'a deity.' If a root ends in *ch* or *j*, these letters are changed to *k* and *g* respectively; as, from *pach*, 'to cook,' *pāka*, 'cooking;' from *yuj*, 'to join,' *yoga*, 'joining.' See 43. d.

II. ऋ a, forming, 2dly (nom. masc. -as, fem. -ā, neut. -am), after Guna of a final, and sometimes Guna of a medial vowel, nouns of agency and adjectives; as, from *plu*, 'to swim,' *plava*, 'what swims;' from *śrip*, 'to creep,' *sarpa*, 'what creeps.' See 580. Adjectives of this form generally occur at the end of compounds; as, *arin-dama*, 'foe-taming;' *bhayan-kara*, 'fear-causing.' Compare corresponding formations in Greek and Latin; as, *ἰσθό-δαμος*, *veri-dicus*, *grandiloquus*, *omni-vorus*, &c. When *सु सु* and *दु दु* are prefixed to these adjectives,

\* Thus *purusha*, 'a man,' is said to come from *pur*, 'to precede;' *śrigdla*, 'a jackal,' from *śrij*, 'to create.'

they are susceptible of a passive sense, both in Sanskrit and Greek; as, सुकर 'easy to be done;' दुष्कर 'hard to be done,' &c. Similarly, εὐφορος, δύσφορος, δύστομος, &c.

III. अ a, forming, 3dly (nom. -as, -ā, -am), adjectives; as, from subh, 'to shine,' subha, 'beautiful.' Sometimes there is great change of the root; as in śiva, 'propitious,' from śī śi, 'to sleep;' sundara, 'beautiful,' from dṛ dṛi, 'to respect:' and sometimes the feminine may be formed in ī; as, sundarī. There are very few adjectives formed with this affix.

IV. अक aka (nom. -akas, -akā or -ikā, -akam), after Vṛiddhi of a final vowel or medial a, and Guṇa of any other vowel. Still more common than a to form adjectives and nouns of agency (see 582. b); as, from tap, 'to burn,' tāpaka, 'inflammatory;' from kri, 'to do,' kāraka, 'a doer.' Observe, -akā is generally taken for the feminine of the adjectives, and -ikā for the feminine of the agents; as, tāpākā, kārikā. Compare Greek forms like φύλακος.

V. अण ana (nom. -anam), after Guṇa of the root, forming, 1st, a large class of neuter substantives; as, from nī, 'to guide,' nayana, 'the eye,' 'guidance;' from dā, 'to give,' dāna, 'a gift;' from drip, 'to make proud,' darpaṇa, 'a mirror.' Compare analogous Greek formations in ανο; as, ὄργανον, δρέπανον, &c.

अन ana, forming, 2dly (nom. -anas, -and, -anam), nouns of agency (see 582. c) and adjectives; as, from nṛi, 'to dance,' nartana, 'a dancer;' from subh, 'to shine,' śobhana, 'bright.' Compare Greek forms like ἱκανός, &c. The feminine of the agents is sometimes in -anī.

VI. न ना. A few abstract nouns are formed with na; as, yajna, 'sacrifice,' from yaj; yatna, 'effort,' from yat; swapna, 'sleep,' from swap. Compare ὕπνος, somnus.

VII. त्र tra (nom. -tram), after Guṇa of the root; as, from pā, 'to drink,' pātra, 'a vessel;' from śru, 'to hear,' śrotra, 'the organ of hearing.' This affix is used to form neuter nouns denoting some instrument or organ, and corresponds to the Latin trum in aratrum, plectrum, &c.; and the Greek τρον, θρον in νῆπτρον, βάκτρον, βάθρον, &c.

VIII. There are other uncommon affixes to roots to form adjectives and a few substantives in अ a (nom. -as, -ā, -am); as, र ra, ल la, अल ala, अर ara, वर vara, मर mara, इल ila, इर ira, उर ura, उल ula, न na, व va, त्र tra, आक aka, हर era, उक uka, अक aka, क ka. The following are examples of nouns formed with these affixes: āpra, 'shining' (compare Greek formations like λάμπ-ρος, &c.; and Latin pu-rus, &c.); chandra, 'the moon;' śukla, 'white;' chapala, 'fickle;' tarala, 'trembling' (compare Greek forms like τρόχ-αλος, τράπ-ελος; and Latin trem-ulus, &c.); vafara, 'unsteady' (compare Greek forms like φάερος, &c.); jivara, 'victorious;' ghasmara, 'voracious;' anila, 'wind;' pathila, 'a traveller' (compare Latin forms like agilis, &c.); chhidira, 'an axe;' bhidira, 'brittle;' karshula, 'a lover;' bhīma, 'terrible;' gharma, m., 'heat;' yugma, n., 'a pair;' dhūma, m., 'smoke' (compare forms like θυ-μος, ἀνεμ-ος, fumus, animus, &c.); aśva, m., 'a horse' (equus); chitra, 'variegated;' jalpāka, 'talkative' (compare forms like loquacs, loquac, and φένακς for φένακος); patera, 'moving;' varshuka, 'rainy;'

*jāgarūka*, 'watchful' (added especially to frequentative or reduplicate forms; as, from *vāvad*, 'to speak often'; *vāvadūka*, 'loquacious'); *śushka*, 'dry' (from *śush*, 'to dry.' Compare Latin *siccus*).

Formed by adding to the bases of NOUNS—

IX. *त्वा* *twa* (nom. *-twam*), forming neuter abstract substantives from any noun in the language; as, from *purusha*, 'a man,' *purushatwa*, 'manliness.' In adding this affix to bases ending in nasals, the nasal is rejected; as, from *dhanis*, 'rich,' *dhanitwa*, 'the state of being rich.' (See 57.)

X. *य* *ya*, forming, 1st (nom. *-yam*), neuter abstract substantives and a few collectives, the first syllable of the noun taking Vṛiddhi; as, from *सुहृद्* *suhṛd*, 'a friend,' *सौहृद्य* *sauhṛdya*, 'friendship.' When the base ends in a vowel, this vowel is rejected before *ya* is affixed; as, from *vichitra*, 'various,' *vaichitrya*, 'variety.'

XI. *य* *ya*, forming, 2dly (nom. *-yas*, *-yá*, *-yam*), adjectives expressing some relationship to the noun; as, from *dhana*, 'wealth,' *dhanya*, 'wealthy.' Sometimes Vṛiddhi takes place; as, from *soma*, 'the moon,' *saumya*, 'lunar.' In this case the fem. is *-yá*. Compare Greek adjectives in *ιος*, and Latin in *ius*.

XII. *अ* *a* (nom. *-as*, *-á*, *-am*), after Vṛiddhi of the first syllable of the noun, forming innumerable adjectives expressing some relationship to the noun. When the base ends in *a*, no further affix is required, and the only change is the Vṛiddhi of the first syllable; as, from *purusha*, 'a man,' *पौरुष* *paurusha*, 'manly'; from *Vasishṭha*, *Vásishṭha*, 'a descendant of Vasishṭha.' When in *á* or *i*, this *á* or *i* must be rejected; as, from *sikatá*, 'sand,' *saikata*, 'sandy.' When in *u*, this *u* is gunated, and becomes *av* before this and the three following affixes; as, from *Vishṇu*, 'the god Vishṇu,' *Vaiṣṇava*, 'a worshipper of Vishṇu'; from *dāru*, 'wood,' *dārava*, 'wooden'; from *manu*, *mánava*, 'a descendant of Manu.' When the initial letter of a word is compounded with *v* or *y*, these latter are resolved into *uv* and *iy*, which are vriddhied; as, *सौवर* *sauvara*, 'relating to sound,' from *swara*, 'a note'; *वैयाघ्र* *vaiyághra*, 'relating to a tiger,' from *vyághra*, 'a tiger.' Observe—This applies to the two next affixes also.

Sometimes the neuter form of these adjectives is taken as an abstract substantive; thus, nominative case, *paurusham*, 'manliness'; *śaiśavam*, 'childhood,' from *śáśu*, 'a child'; or, as a collective; thus, *kshaitram*, 'fields,' collectively, from *kshetra*. Observe—This applies to the two next affixes also.

XIII. *इक* *ika* (nom. *-ikas*, *-iká*, *-ikam*), after Vṛiddhi of the first syllable of the noun, forming numerous adjectives. Before this affix is added, the final vowel of the base must be rejected; as, from *dharma*, 'religion,' *dhārmika*, 'religious'; from *venu*, 'a flute,' *vainavika*, 'a flute-player'; from *स्वस्* *swas*, 'to-morrow,' *शौवस्तिक* *śauvastika*, 'relating to to-morrow.' Compare Latin forms like *bellicus*, *nauticus*, &c.; and Greek *πολεμικός*, &c.

XIV. *एय* *eya* (nom. *-eyas*, *-eyá*, *-eyam*), after Vṛiddhi of the first syllable of the noun, forming many adjectives. The final vowel of the base must be rejected; as, from *purusha*, 'a man,' *paurusheya*, 'manly'; from *agni*, 'fire,' *ágneya*, 'fiery.' Compare Latin forms like *λεόντειος*, *λεόντεος*; and Latin *igneus*, &c.

XV. ईय *īya* (nom. *-īyas*, *-īyá*, *-īyam*), without any change of the noun, except the rejection of final *a*; as, from *parvata*, 'a mountain,' *parvatīya*, 'mountainous.' Sometimes there is Vṛiddhi; as, from *sukha*, 'pleasure,' *saukhyā*, 'pleasurable.' When the final of the base remains, *k* is prefixed to this and the last affix; as, from *para*, 'another,' *parakīya*, 'belonging to another.'

XVI. There are other uncommon affixes to nouns forming adjectives in अ *a* (nom. *-as*, *-á*, *-am*); such as *śna*, *ina*, *vala*, *tana*; forming, from *grāma*, 'a village,' *grāmaśa*, 'rustic'; from *ratha*, 'a chariot' (Lat. *rota*), *rathina*, 'having a chariot'; from *śikhā*, 'a crest,' *śikhāvala*, 'crested'; from *śvas*, 'to-morrow,' *śvastana*, 'future.' This last answers to the Latin *tinus*, and has reference to time. Compare *crastinus*, &c.

XVII. क *ka* (nom. *-kas*, *-ká*, *-kam*), added to words to form adjectives and collective nouns, or to express depreciation: thus, *madhuka*, 'sweet,' from *madhu*, 'honey'; *śwaka*, 'a hack,' from *śwa*, 'a horse.' It is often redundant.

XVIII. मय *maya* (nom. *-mayas*, *-mayá*, *-mayam*), added to words to denote 'made of,' 'full of'; as, from *loha*, 'iron,' *lohamaya*, 'made of iron'; from *tejas*, 'light,' *tejomaya*, 'full of light.'

XIX. तर *tara* (nom. *-taras*, *-tará*, *-taram*), तम *tama* (nom. *-tamas*, *-tamá*, *-tamam*), इष्ट *ishṭa* (nom. *-ishṭas*, *-ishṭá*, *-ishṭam*), added to adjectives to express the degrees of comparison. See 191, 192.

XX. दग्ध *daghna* (nom. *-daghnas*, *-daghná*, *-daghnam*), द्वयस *dwayasa* (*-dwayasas*, *-dwayasá*, *-dwayasam*), and मातृ *mātra* (*-mātras*, *-mātrá*, *-mātram*), added to words to denote 'measure' or 'height'; as, *jānu-daghnam jālam*, 'water up to the knees.'

XXI. देसीय *deśīya* (nom. *-deśīyas*, *-deśīyá*, *-deśīyam*) and कल्प *kalpa* (nom. *-kalpas*, *-kalpá*, *-kalpam*), added to words to denote 'similitude,' but with some inferiority; as, *kavi-kalpa* or *kavi-deśīya*, 'a sort of poet:' or denoting 'nearly,' 'about'; as, *mṛta-kalpa*, 'nearly dead'; *vinśati-varsha-deśīya*, 'about twenty years of age.'

a. Observe—The affixes त *ta* and इत *ita* (nom. *-tas*, *-tá*, *-tam*), forming innumerable passive participles—as, *jita*, 'conquered,' from *ji*, 'to conquer,' &c.—fall under the first class of bases. See 530.

b. So also many other participles formed with *māna*, *dna*, *tavya*, *anīya*, *ya*, &c. See 526, 527, 568.

c. इत *ita* is said to be added to nouns to form adjectives; as, *phalita*, 'fruitful,' from *phala*, 'fruit'; but these may be regarded as passive participles from nominal verbs. See 551.

By adding to roots—

XXII. आ *á* (nom. *-á*), with no change of the root, forming feminine substantives; as, from *jīv*, 'to live,' *jīva*, 'life'; from स्पृह *sprih*, 'to desire,' स्पृहा *sprihá*, 'desire.' Compare Greek formations like *φóρα*, *φύγη*; and Latin *fuga*, &c. Occasionally there is Guna; as in *lekhdá*, 'a line,' from *likh*, 'to write'; *jardá*, 'old age,' from *jri*, 'to grow old.' This affix is frequently added to the desiderative form of a root; as, from *pipás*, 'to desire to drink,' *pipásá*, 'thirst'; and rarely

to the frequentative or intensive; as, from *loky*, 'to cut much,' *lokyá*, 'cutting much.'

A few abstract nouns are formed with *ना* *ná*; as, *tyiskná*, 'thirst,' from *tyisk*: compare Greek nouns in *νη*.

By adding to the bases of NOUNS—

XXIII. *ता* *tá* (nom. -*tá*), forming feminine abstract substantives; as, from *purusha*, 'a man,' *purushatá*, 'manliness.' This affix may be added to any noun in the language, and corresponds to the Latin *tas* in *celeritas*, &c.; and the Greek *της* in *κακότης*, *πλατύτης* (पुपुता).

Also forming collectives; as, *बन्धुता* 'a number of relations,' from *बन्धु* 'a relation.'

XXIV. *त्रा* *trá* (nom. -*trá*), forming a few substantives, derived from neuters in *tra* (see VII), and like them denoting 'the instrument' or 'means'; as, *दंष्ट्रा* 'a tooth,' 'the instrument of biting,' from *daná*, 'to bite'; *वाता* 'provisions,' 'the means of going,' from *yá*, 'to go.'

XXV. *ई* *í* (nom. -*í*), forming a large class of feminine substantives, usually derived from masculines in *a*, by changing *a* to *í*; as, from *nada*, 'a river,' fem. *nadí*; from *putra*, 'a son,' fem. *putrí*; from *nartaka*, 'a dancer,' fem. *nartakí*. An affix *ání* is used to denote 'the wife of'; as, from *Indra*, *इन्द्राणी* (58) 'the wife of Indra.' Compare the Greek *αινα* in *θείαινα*, &c.

XXVI. *ई* *í* (nom. -*í*), forming, 2dly, the feminine of nouns of agency, like *दातृ* *dātṛi*, 'a giver' (129. *b*), and *करि*, 'a doer' (160).

XXVII. *ई* *í* (nom. -*í*), forming, 3dly, the feminine of many adjectives; as of *tanu*, 'thin' (118. *a*), of *dhanavat*, 'rich,' and *dhímat*, 'wise' (140. *b*); of *dhamin*, 'rich' (160), and of comparative degrees like *bákyas* (167). Observe—The feminine of some adjectives formed with the affixes *a*, *ya*, *ika*, and *eya* (XI. XII. XIII. XIV), and of some adjectives like *sundara*, 'beautiful,' is also formed with *í*.

XXVIII. A few roots standing by themselves as substantives, or with prepositions prefixed, or at the end of compounds, may come under this class; as, *bhá*, 'fear,' *djánd*, 'an order,' from *ज्ञा* 'to know'; *sendání*, 'a general,' from *send*, 'an army,' and *ná*, 'to lead,' &c. It will be more convenient, however, to consider the declension of monosyllabic nouns in *í* under the 2d class. See 123.

## 81. SECOND CLASS.—Masculine, Feminine, and Neuter bases in *इ*.

Formed by adding to roots—

I. *इ* *i*, forming, 1st (nom. -*is*), a few masculine substantives; as, *agni*, 'fire,' from *an-k*, 'to mark'; *kavi*, 'a poet,' from *ku*, 'to sound'; *ahi*, 'a snake' (ἔχιδν, *enguis*), from *an*, 'to move'; *dhvani*, 'sound,' from *dhvan*; *peshi*, 'a thunder-bolt,' from *pesh*, 'to crush,' &c. When this affix is added to the root *dhá*, 'to place,' 'to hold,' *á* is dropped, and various prepositions are prefixed; as in *sandhi*, *vidhi*, *nidhi*, &c.

Also a few feminine nouns; as, *kṛishi*, 'ploughing,' from *kṛish*; *lipi*, 'writing,' from *lip*, &c. Compare Greek forms like *χάρις*, *ἐλπίς*, *μῆμις* (मम्यु).

II. इ i, forming, 2dly (nom. -i), one or two neuter substantives; as, from वृ, 'to surround,' वरी, 'water;' from अक्ष, 'to pervade,' अक्षि, 'an eye' (oculus, ὄκος).

III. इ i, forming, 3dly (nom. -is, -is, -i), a few adjectives; as, from सूच, 'to be pure,' सूचि, 'pure;' from बुद्ध, 'to know,' बोद्धि, 'wise.'

IV. मि mi (nom. -mis), forming a few nouns; as, भूमि, f., 'the earth,' from भू, 'to be' (humus); रास्मि, m., 'a ray,' &c.

V. ति ti (nom. -tis), forming abstract substantives feminine. This affix bears a great analogy to the passive participle at 531. The same changes of the root are required before it as before this participle; and, in fact, provided the passive participle does not insert i, this substantive may always be formed from it, by changing ta into ti. But if i is inserted before ta, no such substantive can be formed\*: thus, from वच, 'to speak,' उक्ता, 'spoken,' उक्ति, 'speech;' from मन, 'to imagine,' मता, 'imagined,' मति, 'the mind;' from दद, 'to give,' दत्ता, 'given,' दत्ति, 'a gift.' And when na is substituted for ta of the passive participle, नि is substituted for ti; as, from ग्ल, 'to be weary,' ग्लाना, 'wearied,' ग्लानि, 'weariness;' from कृ, 'to cut,' कृता, 'cut,' कृति, 'cutting:' but not always; as, from पू, 'to fill,' पूरणा, 'full,' पूरति, 'fulness.' This affix corresponds to the tio of the Latin, added in the same way to passive participles; as, actus, actio; junctus, junctio (yuktis). Greek exhibits analogous forms in ζεύξις, πίστις, δόσις.

A few masculine nouns are formed with ति; as, यति, 'a sage,' from यम, 'to restrain;' जूति, 'a relation,' from ज्ञद; पति, 'a husband' (for पति), from पद.

Formed by adding to the bases of a few NOUNS ending in a—

VI. इ i (nom. -is), after Vṛiddhi of the first syllable, and after rejection of the final vowel. This affix forms a few patronymics; as, दौष्यन्ति daushyanti, 'the son of Dushyanta,' from दुष्यन्त dushyanta.

## 82. THIRD CLASS.—Masculine, Feminine, and Neuter bases in उ u.

Formed by adding to roots—

I. उ u, forming, 1st (nom. -us), substantives of the masculine, and one or two of the feminine gender; as, from बन्ध, 'to bind,' बन्धु, m., 'a kinsman;' from कृ, 'to do,' कर्तु, m., 'an artificer;' from बहि, 'to cleave,' बहिदु, m., 'a thunderbolt;' from तन्, 'to stretch,' तन्तु, f., 'the body.'

II. उ u, forming, 2dly (nom. -u), one or two neuter substantives; as, दारु, 'wood,' from दृ, 'to cleave' (दोषु); मदु, 'honey' (μέθυ), &c.

III. उ u, forming, 3dly (nom. -us, -us or व, -u), sometimes with change of the root, a few adjectives; as, from स्वाद, 'to taste,' स्वादु, 'sweet' (शुद्ध); from तन्, 'to stretch,' तन्तु, 'thin' (compare तन्तु); from लङ्घ, 'to spring,' लङ्घु, 'light' (ἐλαφύ); from प्रथ, 'to extend,' प्रथु, 'broad' (πλάτु). This affix is often added to desiderative roots to form adjectives; as, from पिप, 'to desire to drink,' पिपासु, 'thirsty;' from निजीवि, 'to desire to live,' निजीविषु 'desirous of living.'

\* Nevertheless, गृहीति from गृहीत occurs, though not given in the Dictionary.

Latin has added an *i* to all adjectives formed with *u* in the cognate languages; as, *tenuis* from *tanus*; *gravis* (for *garuis*) from *gurus*. It has, however, substantives in *u*: as, *currus*, *acus*, &c.

IV. **नु** *nu* (nom. -*nus*, -*nus*, -*nu*), forming adjectives and substantives; as, from *tras*, 'to fear,' *trasnu*, 'timid'; from *bhá*, 'to shine,' *bhānu*, m., 'the sun'; from *dhe*, 'to drink,' *dhenu*, f., 'a cow'; from *sá*, 'to bear,' *sānu*, m., 'a son.' (Compare Greek forms like *Λυγνύς*.)

V. **इक्षु** *ishṇu* (nom. -*ishṇus*, -*ishṇus*, -*ishṇu*), with Guna of the root, forming adjectives; as, from *kshi*, 'to perish,' *kshayishṇu*, 'perishing.'

VI. There are many other affixes to roots, forming nouns in *u* (nom. -*us*, -*us*, -*u*); as, **रु** *ru*, **नु** *nu*, **आलु** *ālu*, **बु** *bu*, **आरु** *āru*, **इतु** *itnu*, **तु** *tu*, **अथु** *athu*, **यु** *yu*. The following nouns afford examples of these affixes: *bhāru*, 'timid'; *āru*, n., 'a tear' (for *daśru*, from *daś*, 'to bite,' compare *δάκρυ*, *lacryma*); *śayālu*, 'sleepy'; *sthāśnu*, 'firm'; *śardru*, 'noxious'; *gadāyitnu*, 'loquacious'; *jantu*, m., 'an animal'; *gantu*, m., 'a traveller'; *vepathu*, m., 'trembling'; *manyu*, m., 'wrath' (*μένος*); and *mṛityu*, m. f., 'death.'

There are a few nouns in long *ū*, which may conveniently be placed under this class. They consist chiefly of roots standing by themselves as substantives, or at the end of compounds: thus, **भू** f. 'the earth,' **स्वयम्भू** m. 'the self-existent,' &c. See 125. a, 126. b.

### 83. FOURTH CLASS.—*Masculine, Feminine, and Neuter bases in तृ*.

Formed by adding to roots—

I. **तृ** *tri*, forming, 1st (nom. -*tā*, -*trī*, -*trī*), nouns of agency of three genders, the same change of the root being required which takes place in the first future, and the same euphonic changes of *i* (see 386 and 581): thus, from *kship*, 'to throw,' *ksheptṛi*, 'a thrower'; from *dā*, 'to give,' *dātṛi*, 'a giver'; from *बुध्* 'to know,' *boddhṛi*, 'a knower'; from *सह्* 'to bear,' *sodhṛi* 'patient.' This corresponds to the Latin affix *tor*, and the Greek *τηρ*: compare *dator*, *δοτήρ*.

II. **तृ** *tri*, forming, 2dly (nom. -*tā*), nouns of relationship, masculine and feminine; as, *pitrī*, 'a father,' *mātṛi*, 'a mother.'

### 84. FIFTH CLASS.—*Masculine, Feminine, and Neuter bases in त् and द्*.

Formed by adding to roots—

I. **त्** *t* (nom. -*t*, in all genders), if the root ends in a *short vowel*: forming nouns of agency, substantives and adjectives, of three genders; as, from *kṛi*, 'to do,' *kṛit*, 'a doer'; from *ji*, 'to conquer,' *jīt*, 'a conqueror.' This class of nouns are never used, except as the last member of a compound: thus, *karmakṛit*, 'a doer of work.'

Roots already ending in *t* or *d*, taken to form adjectives or nouns of agency, fall under this class; as, from *vid*, 'to know,' *dharmavid*, 'one who knows his duty';



from *खद्* 'to eat,' *ऋषाद्* 'an eater of flesh.' There are also a few nouns falling under this class, formed by prefixing prepositions to roots ending in *t* or *d* or a short vowel; as, from *vid*, 'to know,' *संविद्* f. 'an agreement;' from *dyut*, 'to shine,' *vidyut*, 'lightning;' from *pad*, 'to go,' *sampad*, 'success.' So also, *सन्नि* 'battle,' from *इ* 'to go;' *उपनिषद्* 'a theological work,' from *सद्* *sad*.

One or two roots ending in *ṛ* or *ḍ* may stand by themselves as substantives: thus, *मुद्* *mud*, f., 'joy;' *चित्* *chit*, f., 'the mind.'

The practice of using roots at the end of compounds prevails also in Greek and Latin; as in *χέρ-νψ* (*-νψ*), *βου-πλήξ* (*-πλήξ*), &c., *arti-fer* (*-fic*), *carni-fer* (*-fic*), *præ-ses* (*-sid*), &c. And there is a very remarkable agreement between Sanskrit and Latin in the practice of adding *t* to roots ending in short vowels: thus, *com-it* (*comes*), 'a goer with;' *equ-it* (*eques*), 'a goer on horseback;' *al-it* (*ales*), 'a goer with wings;' *super-stit* (*superstes*), 'a stander by,' &c. Greek adds a similar *t* to roots with a long final vowel; as, *ἀ-γνώτ*, *ἀ-πρώτ*, &c. (See Bopp's Comparative Grammar, Eastwick, 1293.)

II. *इत्* *it* (nom. *-it*, in all genders), after *Guṇa* of the root, forming a few substantives and adjectives; as, from *सृ* *sṛi*, 'to flow,' *सरित्* *sarit*, f., 'a stream;' from *हृ* 'to seize,' *हरित्* 'green,' 'Vishnu.'

III. There are a few other nouns in *ṛt* and *ḍd*, of uncertain derivation; as, *मरुत्* m. 'the wind,' *शरद्* f. 'autumn,' *दुग्ध* f. 'a stone,' *कुमुद्* n. 'a lotus.'

By adding to the base of NOUNS—

I. *वत्* *vat* (nom. *-vān*, *-vatī*, *-vat*), if the base ends in *a* or *ā\**, forming innumerable adjectives; as, from *dhana*, 'wealth,' *ghanavat*, 'possessed of wealth.' This and the next affix are universally applicable, and are of the utmost utility to form adjectives of possession. Sometimes *vat* is added to bases in *s* and *t*; as in *तेजस्वत्* *tejasvat* (compare 69. a) and *vidyutvat* (see 45). Compare Greek forms in *εις*, *εντ*; as, *χαρίεις*, *χαρίεντ*, *δακρυόεις*, *δακρυόεντ*, &c.

II. *मत्* *mat* (nom. *-mán*, *-matī*, *-mat*), if the base ends in *i*, *í*, or *u*, to form adjectives like the preceding; as, from *dhī*, 'wisdom,' *dhīmat*, 'wise;' from *anśu*, 'a ray,' *anśumat*, 'radiant.'

## 85. SIXTH CLASS.—Masculine, Feminine, and Neuter bases in *अन्* an and *इन्* in.

Formed by adding to roots—

I. *अन्* *an* (nom. *-ā*), forming a few masculine nouns; as, *rājan*, 'a king,' from *rāj*, 'to be glorious;' *takshan*, 'a carpenter,' from *taksh*, 'to cleave;' *ukshan*, 'a bull' (compare English *oxen*), from *uksh*, 'to impregnate;' *snehan*, 'a friend,' from *snih*, 'to love,' &c. Greek and Latin have similar formations in *ων*, *ον*, *ην*, *αν*, *ον* and *ιν*; as, *τέκτον* = *तखन्* (*τέκτων*), *εἰκόν* (*-κων*), *homin* (*homo*), &c.

\* *Vat* is not often found added to feminine bases. It occurs, however, occasionally; as, *कान्नावत्* 'having a wife,' *शिखावत्* 'crested.'

II. मन् *man* (nom. -*ma*), after Guna of the root, forming neuter substantives; as, from *kṛi*, 'to do,' *karman*, 'a deed.' This affix corresponds to the Latin *men*, in *regimen*, *agmen*, *stamen*, &c.; and to the Greek *μῶν*, in *μνῆμων*, *τλήμων*, &c.: but adjectives in *man*, like *शुभन्* 'prosperous,' are very rare in Sanskrit. A few nouns in *man* are masculine; as, *ātman*, 'soul' (nom. -*mā*); *उष्णन्* 'the hot season'; *शुभन्* 'fire'; *पाप्मन्* 'sin'; *सीमन्* 'a border'; *वेमन्* 'a loom.'

III. वन् *van* (nom. -*vā*, -*va*), forming a few substantives and adjectives; as, *दृश्नन्* 'seeing,' 'a looker,' from *drīś*, 'to see.'

By adding to roots or to the base of NOUNS—

IV. इमन् *iman* (nom. -*ind*), forming masculine abstract substantives. If the noun ends in *a* or *u*, these vowels are rejected; as, from *kāla*, 'black,' *kāliman*, 'blackness'; from *laghu*, 'light,' *laghiman*, 'lightness'; from *mṛidu*, 'soft,' *mṛadiman*, &c. If it ends in a consonant, this consonant, with its preceding vowel, is rejected; as, from *mahat*, 'great,' *mahiman*, 'greatness.' A medial *ri* before a simple consonant is changed to *ra*, but not before a double consonant; as, from *kṛṣṇa* 'black,' *kṛṣṇimān* 'blackness.' A final *ri* is gunated; as, *sariman* from *sṛi*; *stariman* from *stṛi* (compare *stramen*); *hariman*, 'time,' from *hṛi*, &c. *Iman* is generally added to adjectives, and the same changes take place before it, that take place before the affixes *īyas* and *ishṭha* (see 192): thus, *gariman*, *preman*, *drāghiman*, *bhūman*, *prathiman*, &c.

By adding to roots—

V. इन् *in* (nom. -*i*, -*inā*, -*i*), after Vṛiddhi of a final vowel and medial *a*, and Guna of any other medial vowel, forming nouns of agency of three genders (see 582. b); as, from *kṛi*, 'to do,' *kārin*, 'a doer.' Compare Greek and Latin formations in *ov* and *on*; as, *τέκτον* (-*κτων*), *edon* (*edo*), &c.

By adding to the base of NOUNS—

VI. इन् *in* (nom. -*i*, -*inā*, -*i*), forming innumerable adjectives of possession. The final of a base is rejected before this affix; as, from *dhana*, 'wealth,' *dhanin*, 'wealthy'; from *mālā*, 'a garland,' *mālin*, 'garlanded'; from *vr̥ṣhi*, 'rice,' *vr̥ṣhin*, 'having rice.' Compare Greek and Latin formations in *ov* and *on*; as, *γνάθ-ov*, 'having cheeks'; *nason* (*naso*), 'having a nose.'

VII. विन् *vin* (nom. -*vi*, -*vinā*, -*vi*), if the base ends in *d* or *as*, forming a few adjectives; as, from *medhā*, 'intellect,' *medhāvin*, 'intellectual'; from *tejas*, 'splendour,' *tejasvin*, 'splendid.' Compare 69. a.

86. SEVENTH CLASS.—*Masculine, Feminine, and Neuter bases in*  
अस् *as*, इस् *is*, and उस् *us*.

Formed by adding to roots—

I. अस् *as* (nom. -*as*), after Guna, forming a great many neuter substantives; as, from *man*, 'to think,' *manas*, 'the mind'; from *sṛi*, 'to go,' *saras*, 'water.' It also forms one or two masculine and feminine nouns; as, *vedhas*, m., 'Brahmā';

*chandramas*, m., 'the moon;' *apsaras*, f., 'a nymph;' *ushas*, f., 'the dawn,' from *ush*, 'to glow:' but in these the nominative is long (-*ās*).

II. इस् *is* or उस् *us* (nom. -*is*, -*us*). In place of *as*, the neuter affixes *is* or *us* are occasionally added; as, from *hu*, 'to offer,' *havis*, 'ghee;' from *chaksh*, 'to speak,' *chakshus*, 'the eye.' See 68. *a*. With *as* compare the Latin *es* in *nubes* (नभस् *nabhas*), *sedes* (सदस् *sadas*), &c.; but especially the *us* and *ur* of words like *genus*, *scelus*, *robur*. Compare also the Greek formations *παῖθ-ος*, *ἔθ-ος*, *μῆν-ος*, *ψευδ-ος*, &c.

### 87. EIGHTH CLASS.—*Masculine, Feminine, and Neuter bases in any Consonant, except त t and द d, न n, स s.*

Formed by using roots as adjectives, substantives, or nouns of agency—

Any root may be used to form an adjective or a noun of agency, provided it be the last member of a compound word: thus, from *शक्* 'to be able,' *sarvaśak*, 'omnipotent.' Those roots which end in *t* or *d*, or in a short vowel, having *t* affixed, have been already noticed as falling under the fifth class. This eighth class is intended to comprise all other roots, ending in *any consonant*; as, *भुज्* *bhuj* (nom. *bhuk*); *राज्* *raj* (nom. *rad*); *प्राक्* (nom. *prad*); *बुष्* (nom. *bun*); *पुर्* (nom. *pur*); *गिर्* (nom. *gis*); *दिग्* (nom. *dyaus*); *स्पृक्* (nom. *sprik*); *विद्* (nom. *vid*); *लिह्* (nom. *lih*); *पिपक्* (nom. *pipak*). There are also one or two other nouns derived from roots falling under this class; as, *तृष्णज्* 'thirsty' (nom. *tṛṣṇaj*); *श्रुतिज्* 'a priest' (nom. *śrutij*); *असृज्* n. 'blood' (nom. *asṛj*); and a few substantives formed by prefixing prepositions to roots; as, *समिष्* f. 'fuel' (nom. *samit*), from the root *इन्ध्* 'to kindle' (see 43 and 75, with note).

A few roots standing by themselves as substantives may fall under this class: thus, *युष्* f. 'battle' (nom. *yun*); *खुष्* f. 'hunger' (nom. *khun*); *वाक्* f. 'speech' (nom. *vak*), from *vach*, 'to speak,' the medial *a* being lengthened. Greek and Latin use a few monosyllabic roots in the same manner; as, *ὄψ* (*òπ*), *φλόξ* (*φλογ*), &c.; and Latin *vox* (*voc*), *lex* (*leg*), *dux* (*duc*).

## CHAPTER IV.

### DECLENSION; OR INFLECTION OF THE BASE OF NOUNS, SUBSTANTIVE AND ADJECTIVE.

#### GENERAL OBSERVATIONS.

88. HAVING explained how the base of nouns is generally formed, we have now to shew how it is inflected.

As, in the last chapter, nouns, substantive and adjective, were arranged under eight classes, according to the final of their bases

(the first four classes comprising those ending in vowels, the last four those ending in consonants), so it will be the object of the present chapter to exhibit their declension or inflection under the same eight classes. Moreover, as every class comprised adjectives as well as substantives, so it is intended that the declension of a masculine, feminine, and neuter substantive, exhibited under each, shall serve as the model for the declension of masculine, feminine, and neuter adjectives coming under the same class.

89. The learner will have already gathered that the noun has three genders, and that the gender is, in many cases, determinable from the termination of the base. Thus, all bases in *á*, *í*, and those formed with the affix *ti* (No. 81. V), are feminine: nearly all nouns whose crudes end in *ana*, *twa*, *ya*, *tra* (see under 80), *as*, *is*, *us* (86), and *man* (85. II), are neuter; all in *iman* (85. IV) are masculine; but those in *a*, *i*, *u*, and *ri*, are not reducible to rule. The nominative case is, however, in the first of these instances a guide to the gender; as, *devas*, ‘a deity,’ is masculine; but *dánam*, ‘a gift,’ neuter. And in other cases the meaning of the word; as, *pitri*, ‘a father,’ is masculine; and *mátri*, ‘a mother,’ feminine.

90. In Sanskrit, all the relations between the words in a sentence are expressed by inflections. A great many prepositions exist in the language, but they are rarely used alone in government with any case, their chief use being as prefixes to verbs and nouns. The dearth of such useful syntactical auxiliaries leads to the necessity for eight cases, which are regularly built upon the base. These are called, 1. nominative; 2. accusative; 3. instrumental; 4. dative; 5. ablative; 6. genitive; 7. locative; 8. vocative\*. Of these, the third and seventh are new to the classical student. The *instrumental* denotes generally the instrument by which a thing is done; as, *tena kṛitam*, ‘done by him.’ The *locative* generally refers to the place or time in which any thing is done; as, *Ayodhyáyám*, ‘in Ayodhyá;’ *púrvakále*, ‘in former time;’ *bhúmau*, ‘on the ground †.’ Hence it follows that the *ablative* is restricted to the sense *from*,

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\* These cases will sometimes be denoted by their initial letters. Thus N. will denote nominative; I., instrumental.

† Both these cases are used to denote various other relations. See the Chapter on Syntax.

and cannot be used, as in Latin and Greek, to express *by*, *with*, *in*, *at*, *on*, &c.

91. According to the Indian system of teaching, each of these eight cases has three numbers, singular, dual, and plural; and to each belongs a termination which is considered to be peculiarly its own, serving alike for masculine, feminine, and neuter nouns. Again, according to the native system, some of the terminations may be combined with memorial letters to aid pronunciation or assist the memory. Thus the proper termination of the nominative singular is *स् s* (expressible by Visarga before *k*, *p*, and the sibilants, or at the end of a sentence, see 63); but the memorial termination is *सु su*, the letter *u* being only memorial. Similarly, the termination of the nominative plural is *जस् jas*, the *j* being memorial. The two schemes of termination, with and without the memorial letters, are here exhibited. The first is given in small type, as being of no importance excepting as subservient to the second.

*Terminations with memorial letters.*

	SING.	DUAL.	PLURAL.
Nom.	सु <i>su</i>	जौ <i>au</i>	जस् <i>jas</i>
Acc.	अं <i>am</i>	जौद <i>auḍ</i>	जस् <i>śas</i>
Inst.	दा <i>ḍā</i>	भ्यां <i>bhyām</i>	भित् <i>bhis</i>
Dat.	हे <i>n-e</i>	भ्यां <i>bhyām</i>	भ्यस् <i>bhyas</i>
Abl.	इसि <i>n-asi</i>	भ्यां <i>bhyām</i>	भ्यस् <i>bhyas</i>
Gen.	उस् <i>n-as</i>	जोस् <i>os</i>	जां <i>ām</i>
Loc.	इ <i>n-i</i>	जोस् <i>os</i>	सुप् <i>sup</i>

*Terminations without memorial letters.*

	SING.	DUAL.	PLURAL.
Nom.	स् <i>s</i>	जौ <i>au</i>	जस् <i>as</i>
Acc.	अं <i>am</i>	— <i>au</i>	— <i>as</i>
Inst.	जा <i>ā</i>	भ्यां <i>bhyām</i>	भित् <i>bhis</i>
Dat.	ए <i>e</i>	— <i>bhyām</i>	भ्यस् <i>bhyas</i>
Abl.	जस् <i>as</i>	— <i>bhyām</i>	— <i>bhyas</i>
Gen.	— <i>as</i>	जोस् <i>os</i>	जां <i>ām</i>
Loc.	इ <i>i</i>	— <i>os</i>	सु <i>su</i>

92. Observe—The vocative is not given in the above general scheme, as it is held to be only another aspect of the nominative, and always coincides with the nom. in the dual and plural. In the singular it is often identical with the base, and has no termination.

a. Observe also—The terminations beginning with vowels will often be called *vowel-terminations*; those beginning with consonants, including the nom. sing., will be called *consonantal-terminations*.

Similarly, those cases which take the vowel-terminations will sometimes be called *vowel-cases*; and those which take the consonantal, *consonantal-cases*.

93. Having propounded the above scheme, which for convenience will be called *the memorial scheme of terminations*, as the general type of the several case-affixes in the three numbers, Indian grammarians proceed to adapt them to every noun, substantive and adjective, in the language, as well as to pronouns, numerals, and participles, whether masculine, feminine, or neuter. In fact, their theory is, that there is but one declension in Sanskrit, and that the base of a noun being given, and the regular case-terminations being given, the base is to be joined to those terminations according to the usual rules for the combination of final and initial letters, as in the following examples of the two bases, नौ *nau*, f., 'a ship' (*navi*, *vau*), and हरिः *harit*, m. f., 'green.'

94.

	SINGULAR.	DUAL.	PLURAL.
Nom. voc.	नौ नौ <i>nau</i> <i>nau + s</i>	नौवौ <i>návau</i> <i>nau + au</i> . See 37.	नौवस् <i>návas</i> <i>nau + as</i> . 37.
Acc.	नौव नौवम् <i>návam</i> <i>nau + am</i> . 37.	— <i>návau</i>	— <i>návas</i>
Inst.	नौवा नौवा <i>nává</i> <i>nau + á</i> . 37.	नौभ्यां <i>naubhyám</i> <i>nau + bhyám</i>	नौभिस् <i>naubhis</i> <i>nau + bhis</i>
Dat.	नौवे नौवे <i>náve</i> <i>nau + e</i> . 37.	— <i>naubhyám</i>	नौभ्यस् <i>naubhyas</i> <i>nau + bhyas</i>
Abl.	नौवस् <i>návas</i> <i>nau + as</i> . 37.	— <i>naubhyám</i>	— <i>naubhyas</i>
Gen.	नौवस् <i>návas</i> <i>nau + as</i> . 37.	नौवोस् <i>návos</i> <i>nau + os</i> . 37.	नौवां <i>návám</i> <i>nau + am</i> . 37.
Loc.	नौवि नौवि <i>návi</i> <i>nau + i</i> . 37.	— <i>návos</i>	नौषु <i>naushu</i> <i>nau + su</i> . 70.

95.

	SINGULAR.	DUAL.	PLURAL.
Nom. voc.	हरित् <i>harit</i> <i>harit + s.</i> See 43. a.	हरितौ <i>haritau</i> <i>harit + au.</i> 41. b.	हरितस् <i>haritas</i> <i>harit + as.</i> 41. b.
Acc.	हरितं <i>haritam</i> <i>harit + am.</i> 41. b.	— <i>haritau</i>	— <i>haritas</i>
Inst.	हरिता <i>haritá</i> <i>harit + á.</i> 41. b.	हरिभ्यां <i>haridbhyám</i> <i>harit + bhyám.</i> 41.	हरिभिस् <i>haridbhis</i> <i>harit + bhis.</i> 41.
Dat.	हरिते <i>harite</i> <i>harit + e.</i> 41. b.	— <i>haridbhyám</i>	हरिभ्यस् <i>haridbhyas</i> <i>harit + bhyas.</i> 41.
Abl.	हरितस् <i>haritas</i> <i>harit + as.</i> 41. b.	— <i>haridbhyám</i>	— <i>haridbhyas</i>
Gen.	— <i>haritas</i>	हरितोस् <i>haritos</i> <i>harit + os.</i> 41. b.	हरितां <i>haritám</i> <i>harit + ám.</i> 41. b.
Loc.	हरिति <i>hariti</i> <i>harit + i.</i> 41. b.	— <i>haritos</i>	हरित्सु <i>haritsu</i> <i>harit + su.</i> 40.

96. Unfortunately, however, it happens, that of nouns whose bases end in vowels, नौ *nau*, 'a ship,' is nearly the only one that admits of this regular junction of the base with the case-endings; and, although nouns whose bases end in consonants are numerous, and are generally declined as regularly as *harit*, yet they are numerically insignificant, compared with nouns in *a*, *á*, *i*, *í*, *u*, and *ri*, whose declension requires frequent changes in the final of the base, and various modifications, or even substitutions, in the terminations.

97. Thus in the first class of nouns ending in *a* (which will be found to comprise more nouns than all the other seven classes together; compare 80 with 81—87), not only is the final *a* of the base liable to be lengthened and changed to *e*, but also the termination *ina* is substituted for *á*, the proper termination of the instrumental sing. masc.; *ya* for *e* of the dative; *t* for *as* of the ablative; *syá* for *as* of the genitive; *n* for *as* of the accus. plural; *ais* for *bhis* of the instrum. plural. And in many other nouns particular changes and substitutions are required, some of which are determined by the gender.

The annexed table exhibits synoptically the terminations, with the most usual substitutions, throughout all the classes of nouns. Those substitutions marked \* are mostly restricted to nouns ending in *a*, and are therefore especially noticeable.

SINGULAR.	DUAL.	PLURAL.
N. स् (m. f.), न्* (n.)	औ (m. f.), ई (n.)	अस् (m. f.), इ (n.)
Ac. अं (m. f.), न्* (m. f. n.)	औ (m. f.), ई (n.)	अस्, न् (m. f.), न्* (m.), इ (n.)
I. आ (m. f. n.), इन* (m. n.)	भ्यां (m. f. n.)	भित् (m. f. n.), हेत्* (m. n.)
D. ए (m. f. n.), य* (m. n.)	भ्यां (m. f. n.)	भ्यस् (m. f. n.)
Ab. अत् (m. f. n.), न् (m. f.), न्* (m. n.)	भ्यां (m. f. n.)	भ्यस् (m. f. n.)
G. अत् (m. f. n.), न् (m. f.), न्* (m. n.)	ओत् (m. f. n.)	चां (m. f. n.)
L. इ (m. f. n.), चां* (f.)	ओत् (m. f. n.)	सु (m. f. n.)

*a.* Comparing the above terminations with those of Latin and Greek, we may remark that *s* enters into the nom. sing. masc., and *m* or *n* into the neuter, in all three languages. In regard to the Sanskrit dual *au*, the original termination was *d*, as found in the Vedas; and *d* equals the Greek *α*, *ω*, and *ε*. In nom. pl. masc. the *s* appears in many Latin and Greek words. In acc. sing., Sanskrit agrees with Latin, and frequently with Greek, as the Sanskrit *m* may be euphonically changed to *n* (*ν*), if influenced by a dental following (see note to page 18). In the acc. pl. *s* appears in all three languages; and when the Sanskrit ends in *n*, as in the first class of nouns, this *n* is probably for *ns*, since a preceding *a* is lengthened to compensate for the rejection of *s*. In inst. pl. *bhis* is preserved in the Latin *nobis*, *vobis*, and the Greek *φί(ν)* for *φίς* (*ναῦ-φιν* = *naubhis*). The *ais* which belongs to Sanskrit nouns in *a* is probably a contraction of *ābhis*, since in the Vedas *ābwebhis* for *āwadbhis* is found for *āwais*, and *ṛikebhis* for *ṛikais*. The dat. pl. *bhyas* answers to the Latin *bus*. In the gen. sing. all three languages have preserved the *s* (*nāvas*, *navis*, *ναφος* for *νηός*); and in the gen. pl. *ām* is equivalent to the Greek *ων*, and the Latin *um* (*पदां* = *ποδῶν*, *pedum*). In loc. sing. the Sanskrit *i* is preserved in the dative of Greek and Latin words (*निशि* = *νυκτί*—Compare the expression *τῇ αὐτῇ νυκτί*—*नावि* = *navi*). In loc. pl. *su* answers to the Greek *σι* (*नौषु* = *ναυσί*). Sanskrit bases in *a* prefix *i* to *su*; so that *ṛikaishu* (29. b) = *λυκοῖσι*. The voc. sing. in Greek is generally identical with the base, and the voc. dual and pl. with the nom., as in Sanskrit: thus *λόγε* is the voc. sing. of *λόγος*, *τρίηρες* of *τρίηρης*, *χαρίεν* of *χαρίεις*, *βασιλεῦ* of *βασιλεύς*, &c. See Bopp's Comparative Grammar, Eastwick, *passim*.

98. In the following pages no attempt will be made to bring back all nouns to the general scheme of terminations by a detailed explanation of changes and substitutions in every case. But under every one of the eight classes a model noun for the masculine, feminine, and neuter, serving for adjectives as well as substantives,



will be declined at full; and under every case of every noun the method of joining the final letter of the base with the proper terminations will be indicated in English letters.

99. The student must, however, understand, that the division into eight classes, which here follows, is not meant to imply the existence of eight separate declensions in the sense understood by the classical scholar, but is rather intended to shew, that the final letters of the inflective bases of nouns may be arranged under four general heads for vowels, and four for consonants; and that all Sanskrit nouns, whatever may be the final of their bases, are capable of adaptation to one common scheme of nearly similar case-terminations.

a. In the same manner it will appear in the sequel, that the ten classes into which verbs are divided do not imply ten different conjugations, but rather ten different ways of adapting the bases of verbs to one common scheme of tense-terminations. There is no reason why the same system of generalisation should not have been carried out in Latin and Greek, had the inflection of nouns and verbs in these languages been built upon roots and crude bases.

100. The classical scholar may, if he please, satisfy his own ideas of declension, by regarding masculine and neuter nouns in *a*, like *śiva* of the first class, as his 1st declension; feminine nouns in *ā* and *ī*, like *śivā* and *nadī* of the first class, as his 2d declension; masculine and feminine nouns in *i* and *u*, like *kavi*, *matī*, *bhānu*, and *dheṇu*, of the second and third classes, as his 3d declension; and all the remaining nouns, including the neuters of those in *i* and *u*, and all those contained in the last five classes, as his 4th declension. These four declensions may be traced in regular order in the following pages, and will be denoted by the capital letters A at 103; B at 105; C at 110; D at 114.

101. Observe, that in declining the model nouns, under every inflection, the crude base with the sign +, and after it the termination, will be exhibited in English letters. Moreover, the number of the rule of Sandhi which must come into operation in joining the final of the base with the initial of the termination will generally be indicated. For it is most important to remember, that the formation of every case in a Sanskrit noun supposes the application of a rule of Sandhi or 'junction;' and that the very meaning of *declension* is the junction of the final syllable of the crude base with the terminations.

102. Not unfrequently, however, in some of the cases, the original final of the base is changed to its Guna or Vṛiddhi equivalent (see 27), or to some other

letter (see 43. *b. c. d. e*), before the termination is affixed; and not unfrequently the original termination of the scheme is changed for some other termination, as indicated at 97.

In order, therefore, that the student, without forgetting the original final of the crude base, or the original termination of the memorial scheme, may at the same time observe, 1st, whether in any particular instances the final of the base undergoes any or what modification—2dly, whether the original termination suffers any change—it will be desirable that, whenever in exceptional cases the final vowel of the base is to be gunated or vriddhied, or otherwise changed, this changed form of the base be exhibited in place of the original form: thus, at 103, under the genitive dual *śivayos*, *śiva* + *os* denotes, that before the base *śiva* is joined to the termination *os*, the final letter *a* is to be changed to *e*; and the number indicates the rule of Sandhi which must come into operation in joining *śiva* and *os* together. Similarly, whenever the original termination has to be modified, it will be desirable that the termination be exhibited in its altered form: thus, at 103, under the accus. sing., *śiva* + *m* denotes, that the base is to be joined with *m*, substituted for the original termination *am*. See the table, page 58.

## SECTION I.

### DECLENSION OF NOUNS, SUBSTANTIVE AND ADJECTIVE, WHOSE BASES END IN VOWELS, OR OF THE FIRST FOUR CLASSES OF NOUNS.

#### FIRST CLASS OF NOUNS DECLINED.

*Masculine and neuter bases in ऋ a; feminine bases in ऋ ā and ई ī.*

Note, that this class comprises by far the greater number of nouns, substantive and adjective, in the language. It answers to a common class of Latin and Greek words in *us* and *os*, *um* and *ov*, *a* and *α*; such as *lupus*, *λύκος* (= Sans. *vṛikas*, nom. of *vṛika*); *donum*, *δῶρον*; *terra*, *χώρα* (= *धरा*); and to adjectives like *bonus*, *ἀγαθός*, &c.

103. (A) Masculine bases in *a*, declined like शिव *śiva*, m., 'the god Śiva,' or as an adjective, 'prosperous.'

The final of the base is lengthened in D. Ab. sing., I. D. Ab. du., G. pl.; and changed to *e* in G. L. du., D. Ab. L. pl.: *n* is euphonically affixed to the final in G. pl.

N.	{ शिवस् <i>śivas</i> <i>śiva</i> + <i>s</i>	शिवौ <i>śivau</i> <i>śiva</i> + <i>au</i> . See 33.	शिवास् <i>śivās</i> <i>śiva</i> + <i>as</i> . See 31.
Ac.	{ शिवं <i>śivam</i> <i>śiva</i> + <i>m</i>	—, <i>śivau</i>	शिवान् <i>śivān</i> <i>śivā</i> + <i>n</i> . 31.
I.	{ शिवेन <i>śivena</i> <i>śiva</i> + <i>ina</i> . 32.	शिवान्नां <i>śivābhyām</i> <i>śivā</i> + <i>bhyām</i>	शिवैस् <i>śivais</i> <i>śiva</i> + <i>ais</i> . 33.

D.	{ शिवाय <i>śivāya</i> <i>śivā + ya</i>	शिवाभ्यां <i>śivābhyām</i> <i>śivā + bhyām</i>	शिवेभ्यस् <i>śivebhyas</i> <i>śive + bhyas</i>
Ab.	{ शिवात् <i>śivāt</i> <i>śivā + t.</i> 31.	— <i>śivābhyām</i>	— <i>śivebhyas</i>
G.	{ शिवस्य <i>śivasya</i> <i>śiva + sya</i>	शिवयोस् <i>śivayos</i> <i>śive + as.</i> 36.	शिवानां <i>śivānām</i> <i>śivān + ām</i>
L.	{ शिवे <i>śive</i> <i>śiva + i.</i> 32.	— <i>śivayos</i>	शिवेषु <i>śiveshu</i> <i>śive + su.</i> 70.
V.	{ शिव <i>śiva</i> <i>śiva (s dropped).</i> 92.	शिवौ <i>śivau</i> <i>śiva + au.</i> 33.	शिवास् <i>śivās</i> <i>śiva + as.</i> 31.

104. Neuter bases in *a*, declined like शिव *śiva*, n., 'prosperous.'

The final of the base is lengthened and assumes *n* in N. Ac. V. pl.

N. Ac.	{ शिवं <i>śivam</i> <i>śiva + m.</i> 97.	शिवे <i>śive</i> <i>śiva + t.</i> 32.	शिवानि <i>śivāni</i> <i>śivān + i</i>
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The vocative is शिव *śiva*, शिवे *śive*, शिवानि *śivāni*; all the other cases are like the masculine.

105. (B) Feminine bases in *ā*, declined like शिवा *śivā*, f., 'the wife of Śiva,' or as an adjective, 'prosperous.'

The final of the base is changed to *e* before I. sing., N. G. L. V. du.; and to *dyā* before D. Ab. G. L. sing.; and assumes *n* in G. pl.

N.	{ शिवा <i>śivā</i> <i>śivā (s rejected)</i>	शिवे <i>śive</i> <i>śive (au rejected)</i>	शिवास् <i>śivās</i> <i>śivā + as.</i> 31.
Ac.	{ शिवां <i>śivām</i> <i>śivā + am.</i> 31.	— <i>śive</i>	— <i>śivās</i>
I.	{ शिवया <i>śivayā</i> <i>śive + ā.</i> 36.	शिवाभ्यां <i>śivābhyām</i> <i>śivā + bhyām</i>	शिवाभिस् <i>śivābhis</i> <i>śivā + bhis</i>
D.	{ शिवायै <i>śivāyai</i> <i>śivāyā + e.</i> 33.	— <i>śivābhyām</i>	शिवाभ्यस् <i>śivābhyas</i> <i>śivā + bhyas</i>
Ab.	{ शिवायास् <i>śivāyās</i> <i>śivāyā + s.</i> 31.	— <i>śivābhyām</i>	— <i>śivābhyas</i>
G.	{ — <i>śivāyās</i>	शिवयोस् <i>śivayos</i> <i>śive + as.</i> 36.	शिवानां <i>śivānām</i> <i>śivān + ām</i>
L.	{ शिवायां <i>śivāyām</i> <i>śivāyā + ām.</i> 31.	— <i>śivayos</i>	शिवायु <i>śivāsu</i> <i>śivā + su</i>
V.	{ शिवे <i>śive</i> <i>śivā + i.</i> 32.	शिवे <i>śive</i> <i>śive (au rejected)</i>	शिवास् <i>śivās</i> <i>śivā + as.</i> 31.

106. Feminine bases in *ī*, declined like नदी *nadī*, f., 'a river.'

The final of the base becomes *y* before the vowel-terminations, by 34; is changed to *yā* in D. Ab. G. sing.; is shortened in V. sing.; and assumes *n* in G. pl.

N.	{ नदी <i>nadī</i> <i>nadī</i> ( <i>s</i> rejected)	नद्यौ <i>nadyau</i> <i>nadī</i> + <i>au</i> . 34.	नद्यस् <i>nadyas</i> <i>nadī</i> + <i>as</i> . 34.
Ac.	{ नदीं <i>nadīm</i> <i>nadī</i> + <i>m</i>	— <i>nadyau</i>	नदीस् <i>nadīs</i> <i>nadī</i> + <i>s</i>
I.	{ नद्या <i>nadyā</i> <i>nadī</i> + <i>d</i> . 34.	नदीभ्यां <i>nadībhyām</i> <i>nadī</i> + <i>bhyām</i>	नदीभिस् <i>nadībhis</i> <i>nadī</i> + <i>bhis</i>
D.	{ नद्यै <i>nadyai</i> <i>nadyā</i> + <i>e</i> . 33.	— <i>nadībhyām</i>	नदीभ्यस् <i>nadībhyas</i> <i>nadī</i> + <i>bhyas</i>
Ab.	{ नद्यास् <i>nadyās</i> <i>nadyā</i> + <i>as</i> . 31.	— <i>nadībhyām</i>	— <i>nadībhyas</i>
G.	{ — <i>nadyās</i>	नद्योस् <i>nadyos</i> <i>nadī</i> + <i>os</i> . 34.	नदीनां <i>nadīnām</i> <i>nadīn</i> + <i>ām</i>
L.	{ नद्यां <i>nadyām</i> <i>nadī</i> + <i>ām</i> . 34.	— <i>nadyos</i>	नदीषु <i>nadīṣhu</i> <i>nadī</i> + <i>ṣu</i> . 70.
V.	{ नदि <i>nadī</i> <i>nadī</i> (final shortened)	नद्यौ <i>nadyau</i> <i>nadī</i> + <i>au</i> . 34.	नद्यस् <i>nadyas</i> <i>nadī</i> + <i>as</i> . 34.

The classical student will recognise in the terminations of *śiva* and *nadī* many resemblances to the terminations of nouns in Latin and Greek, remembering that the Sanskrit *a* corresponds to the Latin *u* and the Greek *o*; the Sanskrit *m* to the Latin *m* and the Greek *ν*; the Sanskrit *d* or *ī* to the Latin *a* and the Greek *η* or *α*, or in the gen. plur. *ω*; the Sanskrit *bh* or *bhy* to the Latin *b*. See 11. f, and 97. a.

107. In accordance with 58, such words as मृग *mṛga*, m., 'a deer;' पुरुष *puruṣa*, m., 'a man;' भार्यौ *bhāryā*, f., 'a wife;' कुमारी *kumārī*, f., 'a girl'—must be written, in the inst. sing. m. and the gen. pl. m. f., with the cerebral यः thus, मृगेश *mṛgeṣa*, पुरुषेश, मृगाणां, पुरुषाणां, भार्याणां, कुमारीणां. When *n* is final, as in the acc. pl. m., it remains unchanged.

a. Observe, monosyllabic nouns in ई *ī*, like ली 'fortune,' भी 'fear,' &c., vary from *nadī* in the manner explained at 123.

b. Observe also, that feminine nouns in यस् *as* are declined analogously to *nadī*, excepting in the nom. sing., where *s* is not rejected. See 125.

108. When a feminine noun ending in *d* is taken to form the last member of a compound adjective, it is declined like *śiva* for the masculine and neuter. Thus, taking the feminine noun *vidyā*, 'learning;' whence may be formed the compound *alpavidyā*, 'little learning.' When this is used as a compound adjective, it becomes, in the nom. masc. fem. and neut., *alpavidyas*, *alpavidyā*, *alpavidyam*, 'possessed of little learning.' On the same principle, a masculine noun takes the feminine and

neuter terminations, when forming the last member of a compound adjective; and a neuter noun, the masculine and feminine.

a. When roots ending in *d*, such as *pá*, 'to drink' or 'to preserve,' are taken for the last member of compound words, they form their neuter like the neuter of *śiva*; and for their masculine and feminine assume the memorial terminations regularly, rejecting, however, the final of the base in the Ac. pl. and remaining vowel-cases: thus, सोमपा *soma-pá*, 'a drinker of Soma juice;' N. -पास्, -पौ, -पास्; Ac. -पां, -पौ, -पस्; I. -पा, -पाभ्यां, &c.; D. -पे, &c.

b. हाहा *hāhā*, 'a Gandharba,' assumes the terminations regularly throughout: thus, D. sing. हाहे. See 33.

c. The voc. c. of अम्बा *ambā*, 'a mother,' is अम्बा.

d. जरा *jarā*, 'decay,' forms some of its cases from *jaras*, at 171.

109. To convince the student of the absolute necessity of studying the declension of this first class of nouns, he is recommended to turn back to rule 80. He will there find given, under twenty-eight heads, the most usual forms of nouns, substantive and adjective, which follow this declension. All the masculine and neuter substantives in this list are declined like *śiva*, and all the feminine either like *śivā* or *nadī*. Again, all the adjectives in this list follow the same three examples for their three genders. Again, according to *śiva* masc. and neut., and *śivā* fem., are declined all present participles (see 526, 527, 528); all passive past participles, which are the most common and useful of verbal derivatives (see 530); all future passive participles (see 568); all participles of the second future (see 578); many ordinals, like *prathama* (208). Lastly, according to *nadī* feminine, are also declined the *feminines* of innumerable adjectives, see 80. XIII. XIV; the *feminines* of active participles, like *kṛitavat* (553, and 140. a); the *feminines* of participles of the 2d preterite, like *vividwas* (see 554 and 168); the *feminines* of many ordinals, like *chaturtha* (209).

#### SECOND AND THIRD CLASSES OF NOUNS DECLINED.

Observe, that the declension of the 2d and 3d classes of nouns (see 81 and 82) is exhibited together, that their analogy may be more readily perceived.

2d class—Masculine, feminine, and neuter bases in इ i.

3d class—Masculine, feminine, and neuter bases in उ u.

Note, that the 2d class answers to Latin and Greek words like *ignis*, *turris*, πόλις, πίσις, mare, μέλι; and the 3d, to words like *gradus*, βότρυς, ἡδὺς, μέθυ.

110. (C) Masculine bases in इ *i* and उ *u*, declined like अग्नि *agni*, m. (*ignis*), 'fire,' and भानु *bhānu*, m., 'the sun.'

The final of the base is gunated in D. Ab. G. V. sing., N. pl.; lengthened in N. Ac. du., Ac. G. pl.; dropped in L. sing.; and assumes *n* in I. sing., G. pl.

N.	{ अग्निस् <i>agnis</i> <i>agni+s</i>	अग्नी <i>agní</i> <i>agní</i> ( <i>au</i> rejected)	अग्नयस् <i>agnayas</i> <i>agne+as</i> . 36.
Ac.	{ अग्निं <i>agnim</i> <i>agni+m</i>	— <i>agní</i>	अग्नीन् <i>agnín</i> <i>agní+n</i>
I.	{ अग्निना <i>agninā</i> <i>agnin+d</i>	अग्निभ्यां <i>agnibhyām</i> <i>agni+bhyām</i>	अग्निभिस् <i>agnibhis</i> <i>agni+bhis</i>
D.	{ अग्नये <i>agnaye</i> <i>agne+e</i> . 36.	— <i>agnibhyām</i>	अग्निभ्यस् <i>agnibhyas</i> <i>agni+bhyas</i>
Ab.	{ अग्नेस् <i>agnes</i> <i>agne+s</i>	— <i>agnibhyām</i>	— <i>agnibhyas</i>
G.	{ — <i>agnes</i>	अग्नोस् <i>agnyos</i> <i>agni+os</i> . 34.	अग्नीनां <i>agnínām</i> <i>agnín+ām</i>
L.	{ अग्नौ <i>agnau</i> <i>agn</i> ( <i>i</i> dropped) + <i>au</i>	— <i>agnyos</i>	अग्निषु <i>agnishu</i> <i>agni+su</i> . 70.
V.	{ अग्ने <i>agne</i> <i>agne</i> ( <i>s</i> rejected)	अग्नी <i>agní</i> <i>agní</i> ( <i>au</i> rejected)	अग्नयस् <i>agnayas</i> <i>agne+as</i> . 36.
111. N.	{ भानुस् <i>bhānus</i> <i>bhānu+s</i>	भानू <i>bhānú</i> <i>bhānú</i> ( <i>au</i> rejected)	भानवस् <i>bhānavas</i> <i>bhāno+as</i> . 36.
Ac.	{ भानुं <i>bhānum</i> <i>bhānu+m</i>	— <i>bhānú</i>	भानून् <i>bhānún</i> <i>bhānú+n</i>
I.	{ भानुना <i>bhānunā</i> <i>bhānun+d</i>	भानुभ्यां <i>bhānubhyām</i> <i>bhānu+bhyām</i>	भानुभिस् <i>bhānubhis</i> <i>bhānu+bhis</i>
D.	{ भानवे <i>bhānave</i> <i>bhāno+e</i> . 36.	— <i>bhānubhyām</i>	भानुभ्यस् <i>bhānubhyas</i> <i>bhānu+bhyas</i>
Ab.	{ भानोस् <i>bhānos</i> <i>bhāno+s</i>	— <i>bhānubhyām</i>	— <i>bhānubhyas</i>
G.	{ — <i>bhānos</i>	भान्वोस् <i>bhānvos</i> <i>bhānu+os</i> . 34.	भानूनां <i>bhānúndām</i> <i>bhānún+ām</i>
L.	{ भानौ <i>bhānau</i> <i>bhān</i> ( <i>u</i> dropped) + <i>au</i>	— <i>bhānvos</i>	भानुषु <i>bhānushu</i> <i>bhānu+su</i> . 70.
V.	{ भानो <i>bhāno</i> <i>bhāno</i> ( <i>s</i> rejected)	भानू <i>bhānú</i> <i>bhānú</i> ( <i>au</i> rejected)	भानवस् <i>bhānavas</i> <i>bhāno+as</i> . 36.

112. Feminine bases in इ *i* and उ *u*, declined like मति *mati*, f., 'the mind,' and धेनु *dhenu*, f., 'a milch cow.'

The final of the base is gunated in D. Ab. G. V. sing., N. pl.; lengthened in N. Ac. du., Ac. G. pl.; dropped in L. sing. (unless the termination be णी); and assumes *s* in the G. pl.

112.	N.	{ मतिस् <i>matís</i> <i>mati+s</i>	मती <i>matí</i> <i>matí</i> (au rejected)	मतयस् <i>matayas</i> <i>mate+as</i> . 36.
	Ac.	{ मतिं <i>matim</i> <i>mati+m</i>	— <i>matí</i>	मतीस् <i>matís</i> <i>matí+s</i>
	I.	{ मता <i>matyá</i> <i>mati+d</i> . 34.	मतिभ्यां <i>matibhyám</i> <i>mati+bhyám</i>	मतिभिस् <i>matibhis</i> <i>mati+bhis</i>
	D.	{ मतये <i>mataye</i> * <i>mate+e</i> . 36.	— <i>matibhyám</i>	मतिभ्यस् <i>matibhyas</i> <i>mati+bhyas</i>
	Ab.	{ मतेस् <i>mates</i> * <i>mate+s</i>	— <i>matibhyám</i>	— <i>matibhyas</i>
	G.	{ — <i>mates</i> *	मत्योस् <i>matyos</i> <i>mati+os</i> . 34.	मतीनां <i>matínám</i> <i>matín+ám</i>
	L.	{ मतो <i>matáu</i> * <i>mat</i> ( <i>i</i> dropped) + <i>au</i>	— <i>matyos</i>	मतिषु <i>matishu</i> <i>mati+su</i> . 70.
	V.	{ मते <i>mate</i> <i>mate</i> ( <i>s</i> dropped)	मती <i>matí</i> <i>matí</i> (au rejected)	मतयस् <i>matayas</i> <i>mate+as</i> . 36.
	113. N.	{ धेनुस् <i>dhenus</i> <i>dhenu+s</i>	धेनू <i>dhenú</i> <i>dhenú</i> (au rejected)	धेनवस् <i>dhenavas</i> <i>dheno+as</i> . 36.
	Ac.	{ धेनुं <i>dhenum</i> <i>dhenu+m</i>	— <i>dhenú</i>	धेनुस् <i>dhenús</i> <i>dhenú+s</i>
113.	I.	{ धेन्वा <i>dhenwá</i> <i>dhenu+d</i> . 34.	धेनुभ्यां <i>dhenubhyám</i> <i>dhenu+bhyám</i>	धेनुभिस् <i>dhenubhis</i> <i>dhenu+bhis</i>
	D.	{ धेनवे <i>dhenave</i> † <i>dheno+e</i> . 36.	— <i>dhenubhyám</i>	धेनुभ्यस् <i>dhenubhyas</i> <i>dhenu+bhyas</i>
	Ab.	{ धेनोस् <i>dhenos</i> † <i>dheno+s</i> .	— <i>dhenubhyám</i>	— <i>dhenubhyas</i>
	G.	{ — <i>dhenos</i> †	धेनोस् <i>dhenwos</i> <i>u+os</i> . 34.	धेनूनां <i>dhenúnám</i> <i>dhenún+ám</i>
	L.	{ धेनौ <i>dhenau</i> † <i>dhen</i> ( <i>u</i> dropped) + <i>au</i>	— <i>dhenwos</i>	धेनुषु <i>dhenushu</i> <i>dhenu+su</i> . 70.
	V.	{ धेनो <i>dheno</i> <i>dheno</i> ( <i>s</i> dropped)	धेनू <i>dhenú</i> <i>dhenú</i> (au rejected)	धेनवस् <i>dhenavas</i> <i>dheno+as</i> . 36.

\* The D. may also be मति *matyai*; the Ab. and G. मत्यास् *matyás*; the L. मतां *matyám*.

† The D. may also be धेन्वे *dhenwai*; the Ab. and G. धेन्वास् *dhenwás*; and the L. धेन्वां *dhenwám*.

114. (D) Neuter bases in इ i and उ u, declined like वारि *vāri*, n., 'water' (Lat. *mare*, Greek *ἰδρῶς* for *ἰδρυ*); and मधु *madhu*, n., 'honey' (*μέθυ*).

The final of the base assumes s before the vowel-terminations, and is lengthened in N. Ac. pl.

N.	वारि <i>vāri</i> { <i>vāri</i> (s rejected)	वारिणी <i>vāriṇī</i> <i>vārin</i> + ī. See 58.	वारिणि <i>vāriṇi</i> <i>vārin</i> + i. See 58.
	Ac. { — <i>vāri</i>	— <i>vāriṇī</i>	— <i>vāriṇi</i>
I.	वारिणा <i>vāriṇā</i> { <i>vārin</i> + ā	वारिभ्यां <i>vāribhyām</i> <i>vāri</i> + <i>bhyām</i>	वारिभिस् <i>vāribhis</i> <i>vāri</i> + <i>bhis</i>
	D. { वारिणे <i>vāriṇe</i> { <i>vārin</i> + e	— <i>vāribhyām</i>	वारिभ्यस् <i>vāribhyas</i> <i>vāri</i> + <i>bhyas</i>
Ab.	वारिणस् <i>vāriṇas</i> { <i>vārin</i> + as	— <i>vāribhyām</i>	— <i>vāribhyas</i>
	G. { — <i>vāriṇas</i>	वारिणोस् <i>vāriṇos</i> <i>vārin</i> + os	वारिणां <i>vāriṇām</i> <i>vārin</i> + ām
L.	वारिणि <i>vāriṇi</i> { <i>vārin</i> + i	— <i>vāriṇos</i>	वारिषु <i>vāriṣhu</i> <i>vāri</i> + su. 70.
V.	वारि <i>vāri</i> or वारे <i>vāre</i> { <i>vāri</i> or <i>vāre</i> . 92.	वारिणी <i>vāriṇī</i> <i>vārin</i> + ī	वारिणि <i>vāriṇi</i> <i>vārin</i> + i
115. N.	मधु <i>madhu</i> { <i>madhu</i> (s rejected)	मधुनी <i>madhunī</i> <i>madhun</i> + ī	मधूनि <i>madhūni</i> <i>madhūn</i> + i
	Ac. { — <i>madhu</i>	— <i>madhunī</i>	— <i>madhūni</i>
I.	मधुना <i>madhunā</i> { <i>madhun</i> + ā	मधुभ्यां <i>madhubhyām</i> <i>madhu</i> + <i>bhyām</i>	मधुभिस् <i>madhubhis</i> <i>madhu</i> + <i>bhis</i>
	D. { मधुने <i>madhune</i> { <i>madhun</i> + e	— <i>madhubhyām</i>	मधुभ्यस् <i>madhubhyas</i> <i>madhu</i> + <i>bhyas</i>
Ab.	मधुनस् <i>madhunās</i> { <i>madhun</i> + as	— <i>madhubhyām</i>	— <i>madhubhyas</i>
	G. { — <i>madhunās</i>	मधुनोस् <i>madhunōs</i> <i>madhun</i> + os	मधूनां <i>madhūnām</i> <i>madhūn</i> + ām
L.	मधुनि <i>madhuni</i> { <i>madhun</i> + i	— <i>madhunōs</i>	मधुषु <i>madhuṣhu</i> <i>madhu</i> + su. 70.
V.	मधु <i>madhu</i> or मधो <i>madho</i> { <i>madhu</i> or <i>madho</i> . 92.	मधुनी <i>madhunī</i> <i>madhun</i> + ī	मधूनि <i>madhūni</i> <i>madhūn</i> + i



116. The declension of neuter nouns in *i* and *u* follows the analogy of nouns in *am*. Hence, *vāri* serves also as the model for the neuters of adjectives and nouns of agency in *am*, like *dhanam* and *kāram* (159); and the neuters of nouns of agency in *ri*, like *dātṛi*, and nouns of relationship like *mātṛi* (130).

117. Although there are not many substantives declined like *agni* and *vāri* (81), yet nouns like *māti* are numerous (81. V). Moreover, adjectives like *śuchi*, and compound adjectives ending in *i*, are declined like *agni* in the masc.; like *māti* in the fem.; and like *vāri* in the neuter.

118. Again, although there are but few substantives declined like *dhenu* and *madhu*, yet it is important to study their declension, as well as that of the masc. noun *bhānu*; for all simple adjectives like *tanu*, and all like *pipāsu* (82), and all other simple adjectives in *u*, and all compound adjectives ending in *u*, are declined like *bhānu* in the masc.; *dhenu* in the fem.; and *madhu* in the neut.

a. Many adjectives in *u*, however, either optionally or necessarily follow the declension of *nadī* in the fem.; as, *tanu*, 'thin,' makes its nom. fem. either *tanus* or *tanvī*; मृदु, 'tender,' makes nom. f. *mṛiduvī*; and some optionally lengthen the *u* in the feminine; as, *bhāru*, 'timid,' makes fem. भीरु or भीरु, declinable like nouns in *ā*, 125.

119. When feminine nouns ending in *i* and *u* are taken to form the last member of a compound adjective, they must be declined like *agni* in the masc., and *vāri* in the neut. Thus the compound adjective *alpamāti*, 'narrow-minded,' in the acc. plur. masc. would be *alpamātīn*; fem. *alpamātīs*; neut. *alpamātīni*. The same holds good if a masc. or neut. noun be taken to form the last member of a compound.

a. Although adjectives in *i* and *u* are declined like *vāri* and *madhu* for the neuter, yet in the D. Ab. G. L. sing., and in the G. L. du., they may optionally follow the masculine form: thus the adjectives *śuchi* and *tanu* will be, in the D. sing. neut., शुचिने or शुचये, तनुने or तनवे; and so with the other cases.

120. There are some useful irregular nouns in *ī*, declined as follows: सखि m. 'a friend': N. सखा, सखायौ, सखायश्; Ac. सखायं, सखायौ, सखीन्; I. सख्या, सखिभ्यां, &c.; D. सख्ये, &c.; Ab. सख्युस्, &c.; G. सख्युस्, सख्योस्, &c.; L. सख्यौ, &c.; V. सखे, &c. In some cases it assumes the memorial terminations at 91 more regularly than *agni*.

121. पति m. 'a master,' 'lord' (πρόεδρος), when not used in a compound word, follows *sakhi* in I. D. Ab. G. L. sing. (thus, I. पता, D. पते, Ab. G. पतुस्); in the other cases, *agni*. But this word is generally found at the end of a compound, and then follows *agni* throughout (thus, भूपतिना 'by the lord of the earth').

122. A few neuter nouns, अस्थि n. 'a bone' (ὀστέον), अक्षि n. 'an eye' (oculus, ὀκός), सक्थि n. 'a thigh,' दधि n. 'ghee,' drop their final *i* in some of their cases, and are declined in those cases as if they were derived from obsolete forms in *am*; such as अस्थन्, &c. (compare 148): thus, N. Ac. अस्थि, अस्थिनी, अस्थीनि; I. अस्थना, अस्थिभ्यां, &c.; D. अस्थने, &c.; Ab. अस्थन्स्, &c.; G. अस्थन्स्, अस्थनोस्, अस्थ्नां; L. अस्थनि or अस्थनि, अस्थनोस्, अस्थिषु.

Hence, according to 58, अक्षि *akshi* will make in I. sing. अक्ष्या; in D. अक्ष्ये, &c.

123. There are a few useful monosyllabic words in long ई f. *primitively feminine*, (i. e. not derived from masculine substantives, see *nadī* and *putrī* at 80. XXV, and not the feminine forms of adjectives or participles, 80. XII. &c.), whose declension may conveniently be noticed here. Those in long ई f. vary from the declension of नदी (106) by retaining स् in the nom., and changing the final to *iy* before the vowel-terminations: thus, श्री f. 'prosperity:' N.V. श्रीस्, श्रियो, श्रियस्; Ac. श्रियं, श्रियो, श्रियस्; I. श्रिया, श्रीभ्यां, श्रीभिस्; D. श्रिये or श्रियै, श्रीभ्यां, श्रीभ्यस्; Ab. श्रियस् or श्रियास्, श्रीभ्यां, श्रीभ्यस्; G. श्रियस् or श्रियास्, श्रियोस्, श्रिवां or श्रीणां; L. श्रियि or श्रियां, श्रियोस्, श्रीबु.

a. Similarly are declined भी f. 'fear,' ह्री f. 'shame,' and धी f. 'understanding.'

b. When these words occur at the end of compound adjectives, the first inflection only of the two exhibited above, in the D. Ab. G. and L. cases sing., and G. plur., is admissible both for m. and f.: thus, N. गतभीस् m. f., 'fearless,' is गतभिये only in D. sing. The compounds shorten the final ई for the neut. gender, and follow the declension of वरि (114), but only optionally in the I. D. Ab. G. and L. cases: thus, N. Ac. गतभि; I. गतभिया or गतभिना; D. गतभिये or गतभिने.

c. स्त्री f., 'a woman,' is like श्री, but follows नदी in the nom.; and makes स्त्रीं as well as स्त्रियं in the Ac. sing.; स्त्रीस् as well as स्त्रियस् in the Ac. plur. V. स्त्रि.

124. There are a few primitively feminine words not monosyllabic, such as लक्ष्मी, तन्वी, तरी, which, like श्री, take स् in the nom. sing., but in other respects follow नदी: thus, nom. लक्ष्मीस्, लक्ष्म्यौ, लक्ष्म्यस्. When, however, they occur at the end of compounds (as, आलक्ष्मी m. f. 'deprived of fortune'), they may optionally be declined as masculines in the D. Ab. G. and L. cases: thus, D. -लक्ष्म्ये; Ab. G. -लक्ष्म्यस्; L. -लक्ष्म्य, &c. The neuter of such compounds follows the rule for गतभी, 123. b.

125. Feminine nouns ending in long ऊ f. are declined analogously to feminine nouns ending in ई f., i. e. like नदी, excepting in the N. sing., where स् is retained. ऊ f. is changed to *v*, wherever ई f. is changed to *y* (see 34): thus, वधू 'a wife:' N. वधूस्, वध्वौ, वध्वस्; Ac. वधूं, वध्वौ, वधूस्; I. वध्वा, वधूभ्यां, वधूभिस्; D. वध्वे; Ab. G. वध्वास्; L. वध्वां; V. वधु. Similarly, वनू f. 'a host;' जम्बू f. 'a mother-in-law.'

a. Again, monosyllabic words in ऊ f. primitively feminine are declined analogously to श्री f. (110); ऊ being changed to *uv*, wherever ई f. is changed to *iy*: thus, भू f. 'the earth:' N.V. भूस्, भुवौ, भुवस्; Ac. भुवं, भुवौ, भुवस्; I. भुवा, &c. Similarly, भ्रू *bhrū*, f., 'the eyebrow' (*ὀφρῦς*); N.V. भ्रूस्, भ्रुवौ, भ्रुवस्, &c.

b. And the same rule holds good with regard to such words at the end of compounds; see 123. b: thus, सुभू m. f. 'having beautiful eyebrows:' N.V. sing. सुभूस्; Ac. सुभुवं; I. सुभुवा; D. सुभुवे, &c. Similarly, the neuter will be N. Ac. सुभु; I. सुभुवा or सुभुणा, &c.

126. When a root like नी, 'to lead,' comes at the end of a compound, it assumes the memorial terminations at 91 more regularly than नदी, though like नदी it takes ञां for the termination of loc. sing.: thus, सेनानी m. 'one who leads an army,' 'a general:' N. सेनानीस्, सेनान्वौ, सेनान्वस्; Ac. सेनान्वं, &c.; I. सेनान्वा,

सेनानीयां, &c.; D. सेनाय्ये, &c.; Ab. सेनाय्यस्, &c.; G. सेनाय्यस्, -न्योस्, -न्यां;  
L. सेनाय्यां, &c.; V. सेनानीस्, &c.

a. In the same way are declined ग्रामणी 'the chief of a village,' जलपी 'a water-drinker,' &c., for both m. and f. The neuter shortens the vowel for the N. Ac. sing., and follows वरि (114); but in the I. D. Ab. G. L. sing., G. L. du., G. pl., it may optionally agree with the m. and f.

b. Similarly, roots like पू 'to purify,' in a compound like N.V. खलपूस् 'a sweeper,' Ac. खलम्, &c. The L. case, however, is खलम्. In the same manner, पुनर्भू 'twice-born:' N. पुनर्भूस्; Ac. पुनर्भू, &c.

c. स्वयम्भू, m. f. 'self-existent,' follows the declension of भू 'the earth,' 125. a.

#### FOURTH CLASS OF NOUNS DECLINED.

*Masculine, feminine, and neuter bases in ऋ णि.*

Note, that this class answers to Latin and Greek words like *pater*, *πατήρ*, *δότηρ*, &c.; the vowel णि being equivalent to *ar*.

127. Masculine bases in णि, declined like दातृ *dātṛi*, m., 'a giver,' and पित्रृ *pitṛi*, m., 'a father.' The former is the model of nouns of agency (83); the latter, of nouns of relationship.

In nouns of agency like *dātṛi* the final णि is vriddhied (28), and in nouns of relationship like *pitṛi* (excepting *naptṛi*, 'a grandson') gunated, in N. sing. du. pl., Ac. sing. du.; but the *r* of *ār* and *ar* is dropped in N. sing., and to compensate in the last case *a* is lengthened. In both nouns of agency and relationship the final णि is gunated in L.V. sing., and very anomalously changed to *u* in Ab. G. sing. In Ac. G. pl. it is lengthened, and assumes *n* in G. pl.

It is remarkable, that *dātāram*, *dātāras*, &c., bear the same relation to *pītarām*, *pītaras*, &c., that *दोतृपा*, *दोतृपेस*, *दोतृपि*, &c., bear to *पतृपा*, *पतृपेस*, *पतृपि*, &c. Compare also the Latin *datoris* from *dator* with *patris* from *pater*.

N.	{ दाता <i>dātā</i> <i>dātā</i> (s rejected)	दातारौ <i>dātārau</i> <i>dātār + au</i>	दातारस् <i>dātāras</i> (दोतृपेस) <i>dātār + as</i>
Ac.	{ दातारं <i>dātāram</i> <i>dātār + am</i>	— <i>dātārau</i>	दातृन् <i>dātṛin</i> <i>dātṛi + n</i>
I.	{ दाता <i>dātā</i> <i>dātṛi + d.</i> 34.	दातृभ्यां <i>dātṛibhyām</i> <i>dātṛi + bhyām</i>	दातृभिस् <i>dātṛibhis</i> <i>dātṛi + bhis</i>
D.	{ दात्रे <i>dātṛe</i> <i>dātṛi + e.</i> 34.	— <i>dātṛibhyām</i>	दातृभ्यस् <i>dātṛibhyas</i> <i>dātṛi + bhyas</i>
Ab.	{ दातृस् <i>dātus</i> <i>dātṛ + s</i>	— <i>dātṛibhyām</i>	— <i>dātṛibhyas</i>
G.	{ — <i>dātus</i>	दातृोस् <i>dātros</i> <i>dātṛi + os.</i> 34.	दातृणां <i>dātṛinām</i> <i>dātṛin + ām</i>

	L.	{ दातारि <i>dātari</i> <i>dātari</i> + i	दातोस् <i>dātros</i> <i>dātari</i> + os. 34.	दातुषु <i>dātishu</i> <i>dātari</i> + su. 70.
	V.	{ दातर् <i>dātar</i> <i>dātar</i>	दातारी <i>dātārau</i> <i>dātar</i> + au	दातारस् <i>dātāras</i> <i>dātar</i> + as
128.	N.	{ पिता <i>pitā</i> <i>pitā</i> (s rejected)	पितरो <i>pitarau</i> <i>pitar</i> + au	पितरस् <i>pitaras</i> (पतरिपेस)
	Ac.	{ पितरं <i>pitaram</i> <i>pitar</i> + am	— <i>pitarau</i>	पितृन् <i>pitṛin</i> <i>pitṛi</i> + n
	I.	{ पित्रा <i>pitṛā</i> <i>pitṛi</i> + ā. 34.	पितृभ्यां <i>pitṛibhyām</i> <i>pitṛi</i> + bhyām	पितृभिस् <i>pitṛibhis</i> <i>pitṛi</i> + bhis
	D.	{ पित्रे <i>pitṛe</i> <i>pitṛi</i> + e. 34.	— <i>pitṛibhyām</i>	पितृभ्यस् <i>pitṛibhyas</i> <i>pitṛi</i> + bhyas
	Ab.	{ पितुस् <i>pitus</i> <i>pitṛi</i> + s	— <i>pitṛibhyām</i>	— <i>pitṛibhyas</i>
	G.	{ — <i>pitus</i>	पितोस् <i>pitros</i> <i>pitṛi</i> + os. 34.	पितृणां <i>pitṛinām</i> <i>pitṛin</i> + ān
	L.	{ पितारि <i>pitari</i> <i>pitar</i> + i	— <i>pitros</i>	पितृषु <i>pitṛishu</i> <i>pitṛi</i> + su. 70.
	V.	{ पितर् <i>pitar</i> <i>pitar</i>	पितरो <i>pitarau</i> <i>pitar</i> + au	पितरस् <i>pitaras</i> <i>pitar</i> + as

Observe—*Pitṛi* seems to be corrupted from *pātri*, 'a protector' (*pā*, 'to protect'). The cognate languages have preserved the root in *πατήρ*, *pater*, 'father,' &c. The Latin *Jupiter*, however, is literally *Dyu-pitar* (द्यु-पितर्), 'father of heaven.' Prof. Bopp considers that nouns like *pitṛi* &c. are really from a base *pitar*.

a. Observe—नप्तु *naptṛi*, 'a grandson \*,' although a noun of relationship, is declined like दातु *dātṛi*, requiring the final to be vriddhied in the same cases.

b. There are a few nouns, which neither express relationship nor agency, falling under this class. नृ *nṛi*, m., 'a man,' is declined like *pitṛi* (N. ना *nā*, Ac. नरं, I. वा, D. चे, Ab. G. नुस्, &c.), but usually makes नृणां *nṛinām* in the gen. plur.

c. क्रोडु, 'a jackal,' takes some of its inflections from a form क्रोडा: thus, N. क्रोडा, -डारो, -डारस्; Ac. -डारं, -डारो, -डून् or -डून्; I. -डा or -डुना, -डुभ्यां, &c.; D. -डे or -डेवे, &c.; Ab. -डुस् or -डोस्, &c.; G. -डुस् or -डोस्, -डोस् or -डोस्, -डूनां; L. -डरि or -डो, &c.; V. -डर् or -डो.

129. Feminine bases in *ṣṛi* belong only to nouns of relationship, like *māṛi*, 'a mother' (from *mā*, 'to create,' 'the producer'); and their declension only differs from *pitṛi*, 'a father,' in the acc. plur.,

\* Derived from *na* and *pitṛi*, i. e. 'not the father;' as if any member of the family but the father.

which takes the termination *s* instead of *n*: thus, मातृस्. Compare the Greek μήτηρ, μητέρα, voc. μητερ.

a. स्वसृ *swasri*, 'a sister,' however, follows दातृ *dātṛi*; but the Ac. pl. is still स्वसृस्. The lengthening of the penultimate is probably caused by the loss of the *t* from *tri*, preserved in the English *sister*. So *soror* for *sostor*.

b. The feminine base of nouns of agency is formed by adding ई to the final च *ri*: thus, दातृ + ई, दात्री *dātṛī*, f., 'a giver;' and कर्तृ + ई, कर्त्री f. 'a doer.' See 80. XIX. Their declension follows *nadī* at 106.

130. Neuter bases in च *ri* belong only to nouns of relationship or of agency, when used at the end of compound adjectives, such as दिव्यमातृ *divya-mātṛi*, agreeing with कुलं, i. e. 'a family having a divine mother,' or द्विमातृ 'having two mothers' (compare διμήτηρ). They follow the declension of वद्री at 114: thus, N. Ac. मातृ, मातृणी, मातृणि; दातृ, दातृणी, दातृणि.

131. Before passing to the declension of nouns ending in consonants, it will be necessary to notice a few monosyllabic nouns, whose bases end in रे, जो, and जी, not sufficiently numerous to form a separate class. They are thus declined:

132. रै *rai*, m. f., 'substance,' 'wealth' (Lat. *res*): N. voc. रास्, रावौ, रावस्; Ac. रायं, &c.; I. राया, राभ्यां, राभिस् (*rebus*); D. राये, &c.; Ab. रायस्, &c.; G. रायस्, रायोस्, रायां; L. रायि, &c.

133. गौ *go*, m. f., 'a cow' or 'ox' (*bos*, *βούς*): N. voc. गोस्, गावौ, गावस्; Ac. गां, गावौ, गास्; I. गवा, गोभ्यां, गोभिस्; D. गवे, &c.; Ab. गोस्, &c.; G. गोस्, गवोस्, गवां; L. गवि (*bovi*), गवोस्, गौषु. Compare गां with गण्; *go* meaning also 'the earth.'

134. नौ *nau*, f., 'a ship' (cf. *navis*, *ναῦς*), is declined at 94, being the most regular of all nouns. With the N. pl. *nāvas*, compare *naves*, *νᾶες* (*νήες*). The gen. *νηός* for *νᾶος* or *ναῖος* = *nāvas*.

a. These nouns may occur at the end of compounds; as, बहुरे 'rich,' उपगौ 'near a cow,' बहुनौ 'having many ships.' In that case the neuter is बहुरि, उपगु, and बहुनु; of which the inst. cases will be बहुरिणा or बहुराया, उपगुना or उपगवा, बहुनुना or बहुनावा; and so with the other vowel-cases: but बहुरि becomes बहुरा before all consonantal-cases, except the nom. sing.

## SECTION II.

DECLENSION OF NOUNS, SUBSTANTIVE AND ADJECTIVE, WHOSE BASES END IN CONSONANTS, OR OF THE LAST FOUR CLASSES OF NOUNS.

135. Observe—The first four classes of nouns, whose declension has just been considered, comprise many more substantives than adjectives. On the other hand, the last four classes, though com-

prehending a few substantives, consist chiefly of adjectives, participles, or roots used as adjectives at the end of compound words. All the nouns under these remaining classes take the memorial terminations at 91 with perfect regularity.

a. In the anomalies the acc. pl., and in neuter anomalies the inst. sing., is generally the guide to the form assumed before the remaining vowel-terminations.

#### FIFTH CLASS OF NOUNS DECLINED.

*Masculine, feminine, and neuter bases in ण् t and द् d.*

This class answers to Latin words like *comes* (from a base *comit*), *equus* (from a base *equit*), *ferens* (from *ferent*); and to Greek words like *χάρις* (from a base *χαριτ*), *κέρας* (from *κερατ*), *χαρίεις* (from *χαριεντ*).

136. Masculine and feminine bases in ण् *t*, declined like हरिन् *harit*, m. f., 'green' (declined at p. 57); and सरिन् f. 'a river.'

Observe—The nom. case sing. is properly *harits*, but *s* is rejected by 43. a. The same applies to all nouns ending in consonants. It is remarkable, that Latin and Greek, when the final consonant of the base refuses to combine with the *s* of the nom., prefer rejecting the base-final: thus, *χάρις* for *χαριτς*, *comes* (*comis*) for *comits*. But in these languages the final of the base often combines with the *s* of the nominative; as in *lex* (for *leks*), *φλόξ* (for *φλοक्स*).

N.V.	{ सरिन् <i>sarit</i> <i>sarit + s</i> (s rejected. 43. a.)	सरितौ <i>saritau</i> <i>sarit + au.</i> 41. b.	सरित्सु <i>saritas</i> <i>sarit + as.</i> 41. b.
Ac.	{ सरितं <i>saritam</i> <i>sarit + am.</i> 41. b.	— <i>saritau</i>	— <i>saritas</i>
I.	{ सरिता <i>saritá</i> <i>sarit + á</i>	सरिभ्यां <i>saridbhyám</i> <i>sarit + bhyám.</i> 41.	सरिभिस् <i>saridbhis</i> <i>sarit + bhis.</i> 41.
D.	{ सरिते <i>sarite</i> <i>sarit + e</i>	— <i>saridbhyám</i>	सरिभ्यस् <i>saridbhyas</i> <i>sarit + bhyas</i>
Ab.	{ सरित्सु <i>saritas</i> <i>sarit + as</i>	— <i>saridbhyám</i>	— <i>saridbhyas</i>
G.	{ — <i>saritas</i>	सरितोस् <i>saritos</i> <i>sarit + os</i>	सरितां <i>saritám</i> <i>sarit + am</i>
L.	{ सरिति <i>sariti</i> <i>sarit + i</i>	— <i>saritos</i>	सरित्सु <i>saritsu</i> <i>sarit + su.</i> 40.

137. Neuter bases in ण् *t*, declined like हरिन् *harit*, n., 'green.'

These only differ from the masculine and feminine in the N. du. pl., Ac. sing. du. and pl., the usual neuter terminations ई, इ, ई, (see 97), being required,

and an euphonic *n* being inserted before the final of the base in N. Ac. pl.: thus,

N. Ac. हरिन् *harit*, हरिनी *haritī*, हरिनि *harinti*; I. हरिता *haritá*, हरिज्ञां *haridbhyám*, &c.

138. Masculine and feminine bases in ह् *d*, like धर्मविद् *dharma-vid*, m. f., 'knowing one's duty'—a compound composed of the substantive *dharma*, 'duty,' and the root *vid*, 'knowing.' See 84. 1.

N.V.	{ -विद् - <i>vit</i> - <i>vid</i> + s. 42, 43. a.	-विदौ - <i>vidau</i> - <i>vid</i> + au	-विदस् - <i>vidas</i> - <i>vid</i> + as
Ac.	{ -विदं - <i>vidam</i> - <i>vid</i> + am	— - <i>vidau</i>	— - <i>vidas</i>
I.	{ -विदा - <i>vidá</i> - <i>vid</i> + á	-विज्ञां - <i>vidbhyám</i> - <i>vid</i> + bhyám	-विद्भिस् - <i>vidbhis</i> - <i>vid</i> + bhis
D.	{ -विदे - <i>vide</i> - <i>vid</i> + e	— - <i>vidbhyám</i>	-विद्भ्यस् - <i>vidbhyas</i> - <i>vid</i> + bhyas
Ab.	{ -विदस् - <i>vidas</i> - <i>vid</i> + as	— - <i>vidbhyám</i>	— - <i>vidbhyas</i>
G.	{ — - <i>vidas</i>	-विदोस् - <i>vidos</i> - <i>vid</i> + os	-विदां - <i>vidám</i> - <i>vid</i> + am
L.	{ -विदि - <i>vidi</i> - <i>vid</i> + i	— - <i>vidos</i>	-विदुस् - <i>vidu</i> - <i>vid</i> + su. 42.

139. Neuter bases in ह् *d*, declined like धर्मविद् *dharma-vid*, n., 'knowing one's duty.'

These differ from the masculine and feminine forms in the same cases, and in the same manner, as neuter bases in त् *t*; see 137: thus,

N. Ac. धर्मविन्, धर्मविदी, धर्मविन्दी.

a. So also, कुमुद् n. 'a lotus.' N. Ac. कुमुत्, कुमुदी, कुमुन्दि; I. कुमुदा, &c.

Observe—All the nouns whose formation is explained at 84. I.

II. III. follow the declension of हरिन् and धर्मविद्.

140. Possessive adjectives formed with the affixes वत् *vat* and मत् *mat*, like धनवत् *dhanavat*, 'rich,' and धीमत् *dhīmat*, 'wise,' are declined like *harit* for the masculine; but in the Nom. Voc. sing. du. pl., Ac. sing. du., *n* is inserted before the final of the base, and the preceding *a* is lengthened in N. sing.

N.	{ धनवान् <i>dhanaván</i> - <i>dhanavánt</i> + s. 43. a.	धनवानौ <i>dhanavantau</i> - <i>dhanavant</i> + au	धनवानस् <i>dhanavantas</i> - <i>dhanavant</i> + as
Ac.	{ धनवानं <i>dhanavantam</i> - <i>dhanavant</i> + am	— - <i>dhanavantau</i>	धनवानस् <i>dhanavatas</i> - <i>dhanavat</i> + as

The remaining cases follow हॄति; thus, I. धनवता, &c.; but the vocative singular is धनवन् *ghanavan*.

a. In the same manner are declined active past participles of the form कृतवन्; thus, N. कृतवान्, कृतवन्तो, कृतवन्तस्, &c. Similarly, धीमन् 'wise' N. धीमान्, धीमन्तो, धीमन्तस्; Ac. धीमानं, धीमन्तो, धीमन्तस्, &c.

b. The feminine bases of adjectives like धनवत् and धीमत्, and participles like कृतवत्, are formed by adding ई to the masculine base; thus, धनवती, धीमती, कृतवती: declined after नदी at 106; thus, Nom. धनवती, धनवन्तो, धनवन्तस्, &c.

c. The neuter is declined like the neuter of हरिः: thus, N. Ac. धनवत्, धनवन्ति, धनवन्ति.

141. Present participles like पचन् *pachat*, 'cooking' (524), are declined after *ghanavat* (140), excepting in the N. sing., where *a* is not lengthened before *n*: thus, N. sing. पचन् *pachan* (for *pachanta* or *pachans*), and not पचान् *pachán*: N. du. pl. पचन्तो, पचन्तस्; Ac. पचन्तं, पचन्तो, पचन्तस्; I. पचता, &c. Compare the declension of Latin participles like *ferens*, *ferentis*, *ferentem*, &c.

a. Observe, however, that all reduplicated verbs, such as verbs of the 3d conjugation—all verbs from polysyllabic roots (75. a)—and some few other verbs, such as जश् 'to eat,' ज्ञास् 'to rule'—which reject the nasal in the 3d pl. of the Parasmai-pada, reject it also in the declension of the pres. participle. Hence the pres. participle of such verbs is declined like *harit*, the N. case being identical with the base: thus, from *dá*, 'to give,' 3d conj., N. sing. du. pl. *dadat*, *dadatau*, *dadatas*; Ac. *dadatam*, &c.: from *bhri*, 'to bear,' 3d conj., N. sing. du. pl. *bibhrat*, *bibhratau*, *bibhratas*. So also, *jágrat* (from *jágrī*), *śásat* (from *śás*). The rejection of the nasal is doubtless owing to the encumbrance of the syllable of reduplication.

b. In present participles derived from verbs of the 1st, 4th, and 10th conjugations, a nasal is inserted for the feminine base: thus, पचन्ती from पच्, 1st conj. (declined like *nadī* at 106); and this nasal is carried through all the inflections, not merely, as in the masculine, through the first five. So दीप्यन्ती from *diw*, 4th conj.; and चोरयन्ती from *chur*, 10th conj. In the 6th conj., and some few verbs of the 8th and 9th, the insertion of the nasal is optional. The same conjugations also insert a nasal in the dual neuter: thus, पचत्, पचन्ती, पचन्ति.

c. The other conjugations, viz. the 2d, 3d, 5th, 7th, 8th, and most verbs of the 9th, follow 140. b. c, and insert no nasal for the feminine and neuter; although all but the 3d assume a nasal in the first five inflections of the masculine: thus, *adat* (from *ad*, 2d conj.); N. masc. *adas*, *adanta*, *adantas*; fem. *adati*: *juhvat* (from *hu*, 3d conj.); N. masc. *juhvat*, *juhwaitau*, *juhwaitas*; fem. *juhvatī*: *rundhat* (from *rudh*, 7th conj.); N. masc. *rundhan*, *rundhantau*, *rundhantas*; fem. *rundhatī*. But *kurvat* (from *kri*, 8th conj.) makes either *kurvatī* or *kurvantī*.

142. The adjective महत्, 'great,' is properly a pres. part. from the root *mah*, 'to increase;' but, unlike present participles, it lengthens the *a* of *at* before *n* in the N. sing. du. pl., Ac. sing. du.: thus, N. महान्, महान्ते, महान्तस्; Ac. महानं, महान्ते, महान्तस्; I. महता, &c.; V. महन्, &c.: N. fem. महन्ती, &c., see 140. a. b: N. neut. महत्, महती, महन्ति.



a. वृहन् m. f. n. 'great,' जगन् m. f. n. 'moving,' and पृथक् m. f. 'a deer,' follow the declension of pres. part.: thus, N. वृहन्, वृहन्ती, वृहन्तस्, &c. The feminine is वृहती, &c.

143. When the present participle of भू, 'to be,' is used as an honorific pronoun, it follows धनवन् (at 140), making the *a* of *at* long in the N. sing.: thus, भवान् 'your honour,' and not भवन्. The vocative is भवन्. As a present participle it follows the declension of पचन्, at 141. The feminine of the pronoun is भवती.

144. यकृन् 'the liver' (हृत्प, *jecur*), and शकृन् 'ordure,' both neuter nouns, are declined in some of their cases as if their bases were यक्न् and शक्न्: thus, N. V. यकृन्, यकृती, यकृन्ति; Ac. यकृन्, यकृती, यकृन्ति or यकृन्ति; I. यकृता or यक्रा, यकृतां or यक्र्यां, यकृन्तिस् or यक्रन्तिस्; D. यकृते or यक्रे, &c.

145. पाद्, 'a foot,' at the end of compounds is contracted into पद् before the Ac. pl. and remaining vowel-terminations: thus, Ac. pl. सुपदस्, from सुपाद्, 'having beautiful feet.'

#### SIXTH CLASS OF NOUNS DECLINED.

*Masculine, feminine, and neuter bases in अन् an and इन् in.*

Note, that this class answers to Latin and Greek words like *sermo* (for *sermon*), *homo* (for *homin*), *δαίμων* (for *δαίμον*).

146. Masculine and feminine bases in अन् *an*, declined like आत्मन् *ātman*, m. f., 'soul,' 'self,' यज्ञन् *yajñan*, m., 'a sacrificer,' राजन् *rājan*, m., 'a king,' and पीवन् *pīvan*, m. f., 'fat.'

If *an* be preceded by *m* or *v* (*w*), at the end of a conjunct consonant, as in *ātman*, *yajñan*, the *a* of *an* is retained before all the terminations: but if *an* be preceded by any other consonant, whether conjunct or not, than *m* or *v*, or even by *m* or *v* if not conjunct, as in *rājan* and *pīvan*, the *a* of *an* is dropped in the Ac. plur. and before all the other vowel-terminations, and the remaining *n* is compounded with the preceding consonant. All masc. and fem. nouns, without exception, ending in *an*, lengthen the *a* in the N. sing. du. pl., Ac. sing. du.; and drop the *n* before all the consonantal-terminations (see 57).

Observe—Latin follows Sanskrit in suppressing the *n* in the N. masc. and fem., but not in neut.: thus *homo* is the N. of the base *homin*, the stronger vowel *o* being substituted for *i*, just as *é* is substituted for *i* in Sanskrit; but *nomen* is the N. of the neuter base *nomin*.

147.			
N.	{ आत्मा <i>ātmā</i> <i>ātmā</i> ( <i>n</i> and <i>s</i> rejected. 43.a, 57.)	{ आत्मानो <i>ātmānau</i> <i>ātmān</i> + <i>au</i>	{ आत्मानश्च <i>ātmānāśch</i> <i>ātmān</i> + <i>as</i>
Ac.	{ आत्मानं <i>ātmānam</i> <i>ātmān</i> + <i>am</i>	— <i>ātmānau</i>	{ आत्मानश्च <i>ātmānāśch</i> <i>ātmān</i> + <i>as</i>
I.	{ आत्मना <i>ātmānā</i> <i>ātmān</i> + <i>a</i>	{ आत्मन्या <i>ātmabhyām</i> <i>ātmā</i> ( <i>n</i> dropped. 57) + <i>bhyām</i>	{ आत्मभिश्च <i>ātmabhis</i> <i>ātmā</i> ( <i>n</i> dropped. 57) + <i>bhis</i>
D.	{ आत्मने <i>ātmāne</i> <i>ātmān</i> + <i>e</i>	— <i>ātmabhyām</i>	{ आत्मन्यश्च <i>ātmabhyas</i> <i>ātmā</i> ( <i>n</i> dropped. 57) + <i>bhyas</i>

Ab.	{ आत्मनस् <i>átmanas</i> आत्मभ्यां <i>átmabhyám</i> आत्मभ्यस् <i>átmabhyas</i> <i>átman</i> + <i>as</i> <i>átma</i> (n dropped. 57) + <i>bhyám</i> <i>átma</i> (n dropped. 57) + <i>bhyas</i>	
G.	{ — <i>átmanas</i> आत्मनोस् <i>átmanos</i> आत्मनां <i>átmanám</i> <i>átman</i> + <i>os</i> <i>átman</i> + <i>ám</i>	
L.	{ आत्मनि <i>átmani</i> — <i>átmanos</i> आत्मसु <i>átmasu</i> <i>átman</i> + <i>i</i> <i>átma</i> (n dropped. 57) + <i>su</i>	
V.	{ आत्मन् <i>átman</i> आत्मानौ <i>átmánau</i> आत्मानस् <i>átmánas</i> <i>átman</i> ( <i>s</i> rejected) <i>átmán</i> + <i>au</i> <i>átmán</i> + <i>as</i>	

148. Similarly may be declined पाप्मन् *pápmān*, m., 'sin;' उष्मन् *ushmān*, m., 'the hot season;' शुष्मन् *śushmān*, m., 'fire;' यज्वन् *yajwān*, m., 'a sacrificer:' N. यज्वा, यज्वानौ, यज्वानस्; Ac. यज्वानं, यज्वानी, यज्वनस्; I. यज्वना, &c.

So also, अध्वन् *adhvān*, 'a road;' दृष्ट्वन् *dṛiṣṭvān*, 'a looker' (85. IV).

149.			
N.	{ राजा <i>rājā</i> राजानौ <i>rājánau</i> राजानस् <i>rājánas</i> ( <i>reges</i> ) <i>rājā</i> (n and <i>s</i> rejected. 43. a, 57.) <i>rāján</i> + <i>au</i> <i>rāján</i> + <i>as</i>		
Ac.	{ राजानं <i>rājānam</i> — <i>rājánau</i> राजस् <i>rājñas</i> <i>rāján</i> + <i>am</i> <i>rājñ</i> + <i>as</i>		
I.	{ राज्ञा <i>rājñā</i> राजभ्यां <i>rājabhyám</i> राजभिस् <i>rājabhis</i> <i>rājñ</i> + <i>á</i> <i>rāja</i> (n dropped. 57) + <i>bhyám</i> <i>rāja</i> (n dropped. 57) + <i>bhis</i>		
D.	{ राज्ञे <i>rājñe</i> — <i>rājabhyám</i> राजभ्यस् <i>rājabhyas</i> <i>rājñ</i> + <i>e</i> <i>rāja</i> (n dropped. 57) + <i>bhyas</i>		
Ab.	{ राजस् <i>rājñas</i> — <i>rājabhyám</i> — <i>rājabhyas</i> <i>rājñ</i> + <i>as</i>		
G.	{ — <i>rājñas</i> राज्ञोस् <i>rājños</i> राज्ञां <i>rājñám</i> <i>rājñ</i> + <i>os</i> <i>rājñ</i> + <i>ám</i>		
L.	{ राज्ञि <i>rājñi</i> * — <i>rājños</i> राजसु <i>rājjasu</i> <i>rājñ</i> + <i>i</i> <i>rāja</i> (n dropped. 57) + <i>su</i>		
V.	{ राजन् <i>rājan</i> राजानौ <i>rājánau</i> राजानस् <i>rājánas</i> <i>rājan</i> . 92. <i>rāján</i> + <i>au</i> <i>rāján</i> + <i>as</i>		

Compare the Latin *rex*, *regem*, *reges*, &c.

150. According to *rājan* may be declined पीबन् *pívan*, m. f., 'fat:' N. पीवा, पीवानौ, पीवानस्; Ac. पीवानं, पीवानौ, पीवस्; I. पीव्वा, &c. सीमन् m. 'a border;' वेमन् m. 'a loom' (85. 1).

So also, मूर्ध्वन् *múrdhvan*, m., 'the head,' makes in the inst. c. मूर्ध्ना; and तक्षन् m. 'a carpenter,' तक्ष्वा (58); and लघिमन् *laghiman*, m., 'lightness,' लघिष्वा.

\* Or राजनि *rājani*.

a. When a feminine base in ई is formed from words like राजन्, it follows the same rule for the rejection of the *a* of *an*: thus, राज्ञी *rājñī*, 'a queen.'

151. There are no simple feminine nouns in *an*; but when masculine nouns are taken to form the last member of a compound adjective, they take a feminine and neuter form; as in *mahātman*, m. f. n., 'magnanimous.' The feminine form is declined precisely like the masculine, and the neuter follows the declension of neuter nouns, 152.

a. But when *rājān* is taken to form a compound of this kind, it is declined like *śiva* (103); as, N. sing. m. *mahārājās*; Ac. *mahārājām*, &c.

152. Neuter bases in अन् *an*, declined like कर्मन् 'an action,' and नामन् 'a name' (*nomen*, *ὄνομα* \*). The retention or rejection of *a* in *an* before the inst. c. sing. and remaining vowel-terminations, as well as optionally before the nom. acc. du., is determined by the same rule as in masculines (146); and the only difference between masculine and neuter nouns is in the nom. and acc. cases, sing., du., and pl.: thus,

N. Ac. कर्मन्, कर्मणी, कर्मणि; I. कर्मणा, &c.; D. कर्मणे, &c., like ज्ञानन्.

N. Ac. नामन्, नाम्नी or नामनी, नामानि; I. नाम्ना, &c.; D. नाम्ने, &c., like राजन्. With *nāmnām* compare Latin *nominum*.

153. So also the neuter nouns जन्मन्, वेदन्, अश्मन्, वर्मन्, धर्मन्, चर्मन्, हृत्तन्, follow the declension of *karman*; but दानन्, सामन्, धामन्, शोमन्, रोमन् (for रोहन् *rohman*, from *ruk*), भ्रेमन्, that of *nāman*.

154. When neuters in *an* compose the last member of compound adjectives, they may take the masc. or fem. form: thus, विश्वशर्मनामा पण्डितः 'a Pandit named Vishnuśarma.'

155. There are a few anomalous nouns in *an*: अङ्गन् m. 'a dog' (*canis*, *κύων*); युवन् m. 'a youth'; मधवन् m. 'a name of Indra:' thus declined:

N. आ, आनी, आनस्; Ac. आनं, आनी, अुनस्; I. अुना, आभ्यां, अभिस्; D. अुने, &c.; Ab. अुनस्, &c.; G. अुनस् (*κυνός*), अुनोस्, अुनां; L. अुनि, अुनोस्, अभ्यु. See 135. a. Fem. अुनी, &c. (like *nadī*).

N. युवा, -वानो, -वानस्; Ac. -वानं, -वानो, यूनस्; I. यूना, युवभ्यां, युवभिस्; D. यूने, &c.; Ab. यूनस्, &c.; G. यूनस्, यूनोस्, यूनां; L. यूनि, यूनोस्, युवसु. See 135. a. Fem. यूनी or युवती (like *nadī*). Neut. युव, यूनी, युवानि, &c.

N. मधवा, -वानो, -वानस्; Ac. -वानं, -वानो, मधोनस्; I. मधोना, मधवभ्यां, -वभिस्; D. मधोने, मधवभ्यां, &c.; Ab. मधोनस्, &c.; G. मधोनस्, मधोनोस्, मधोनां; L. मधोनि, मधोनोस्, मधवसु. Fem. मधोनी.

The last may also be declined like a noun in *vat*. See 140.

\* Greek has a tendency to prefix vowels to words beginning with consonants in the cognate languages. Compare also *nakha*, 'nail,' *ὄνυξ*; *laghu*, 'light,' *ἐλαχυν*; भ्रू 'brow,' *ὀφρυ*.

156. **अहन्** n., 'a day,' takes its form, before the consonantal-terminations, from an obsolete base, **अहस्** *ahas*: thus, N. Ac. **अहस्** (43. a), **अह्नी** or **अहनी**, **अहनि**; I. **अह्ना**, **अहोभ्यां**, **अहोनिस्**; D. **अहे**, **अहोभ्यां**, **अहोभ्यस्**; Ab. **अहस्**, &c.; G. **अहन्**, **अहोस्**, **अह्नां**; L. **अहि** or **अहनि**, **अहोस्**, **अहःसु**.

a. **दिवन्** m., 'a day,' in those cases where the *a* of *as* is rejected, lengthens the *i*: thus, Ac. pl. **दीयस्**; I. **दीप्ता**, &c.

157. **अर्यन्** m. 'the sun,' **पुबन्** m. 'the sun,' and **ब्रह्मन्** m. 'the murderer of a Brahman,' are analogous in not lengthening the *a* of *as* before the N. du. pl., Ac. sing. du.: thus, N. **अर्यना**, **अर्यमहो**, **अर्यमशस्**; Ac. **अर्यमसं**, **अर्यमहो**, **अर्यमशस्**; I. **अर्यम्या**, &c. Similarly, N. **पूषा**, &c.; but the acc. pl., and remaining vowel-terminations, may be optionally formed from a base **पूष**: thus, Ac. pl. **पूषस्** or **पूषस्**. Similarly, N. **ब्रह्मा**, **ब्रह्महो**, &c.; but in Ac. pl. **ब्रह्मस्**; I. **ब्रह्मा**, **ब्रह्मह्यां**, &c.

158. **अवेन्** m. 'a horse,' or m. f. n. 'low,' 'vile,' is declined like nouns in *ast* at 140, excepting in N. sing.: thus, N. **अवो**, **अवेनी**, **अवेनस्**; Ac. **अवेनं**, &c.

159. Masculine bases in **इन्** *in*, declined like **धनिन्** *dhanin*, m., 'rich.'

The *i* of *is* is lengthened in N. sing., and the *n* rejected before all the consonantal-terminations.

N.	{ <b>धनी</b> <i>dhanī</i> <i>dhanī</i> (n and s rejected. 43. a, 57.)	<b>धनिनो</b> <i>dhanināu</i> <i>dhanin + au</i>	<b>धनिनस्</b> <i>dhaninas</i> <i>dhanin + as</i>
Ac.	{ <b>धनिनं</b> <i>dhaninam</i> <i>dhanin + am</i>	— <i>dhanināu</i>	— <i>dhaninas</i>
I.	{ <b>धनिना</b> <i>dhaninā</i> <i>dhanin + ā</i>	<b>धनिभ्यां</b> <i>dhanibhyām</i> <i>dhanī</i> (n dropped. 57) + <i>bhyām</i>	<b>धनिभिस्</b> <i>dhanibhis</i> <i>dhanī</i> (n dropped. 57) + <i>bhis</i>
D.	{ <b>धनिने</b> <i>dhanine</i> <i>dhanin + e</i>	— <i>dhanibhyām</i>	<b>धनिभ्यस्</b> <i>dhanibhyas</i> <i>dhanī</i> (n dropped. 57) + <i>bhyas</i>
Ab.	{ <b>धनिनस्</b> <i>dhaninas</i> <i>dhanin + as</i>	— <i>dhanibhyām</i>	— <i>dhanibhyas</i>
G.	{ — <i>dhaninas</i>	<b>धनिनोस्</b> <i>dhaninos</i> <i>dhanin + os</i>	<b>धनिनां</b> <i>dhaninām</i> <i>dhanin + ām</i>
L.	{ <b>धनिनि</b> <i>dhanini</i> <i>dhanin + i</i>	— <i>dhaninos</i>	<b>धनिषु</b> <i>dhanishu</i> <i>dhanī</i> (n dropped. 57) + <i>su</i> . 70.
V.	{ <b>धनिन्</b> <i>dhanin</i> <i>dhanin</i> . 92.	<b>धनिनो</b> <i>dhanināu</i> <i>dhanin + au</i>	<b>धनिनस्</b> <i>dhaninas</i> <i>dhanin + as</i>

Observe—A great many adjectives of the forms explained at 85. VI. VII. are declined like **धनिन्** for the masculine: thus, **मेधाविन्** *medhāvin*, 'intellectual'; N. **मेधावी**, -**विनो**, -**विनस्**, &c. Also a vast number of nouns of agency, like **कारिन्** 'a doer,' at 85. V: thus, N. **कारी**, **कारिणी** (58), **कारिणस्**, &c.

160. The feminine base of such adjectives and nouns of agency is formed by adding ई f to the masc. base; as, from चनिन्, चनिनी f.; from कारिन्, कारिका f.; declined like *nadī* at 106: thus, N. चनिनी, -नी, -न्यस्, &c.

161. The neuter conforms in every respect to the declension of *vāri* at 114: thus, N. Ac. चनि, चनिनी, चनीनि.

162. चक्षिन् m. 'a road,' मचिन् m. 'a churning-stick,' and चक्षुचिन् m. 'a name of Indra,' are remarkable as exhibiting both affixes, *as* and *is*, in the same word. They form their N. sing. from the bases चन्वस्, मन्वस्, चक्षुजस्; their N. du. pl., Ac. sing. du., from the bases चन्वन्, मन्वन्, चक्षुजन्; their Ac. pl., and remaining vowel-terminations, from the bases चस्, मस्, चक्षुजस्: thus, N. चन्वास् (163), चन्वानौ, चन्वानस्; Ac. चन्वान्, चन्वानौ, चचस्; I. चया, चयिभ्यां, चयिभिस्; D. चये, &c.

The compound सुचक्षिन्, 'having a good road,' is similarly declined for the masc.; the nom. fem. is सुचक्षी, -य्यौ, -य्यस्, like *nadī* at 106; the nom. neut. सुचक्षि, -चक्षी, -चन्वानि, &c.

#### SEVENTH CLASS OF NOUNS DECLINED.

*Masculine, feminine, and neuter bases in चस् as, इस् is, and उस् us.*

Note, that this class answers to Greek and Latin words like *πάθος, μένος, genus, scelus*, &c.

163. Masculine and feminine bases in चस् *as*, declined like चन्द्रमस् *chandramas*, m., 'the moon.'

The *a* of *as* is lengthened in N. sing.

N.	{ चन्द्रमस् <i>chandramás</i> <i>chandramás</i> (s rejected. 43.a.)	{ चन्द्रमसौ <i>chandramasau</i> <i>chandramas</i> + <i>au</i>	{ चन्द्रमसस् <i>chandramasas</i> <i>chandramas</i> + <i>as</i>
Ac.	{ चन्द्रमसं <i>chandramasam</i> <i>chandramas</i> + <i>am</i>	— <i>chandramasau</i>	— <i>chandramasas</i>
I.	{ चन्द्रमसा <i>chandramasá</i> <i>chandramas</i> + <i>á</i>	{ चन्द्रमोभ्यां <i>chandramobhyám</i> <i>chandramas</i> + <i>bhyám</i> . 65.	{ चन्द्रमोभिस् <i>chandramobhis</i> <i>chandramas</i> + <i>bhis</i> . 65.
D.	{ चन्द्रमसे <i>chandramase</i> <i>chandramas</i> + <i>e</i>	— <i>chandramobhyám</i>	{ चन्द्रमोभ्यस् <i>chandramobhyas</i> <i>chandramas</i> + <i>bhyas</i> . 65.
Ab.	{ चन्द्रमसस् <i>chandramasas</i> <i>chandramas</i> + <i>as</i>	— <i>chandramobhyám</i>	— <i>chandramobhyas</i>
G.	{ — <i>chandramasas</i>	{ चन्द्रमसोस् <i>chandramasos</i> <i>chandramas</i> + <i>os</i>	{ चन्द्रमसां <i>chandramasám</i> <i>chandramas</i> + <i>ám</i>
L.	{ चन्द्रमसि <i>chandramasi</i> <i>chandramas</i> + <i>i</i>	— <i>chandramasos</i>	{ चन्द्रमसु <i>chandramahsu</i> or -सु <i>chandramas</i> + <i>su</i> . 62. a, 63.
V.	{ चन्द्रमस् <i>chandramas</i> <i>chandramas</i> . 92.	{ चन्द्रमसौ <i>chandramasau</i> <i>chandramas</i> + <i>au</i>	{ चन्द्रमसस् <i>chandramasas</i> <i>chandramas</i> + <i>as</i>

a. After the same manner is declined **अप्सरस्** *apsaras*, f., 'a nymph.'

164. Neuter bases in **अस्** *as*, declined like **मनस्** *manas*, n., 'the mind' (*μένος*, *mens*).

These only differ from the masc. and fem. in the N. and Ac. The *a* of *as* is lengthened in the N. plur. instead of the N. sing. न् *n* is inserted before *s* in the N. plur.

N. Ac. V.	{ <b>मनस्</b> <i>manas</i>	<b>मनसी</b> <i>manasī</i>	<b>मनांसि</b> <i>manānsi</i>
	{ <i>manas</i> ( <i>s</i> rejected. 43. a.)	<i>manas</i> + <i>ī</i>	<i>manāns</i> + <i>i</i>

I. **मनसा** *manasā*, &c., like the masc. and fem.

a. Observe—Nearly all simple substantives in *as* are neuter like *manas*; but when these neuters are taken to form a compound adjective, they are declinable also in the masculine and feminine like *chandramas*. Thus, when *manas* is taken to form the compound adjective *mahāmanas*, 'magnanimous,' it makes in the nom. (masc. and fem.) *mahāmanās*, *mahāmanasau*, *mahāmanasas*. In the same way are formed *sumanas*, 'well-intentioned,' *durmanas*, 'evil-minded' (nom. *sumandās*, *durmandās*, &c.); to which a remarkable analogy is presented by the Greek *εὐμενής* and *δυσμενής*, m. f., making in neut. *εὐμενές*, *δυσμενές*, derived from *μένος* \*.

165. Neuter bases in **इस्** *is* and **उस्** *us* (see 68. a) are declined analogously to **मनस्** *manas* at 164, *i* and *u* being substituted for *a* throughout; and therefore **ष** *sh* for **स** *s* (70), and **र** *r* for **ओ** *o* (64): thus, **हविस्** *havis*, n., 'ghee:' N. Ac. V. **हविस्**, **हविषी**, **हवींषि**; I. **हविषा**, **हविषीं**, **हविभिस्**; D. **हविषे**, **हविषीं**, **हविष्ये**; Ab. **हविषत्**, **हविषीं**, **हविष्ये**; G. **हविषत्**, **हविषोत्**, **हविषां**; L. **हविषि**, **हविषोत्**, **हविः** or **-ष्पु**.

a. Similarly, **चक्षुस्** *chakshus*, n., 'the eye:' N. Ac. V. **चक्षुस्**, **चक्षुषी**, **चक्षूषि**; I. **चक्षुषा**, **चक्षुषीं**, **चक्षुभिस्**; D. **चक्षुषे**, **चक्षुषीं**, **चक्षुष्ये**; Ab. **चक्षुषत्**, **चक्षुषीं**, **चक्षुष्ये**; G. **चक्षुषत्**, **चक्षुषोत्**, **चक्षुषां**; L. **चक्षुषि**, **चक्षुषोत्**, **चक्षुः** or **-ष्पु**.

166. All nouns formed with the affixes *is* and *us* are neuter. There are two, however, in which the final sibilant is part of the root itself, and not of an affix; viz. **आशिस** *āsis*, f., 'a blessing' (from the root **शास्**), and **सजुस्** m. f. 'an associate' (from **जुष**). These follow the analogy of masc. and fem. nouns in *as* (163) in the N. Ac. cases; and, moreover, before the consonantal-terminations, where the final sibilant is changed to *r*, unlike nouns formed with *is* and *us*, they lengthen the *i* and *u* (compare nouns ending in *r* at 180): thus, N. **आशीस्**, **-शीषी**, **-शीषत्**; Ac. **-शीषं**, **-शीषी**, **-शीषत्**; I. **-शीषा**, **-शीषीं**, **-शीभिस्**, &c. Again, N. **सजुस्**, **-जुषी**, **-जुषत्**; Ac. **-जुषं**, &c.; I. **-जुषा**, **-जूषीं**, &c. Nouns formed from desiderative bases (497), such as **जिगदिस्** 'desirous of speaking,' are similarly declined. But desiderative nouns of the form **पिपिष्**, **विदिष्**, reject the sibilant in the consonantal-cases, and are declined in those cases as if ending in **क्** and **ञ्**, the finals of their roots. Compare 43. a.

a. Observe—When neuter nouns in *is* or *us* are taken for the last member of compound adjectives, they are declinable in the masc. and fem. according to the analogy of *chandramas* at 163: thus, *उत्पलचक्षुस्* m. f. n., 'having lotus eyes,' makes N. masc. and fem. *उत्पलचक्षुः*, *उत्पलचक्षुषी*, *उत्पलचक्षुवत्*; and *शुचिरोचिस्* m. f. n., 'having brilliant rays,' N. masc. and fem. *शुचिरोचिः*, *शुचिरोचिषी*, *शुचिरोचिवत्*, &c.

b. *दोस् dos*, m., 'an arm,' follows the declension of nouns in *is* and *us*; but in Ac. pl., and remaining vowel-cases, optionally substitutes *doshan* for its base: thus, N. *दोस्*, -*दो*, -*वत्*; Ac. -*वं*, -*दो*, -*वत्* or -*द्वत्*; I. *दोवा* or *दोव्वा*, *दोव्यौ*, &c.

167. Adjectives in the comparative degree formed with the affix *ईयस्* *tyas*, m. f. n. (192), follow *chandramas* at 163, but the *a* of *as* is lengthened, and *n* inserted in N. sing. du. pl., Ac. sing. du.: thus, *baktyas*, 'more powerful,' makes N. *बलीयान्* (for *baktyāns*, *s* rejected by 43. a), -*यांसी*, -*यांसस्*; Ac. -*यांसं*, -*यांसी*, -*यसस्*; I. -*वसा*, -*वोव्यां*, &c.; V. -*यन्*. The fem. *बलीयसी* follows *manas* at 106. The neut. *बलीयस्* is like *manas* throughout. *nali*

168. Participles of the 2d preterite, formed with *vas*, are similarly declined in N. sing. du. pl., Ac. sing. du. But in Ac. pl., and remaining vowel-cases, *vas* becomes *ush*, and in the consonantal-cases *vat*; so that there are three forms of the base, viz. in *vāns*, *ush*, and *vat*\*: thus, *विदिहस्* (part. of 2d pret., from *विद्* 'to know'): N. *विदिहान्*, *विदिहंसी*, *विदिहंसस्*; Ac. *विदिहंसं*, *विदिहंसी*, *विदिहवत्*; I. *विदिहवा*, *विदिहव्यां*, *विदिहवस्*; D. *विदिहये*, &c. When this participle is formed with *ivas* instead of *vas*, the vowel *i* is usually rejected in the cases where *vas* becomes *ush*: thus, *जग्मिषस्* (from *gam*, 'to go'): N. *जग्मिषान्*, &c.; Ac. *जग्मिषंसं*, *जग्मिषंसी*, *जग्मुषत्*, &c.; I. *जग्मुषा*, &c. Similarly, *तस्मिन्* (from *tan*, 'to stretch'): N. *तस्मिन्*, *तस्मिन्सा*, &c.; Ac. *तस्मिन्सं*, *तस्मिन्सा*, *तस्मुषत्*, &c. But not when the *i* is part of the root: thus, *चिचिषस्* (from *चि*), *निनिषस्* (from *नी*), *चकृषस्* (from *कृ*), make in the Ac. pl. *चिच्युषत्*, *निन्युषत्*, *चक्रुषत्*. The N. feminine of these participles is formed from *ush*; and the N. Ac. neuter, sing., du., and plur., from *vat*, *ush*, and *vas*, respectively: thus, N. fem. *विदिह्वी*, &c., declined like *nadi* at 106. Similarly, from the root *हृष* comes *हृषुषी* (compare *teruṣvīa*). The neuter is N. *विदिहन्*, -*द्वी*, -*हंसि*. Those formed with *ivas* do not retain *i* in the feminine: thus, *तस्मिन्*; N. masc. fem. neut. *तस्मिन्*, *tenushī*†, *tenivas*.

a. The root *विद्*, 'to know,' has an irregular pres. part. *विहस्* *vidwas*, used commonly as an adjective ('learned'), and declined exactly like *विदिहस्* above, leaving out the reduplicated *vi*. With reference to 308. a, it may be observed, that as a contracted 2d pret. of *vid* is used as a present tense, so a contracted participle of the 2d pret. is used as a present participle.

\* *Vat* is evidently connected with the Greek *στ*. Compare *tutupvat* (from *tup*) with *τετυφ-(F)στ*, and *tutupvatsa* with *τετυφ-ο(τ)σι*.

† There seems, however, much difference of opinion as to the rejection of *i*; and some grammarians make the feminine *tenyushī*, and the I. masc. *tenyushd*.

169. पुंस् m., 'a male,' forms N. sing. du. plur., Ac. sing. du., from पुनस्; but Ac. pl., and remaining vowel-cases, from पुंस; and I. du., and remaining consonantal-cases, from पुन्: thus, N. पुमान्, पुमांसी, पुमांसस्; Ac. पुमांसं, पुमांसी, पुंसस्; I. पुंसा, पुंभ्यां, पुंभिस्; D. पुंसे, &c.; Ab. पुंसस्, &c.; G. पुंसस्, पुंसोस्, पुंसां; L. पुंसि, पुंसोस्, पुंसु; V. पुमन्, &c.

170. उश्नस् m., 'a name of the planet Venus,' forms N. sing. उश्ना from a base उश्नन् (147). Similarly, पुरुदंशस् m. 'a name of Indra,' and अनेहस् m. 'time.' The other cases are regular. उश्नस्, however, may be optionally उश्नन् in the vocative.

171. जरस्, f. 'decay' (γῆρας), forms its consonantal-cases from a base जरा; thus, N. sing. जरा (105); I. sing. du. जरसा, जराभ्यां, &c.

#### EIGHTH CLASS OF NOUNS DECLINED.

*Masculine, feminine, and neuter bases in any consonant, except ण् t and ह् d, न् n, स् s.*

Note, that examples of Latin and Greek nouns answering to this class are common. See 87.

172. Observe—This class consists principally of roots used as nouns, either alone or at the end of compounds, or preceded by prepositions and adverbial prefixes. Roots ending in ण् t and ह् d, employed in this manner, are of common occurrence; but their declension falls under the fifth class at 136. Roots ending in other consonants are not very frequently found, and the only difficulty in their declension arises from their combination with the consonantal-terminations. See 92. a.

173. Whatever change, however, takes place in the nom. sing. is preserved before all the consonantal-terminations; remembering only, that before such terminations the rules of Sandhi come into operation.

174. Before the vowel-terminations the final consonant of the root, whatever it may be, is always preserved (41. b). If in one or two nouns there may be any peculiarity in the formation of the acc. pl., the same peculiarity runs through the remaining vowel-cases. The terminations themselves undergo no change, but the s of the nom. sing. is of course rejected by 43. a. There is but one form of declension for both masc. and fem.; the neuter follows the analogy of other nouns ending in consonants at 137.

175. Masculine and feminine bases in क् k, ख् kh, ग् g, घ् gh, declined like सर्वेश्क सर्वा-śak, m. f., 'omnipotent' (from sarva, 'all,' and शक् 'to be able'),



and चित्रलिप् m. 'a painter' (from चित्र 'a painting,' and लिप् 'to write'). N.V. -शक् (43. a), -शकी (41. b), -शकस्; Ac. -शकं, -शकी, -शकस्; I. -शका, -शग्भ्यां (41), -शग्भिस्, &c.; L. pl. -शक्त्सु (40) or -शक्तु (70). N.V. -लिक् (43. b, 43. a), -लिसौ (174), -लिसस्; Ac. -लिसं, &c.; I. -लिता, -लिग्भ्यां (41), -लिग्भिस्, &c.; L. pl. -लिक्त्सु (40).

a. The neuter is N. Ac.V. -शक्, -शकी, -शहि, &c.; -लिक्, -लिसी, -लिहि, &c.: the rest like the masc. and fem.

176. Masculine and feminine bases in च् ch, छ् chh, ज् j, झ् jh, declined like वाक् vāch, f., 'speech' (from वच् 'to speak'); मांसभुज् mānsa-bhuj, m. f., 'flesh-eater' (from मांस mānsa, 'flesh,' and भुज् 'to eat'); प्राश् prāchh, m. f., 'an asker' (from प्रश् 'to ask'). A final च् ch is changed to क् k, a final ज् j to ग् g, a final छ् chh to ट् t, before the consonantal-terminations (43. d, 92. a). Compare the declension of vāch with that of the Latin vox, and the Greek ὄψ or ὄκ for For.

N. V. वाक् (for vāks, 43. a; vox, ὄψ), वाची (ὄξε), वाचस् (voces, ὄξε); Ac. वाचं (vocem), वाची, वाचस् (ὄξας); I. वाचा, वाग्भ्यां, वाग्भिस्; D. वाचे, वाग्भ्यां, वाग्भ्यस्; Ab. वाचस्, वाग्भ्यां, वाग्भ्यस्; G. वाचस्, वाचोस्, वाचां; L. वाचि (ὄξι), वाचोस्, वाक्त्सु or वाक्तु.

N. V. -भुक्, -भुजी, -भुजस्; Ac. -भुजं, &c.; I. -भुजा, -भुग्भ्यां, -भुग्भिस्, &c.

N. V. प्राट्, प्राक्षी, प्राक्षस्; Ac. प्राक्षं, &c.; I. प्राक्षा, प्राक्ष्भ्यां, &c.; L. pl. प्राट्सु.

The last optionally substitutes श् s for its final छ् chh before the vowel-terminations: thus, N. du. प्राक्षी or प्राक्षी, &c. ययानुक्, 'a cloud,' is declined like वाक्.

a. The neuter is N. Ac. वाक्, वाची, वाचि, &c.; भुक्, भुजी, भुजि, &c.; प्राट्, प्राक्षी, प्राक्षि, &c.

b. The root अच् aich, 'to go,' preceded by certain prepositions and adverbial prefixes, forms a few irregular nouns; such as, प्राच् 'eastern'; अवाच् 'southern'; प्रत्यच् 'western'; उदच् 'northern'; सम्यच् 'going with,' 'fit,' 'proper'; तिर्यच् 'going crookedly, as an animal;' and a few others less common. These reject the nasal in the acc. pl. and remaining cases masculine. In nom. sing. the final च् ch being changed to क् k, causes the preceding nasal to take the guttural form, and the क् is rejected by 43. a. In the acc. plur., and remaining vowel-cases, there is a further modification of the base in all, excepting प्राच् and अवाच्.

N. V. masc. प्राक्, प्राची, प्राचस्; Ac. प्राचं, प्राची, प्राचस्; I. प्राचा, प्राग्भ्यां, प्राग्भिस्; D. प्राचे, &c.; L. pl. प्राक्तु. Similarly, अवाच्.

N. V. प्रत्यक्, प्रत्यची, प्रत्यचस्; Ac. प्रत्यचं, प्रत्यची, प्रतीचस्; I. प्रतीचा, प्रत्यग्भ्यां, प्रत्यग्भिस्; D. प्रतीचे, &c. Similarly, उदच् and सम्यच्, which make in acc. pl., and remaining vowel-cases, उदीचस्, समीचस्. But तिर्यच् makes in acc. pl., &c., तिर्यचस्.

The feminine, and the neut. dual of these nouns follow the analogy of the acc. pl.: thus, N. fem. प्राची &c., अवाची &c., प्रतीची &c., उदीची &c., समीची &c., तिर्यची &c., declined like नदी. The neuter is N. Ac.V. प्राक्, प्राची, प्राचि, &c.; प्रत्यक्, प्रतीची, प्रत्यचि, &c.

c. प्राक्, when it signifies 'worshipping,' retains the nasal throughout; but *ch* is rejected before the consonantal-terminations, and the nasal then becomes guttural: thus, N. प्राक्, प्राक्षी, &c.; Ac. प्राक्षं, &c.; I. प्राक्षा, प्राक्ष्वा, &c.

d. असृज् n., 'blood,' is regular: thus, N. Ac. असृक्, असृक्षी, असृजि, &c.; but it may optionally take the acc. plur., inst. and dat. sing.; and, according to some authorities, all its other inflexions from an obsolete base, असृज् *asan*: thus, Ac. pl. असृजि or असृजिनि; I. sing. असृजा or असा, &c.

e. Nouns formed with the roots यज् 'to worship,' राज् 'to shine,' मृज् 'to rub,' भाज् 'to shine,' व्रज् 'to wander,' सृज् 'to create,' change the final ज् to द or ह before the consonantal-terminations (43. d). In some, however, the final optionally becomes क् *k* or ग् *g*: thus, देवेज् m. 'a worshipper of the gods' (यज् becoming इज्); N. sing. देवेद् or देवेह्; राज् m. 'a ruler'; N. sing. राद्, I. dual राद्भ्यां; परिमृज् 'a cleanser'; N. sing. परिमृद्; विभाज् m. f. 'splendid'; N. sing. विभाद्; परित्राज् m. 'a religious mendicant'; N. sing. परित्राद्; विश्वसृज् 'the creator of the world'; N. sing. विश्वसृद् or विश्वसृक्. क्षुत्विज् m., 'a priest,' is regularly क्षुत्विक्.

f. अवयज् m., 'an inferior sacrificer,' lengthens the *a* of *yaj* in the N. sing. and in the vowel-cases, and forms the consonantal-cases from an obsolete base, अवयज्; N. sing. du. pl. अवयास्, -यासौ, -याजस्; Ac. -याम्, &c.; I. -याजा, -योभ्यां, &c.

g. भस्ज् or भञ्ज्, 'one who fries,' makes N.V. भृद्, भृक्षी, भृजस्; Ac. भृक्षं, &c. Similarly, व्रज् 'one who cuts.'

h. जर्ज् m. f., 'strong,' makes N.V. जर्ह्, &c.; Ac. जर्क्षं, &c.; I. जर्क्षी, जर्क्ष्वा, &c. The neuter is N. Ac. V. जर्ह्, जर्क्षी, जर्क्षि *varjji*.

177. Masculine and feminine bases in च् *th*, ष् *dh*, declined like कृष् m. f. 'one who tells,' युष् f. 'battle.' The final aspirate is changed to its unaspirated form before the consonantal-terminations (43. b, 41), but not before the vowel (41. b). N.V. कत्, कयी, कयस्; Ac. कथं, &c.; I. कथा, कथां, &c. N.V. युत्, युथी, युधस्; Ac. युधं, &c.; I. युथा, युथां, &c. In the case of a root like बुष् m. f., 'one who knows,' the initial च् *b* becomes भ् *bh* wherever the final ष् *dh* becomes *t* or *d*, by 42. c: thus, N.V. भुत्, बुथी, बुधस्; Ac. बुधं, &c.; I. बुथा, भुथां, &c.

a. The neuter is N. Ac. V. कत्, कयी, कन्वि, &c.; युत्, युथी, युन्वि, &c.

178. Masculine and feminine bases in प् *p*, ष् *ph*, ब् *b*, भ् *bh*, declined like गुप् m. f. 'one who defends,' लभ् m. f. 'one who obtains.' N.V. गुप्, गुपो, गुपस्; Ac. गुपं, &c.; I. गुपा, गुप्त्वा, गुप्तिस्, &c. N.V. लप्, लभौ, लभस्; Ac. लभं, &c.; I. लभा, लभ्वां, लप्तिस्, &c.

a. The neuter is N. Ac. V. गुप्, गुपी, गुन्वि, &c.; लप्, लभी, लन्वि, &c.

b. अप् f. 'water,' declined only in the plural, is irregular: thus, N.V. आपस्; Ac. अपस्; I. अत्रिस्; D. Ab. अत्रस्; G. अपां; L. अप्त्तु.

179. Masculine and feminine bases in न् *m*, declined like ज्ञम् m. f. 'one who pacifies.' The final *m* becomes न् before the consonantal-terminations: thus, N.V. ज्ञन्, ज्ञनौ, ज्ञनस्; Ac. ज्ञनं, &c.; I. ज्ञना, ज्ञन्वां, ज्ञन्तिस्, &c.; L. pl. ज्ञन्तु.

a. Similarly, *प्रज्ञान्* m. f., 'quiet,' makes N. *प्रज्ञान्*, -*ज्ञानी*, -*ज्ञानस्*; Ac. *प्रज्ञानं*, &c.; I. *प्रज्ञाना*, *प्रज्ञान्यां*, &c. Compare 53. b.

b. The neuter is N. Ac. V. *ज्ञन्*, *ज्ञनी*, *ज्ञनि*, &c.; *प्रज्ञान्*, -*ज्ञानी*, -*ज्ञानि*, &c.

180. Masculine and feminine bases in *r*, declined like *चर्* m. f. 'one who goes,' *गिर* f. 'speech.' If the vowel that precedes final *r* be *i* or *u*, it is lengthened before the consonantal-terminations (compare 166); and final *r*, being a radical letter, does not become Visarga before the *s* of the loc. pl. (71. a). N. V. *चर्*, *चरी*, *चरस्*; Ac. *चरं*, &c.; I. *चरा*, *चर्यां*, *चरिस्*, &c.; L. pl. *चर्तुः*. N. V. *गीर्*, *गिरी*, *गिरस्*; Ac. *गिरं*, &c.; I. *गिरा*, *गीर्यां*, *गीरिस्*, &c.; L. pl. *गीर्तुः*.

a. The neuter is N. Ac. V. *चर्*, *चरी*, *चरि*, &c.; *गीर्*, *गिरी*, *गिरि*, &c.

b. There is one irregular noun ending in the semivowel *v*, viz. *दिक्* f. 'the sky,' which makes its base *द्यौ* in N. sing., and *द्यु* in the other consonantal-cases: thus, N. V. *द्यौस्*, *द्यौ*, *द्यवस्*; Ac. *दिवं* or *द्यां*, *द्यौ*, *द्यवस्*; I. *दिवा*, *द्युभ्यां*, *द्युभिस्*, &c.

181. Masculine and feminine bases in *ś* and *ṣ*, declined like *विस्* m. f. 'one who enters,' *दिस्* f. 'a quarter of the sky,' *हिस्* m. f. 'one who hates,' *मृष्* m. f. 'one who endures.' N. V. *विद्* (43. e), *विज्ञौ*, *विज्ञस्*; Ac. *विज्ञं*, &c.; I. *विज्ञा*, *विज्ञ्यां*, &c. N. V. *दिक्* (43. e, 17. b), *दिज्ञौ*, *दिज्ञस्*; Ac. *दिज्ञं*, &c.; I. *दिज्ञा*, *दिज्ञ्यां*, &c. N. V. *हिद्* (43. e), *हिद्यौ*, *हिद्यस्*; Ac. *हिद्यं*, &c.; I. *हिद्या*, *हिद्य्यां*, &c. N. V. *मृक्* (43. e), *मृषौ*, *मृषस्*; Ac. *मृषं*, &c.; I. *मृषा*, *मृष्यां*, &c.

a. The neuter is N. Ac. V. *विद्*, *विज्ञौ*, *विंज्ञि*, &c.; *दिक्*, *दिज्ञौ*, *दिंज्ञि*, &c.; *हिद्*, *हिद्यौ*, *हिंदि*, &c.; *मृक्*, *मृषौ*, *मृषि*, &c.

182. Masculine and feminine bases in *h*, declined like *लिह्* m. f. 'one who licks,' *दुह्* m. f. 'one who milks.' In roots beginning with *d*, the final aspirate becomes *k* or *g* (see 17. a), in other roots *ḥ* or *ḍ*, before the consonantal-terminations; but in roots whose initial is *d*, the *h*, which disappears as a final, is transferred to the initial *d*, which becomes *dh* wherever final *h* becomes *k* or *g* (compare 42. c). N. V. *लिद्* (43. c), *लिहौ*, *लिहस्*; Ac. *लिहं*, &c.; I. *लिहा*, *लिह्यां*, &c. N. V. *धुक्*, *दुहौ*, *दुहस्*; Ac. *दुहं*, &c.; I. *दुहा*, *धुभ्यां*, *धुभिस्*, &c. But *दुह्* m. f., 'one who injures,' makes N. *धुक्* or *दुद्*; and *मुह्* m. f., 'foolish,' N. *मुक्* or *मुद्*.

a. The neuter is N. Ac. V. *लिद्*, *लिहौ*, *लिंहि*, &c.; *धुक्*, *दुहौ*, *दुंहि*, &c.

b. *उष्णिक्* f., 'a particular kind of metre,' changes its final to *k* or *g* before the consonantal-terminations, like roots beginning with *d*. N. *उष्णिक्*, *उष्णिहौ*, &c.

c. *वाह्*, 'bearing' (from the root *वह्* 'to bear'), changes *वा* to *वः* in the acc. plur. and remaining vowel-cases, and before the *ई* of the fem.; and if the word that precedes it in the compound ends in *a* or *ā*, then *a* or *ā* combines with *ः* into *औ* *au* (instead of *वो* *o*, by 32): thus, *भारवाह्* m. f. 'one who bears a burden:' N. V. masc. *भारवाह्*, *भारवाहौ*, *भारवाहस्*; Ac. *भारवाहं*, *भारवाहौ*, *भारीहस्*; I. *भारीहा*, *भारवाह्यां*, &c. N. fem. *भारीहौ*, &c. But *शालिवाह्*, 'bearing rice,' makes in Ac. pl. &c. *शाल्यहस्*.

श्वेतवाह् m., 'Indra' (who is borne by white horses), may optionally retain वा in Ac. plur. &c.; and in consonantal-cases is declined as if the base were श्वेतवत्; thus, N.V. श्वेतवात्, श्वेतवाही, श्वेतवाहस्; Ac. श्वेतवाहं, श्वेतवाही, श्वेतीहस् or श्वेतवाहस्; I. श्वेतीहा or श्वेतवाहा, श्वेतवोभ्यां, श्वेतवोभिस, &c.

d. जनदुह् m., 'an ox' (for जनोवाह्, from जनस् 'a cart,' and वाह् 'bearing'), forms the N.V. sing. from जनदुह्; and N. du. plur., Ac. sing. du., from जनदुहाह्; thus, N. जनदुहान्, जनदुहाही, जनदुहाहस्; Ac. जनदुहाहं, जनदुहाही, जनदुहस्; I. जनदुहा, जनदुहां, जनदुहिस, &c.; L. pl. जनदुहसु; V. जनदुहन्. At the end of compounds this word makes fem. N. sing. जनदुही; neut. N.V. जनदुह, जनदुही, जनदुहि.

e. नह्, 'binding,' 'tying,' at the end of compounds, changes the final to ह् or ह्, instead of ट् or ङ्: thus, उपानह् f., 'a shoe,' makes N. उपानह, उपानही, उपानहस्; Ac. उपानहं, &c.; I. उपानहा, उपानहां, &c. Compare 306. b.

183. Masculine and feminine bases in more than one final consonant, declined like बल् m. f. 'one who leaps:' N.V. बल् (43. a), बलौ, बलास्; Ac. बलं, &c.; I. बला, बलां, &c.

a. The neuter is N. Ac.V. बल्, बली, बलिस, &c.

b. गोरव्, 'a cow-keeper,' makes N.V. गोरव् or गोरट्, &c.

### SECTION III.

#### ADJECTIVES.

184. The declension of substantives includes that of adjectives; and, as already seen, the three examples of substantives, given under each class, serve as the model for the three genders of adjectives falling under the same class. Simple adjectives, coming immediately from roots, and not derived from substantives, are not common. Such as do occur belong chiefly to the first, second, and third classes of nouns; 80, 81, 82.

185. Adjectives *formed from substantives* are very numerous, as may be seen by a reference to 80, 84, 85. They belong chiefly to the first, fifth, and sixth classes of nouns.

186. Compound adjectives, whether formed by using roots or substantives at the end of compounds, are most abundant under every one of the eight classes.

The following table exhibits examples of the most common kind of adjectives in the nom. case masc., fem., and neut., and indicates the class to which their declension is to be referred.

187.

*Examples of simple adjectives.*

	BASE.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1ST CLASS.	प्रिय 'dear'	प्रियस् *	प्रिया	प्रियं
	शुभ 'fortunate'	शुभस्	शुभा	शुभं
	सुन्दर 'beautiful'	सुन्दरस्	सुन्दरा or सुन्दरी	सुन्दरं
2D CLASS.	शुषि 'pure'	शुषिस्	शुषिस्	शुषि
3D CLASS.	पाक्षु 'pale'	पाक्षुस्	पाक्षुस्	पाक्षु
	साधु 'good'	साधुस्	साधुस् or साध्वी 106.	साधु
	मृदु 'tender'	मृदुस्	मृद्वी	मृदु
	भीरु 'timid'	भीरुस्	भीरुस् or भीरुस् 125.	भीरु

188. *Examples of adjectives formed from substantives.*

	BASE.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1ST CLASS.	मानुष 'human'	मानुषस्	मानुषी	मानुषं
	धार्मिक 'religious'	धार्मिकस्	धार्मिकी	धार्मिकं
5TH CLASS.	बलवान् 'strong'	बलवान्	बलवती 106.	बलवान्
	श्रीमान् 'prosperous'	श्रीमान्	श्रीमती 106.	श्रीमान्
6TH CLASS.	सुखिन् 'happy'	सुखी	सुखिनी 106.	सुखि

189.

*Examples of compound adjectives.*

	BASE.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1ST CLASS.	बहुविद्य	बहुविद्यस्	बहुविद्या	बहुविद्यं
	'very learned'			
2D CLASS.	दुर्बुद्धि	दुर्बुद्धिस्	दुर्बुद्धिस्	दुर्बुद्धि
	'foolish'			
3D CLASS.	अल्पतनु	अल्पतनुस्	अल्पतनुस्	अल्पतनु
	'small bodied'			
4TH CLASS.	बहुदान	बहुदाता	बहुदात्री 106.	बहुदान्
	'very liberal'			
5TH CLASS.	सर्वजित्	सर्वजित्	सर्वजित्	सर्वजित्
	'all-conquering'			

\* When it is remembered that *a* is equivalent in pronunciation to *u*, the three genders of this adjective might be written *priyus*, *priyā*, *priyum*; thus offering a perfect similarity to Latin adjectives in *us*.

6TH CLASS.	{ सुजन्मन् 'well-born'	सुजन्मा	सुजन्मा	सुजन्म
7TH CLASS.	{ गतचेतस् 'deprived of sense'	गतचेतास्	गतचेतास्	गतचेतस्
8TH CLASS.	{ मर्म्मस्पृक्ष् 'piercing the vitals'	मर्म्मस्पृक्	मर्म्मस्पृक्	मर्म्मस्पृक्

190. *Examples of some other compound adjectives.*

शङ्खम्बा 'a shell-blower' (108. a.)	शङ्खम्बास्	शङ्खम्बास्	शङ्खम्भं
नष्टश्री 'ruined' (123. b.)	नष्टश्रीस्	नष्टश्रीस्	नष्टश्री
खलपू 'a sweeper' (126. b.)	खलपूस्	खलपूस्	खलपु
दिव्यमातृ 'having a divine mother' (130.)	दिव्यमाता	दिव्यमाता	दिव्यमातृ
बहुरी 'rich' (134. a.)	बहुरास्	बहुरास्	बहुरि
बहुगो 'having many cattle' (134. a.)	बहुगोस्	बहुगोस्	बहुगु
बहुनौ 'having many ships' (134. a.)	बहुनौस्	बहुनौस्	बहुनु

191. The degrees of comparison are formed in two ways; 1st, by adding to the base तार *tara* (nom. *-taras*, *-tará*, *-taram*, cf. Greek *τεπος*) for the comparative; and तम *tama* (nom. *-tamas*, *-tamá*, *-tamam*, cf. Latin *timus*, Greek *τατος*) for the superlative: thus, पुण्य *punya*, 'holy,' पुण्यतर *punyatara*, 'more holy,' पुण्यतम *punyatama*, 'most holy,' declined like nouns of the first class at 103. So also, धनावत् *dhanavat*, 'wealthy,' धनावत्तर *dhanavattara*, 'more wealthy,' धनावत्तम *dhanavattama*, 'most wealthy.' A final न् is rejected; as, धानिन् *dhanin*, 'rich,' धानितर *dhanitara*, 'more rich,' धानितम *dhanitama*, 'most rich' (57). विद्वत् *vidvats*, 'wise,' makes विद्वत्तर *vidvattara*, विद्वत्तम *vidvattama*. Compare 168. a.

192. 2dly, by adding ईयस् *íyas* (nom. *-íyán*, *-íyasi*, *-íyas*, Greek *ἰων*, see declension at 167) for the comparative; and इश् *ishtha* (nom. *-ishthas*, *-ishthá*, *-ishtham*, declined at 103, cf. Greek *ιστος*) for the superlative.

a. Note, that while the base of the Sanskrit comparative affix strictly appears to end in *n* and *s* (*íyas*), the Greek has adhered to the *n* throughout (N. *íyán* = *ἰων*, voc. *íyan* = *ἰων*); and the Latin has taken the *s* for its neuter (*íyas* = *ius*, neuter of *ior*; *r* being changed to *s*, which so frequently happens). Compare Sanskrit *garíyas* with *gravius*.

193. In general, before *íyas* and *ishtha*, the base disburdens itself of a final vowel, or of the more weighty affixes *in*, *vin*, *vat*, *mat*: thus, बलिन् *balin* 'strong,' बलीयस् *balíyas* 'more strong' (declined at 167), बलिष्ठ *balistha* 'strongest' (declined at 103); लघु *laghu* 'light,' लघीयस् *laghíyas* 'lighter,' लघिष्ठ *laghistha* 'lightest,' मेधाविन् *medhavin* 'intelligent,' मेधीयस् *medhíyas* 'more intelligent,' मेधिष्ठ *medhistha* 'most intelligent.'

Compare खादीयान् (N. of *svādīyas*) from *svādān* with *ῥῥῥῥῥῥ* from *ῥῥῥῥ*; and खादिहस् with *ῥῥῥῥῥῥ*.

194. But besides the rejection of the final, the base often undergoes considerable change, as in Greek (compare *ῥῥῥῥῥῥ*, *ῥῥῥῥῥῥῥῥ*, from *ῥῥῥῥῥῥ*); and its place is sometimes supplied by a substitute (compare *βελτίων*, *βέλτιστος*, from *ἀγαθός*). The following is a list of the substitutes :

POSITIVE.	SUBSTITUTE.	COMPARATIVE.	SUPERLATIVE.
अनिक्त <i>antika</i> , 'near'	नेद <i>neda</i>	नेदीयस्	नेदिह
अल्प <i>alpa</i> , 'little'	कण <i>kapa</i>	कणीयस्	कणिह
अरु <i>aru</i> , 'large'	वर <i>vara</i>	वरीयस्	वरिह ( <i>ῥῥῥῥῥῥ</i> )
कृश <i>kṛśa</i> , 'thin'	क्रश <i>kraśa</i>	क्रशीयस्	क्रशिह
क्षिप्र <i>kshipra</i> , 'quick'	क्षेप <i>kshēpa</i>	क्षेपीयस्	क्षेपिह
क्षुद्र <i>kshudra</i> , 'small', 'mean'	क्षोद <i>kshoda</i>	क्षोदीयस्	क्षोदिह
गुरु <i>guru</i> , 'heavy'	गर <i>gara</i>	गरीयस् ( <i>gravius</i> )	गरिह
त्रुप्त <i>tripra</i> , 'satisfied'	त्रप <i>trapa</i>	त्रपीयस्	त्रपिह
दीर्घ <i>dīrgha</i> , 'long'	द्राघ <i>drāgha</i>	द्राघीयस्	द्राघिह
दूर <i>dūra</i> , 'distant'	दव <i>dava</i>	दवीयस्	दविह
दृढ <i>drīḍha</i> , 'firm'	द्रढ <i>draḍha</i>	द्रढीयस्	द्रढिह
परिपुष्ट <i>pariprīṣṭa</i> , 'excellent'	परिव्रष्ट <i>parivraṣṭa</i>	परिव्रष्टीयस्	परिव्रष्टिह
प्रुष्ट <i>prīṣṭha</i> , 'broad'	प्रप <i>pratha</i>	प्रपीयस्	प्रपिह
प्रशस्त <i>prashasta</i> , 'good'	{ प्र * <i>śra</i> ज्या * <i>jyā</i>	जेयस् ज्यायस्	जेह ज्येह
प्रिय <i>priya</i> , 'dear'	प्र * <i>pra</i>	प्रेयस्	प्रेह
बहु <i>bahu</i> , 'much'	भू * <i>bhū</i>	भूयस्	भूयिह
बहुल <i>bahula</i> , 'much'	बंह <i>banha</i>	बंहीयस्	बंहिह
भृश <i>bhrīśa</i> , 'excessive'	भ्रश <i>bhraśa</i>	भ्रशीयस्	भ्रशिह
मृदु <i>mṛidu</i> , 'soft'	मद <i>mrada</i>	मदीयस्	मदिह
युवन् <i>yuvan</i> , 'young'	यव <i>yava</i>	यवीयस्	यविह
वाढ <i>vādha</i> , 'firm', 'thick'	साध <i>sādha</i>	साधीयस्	साधिह
वृद्ध <i>vṛiddha</i> , 'old'	{ वर्य <i>varsha</i> ज्या * <i>jyā</i>	वरीयस् ज्यायस्	वर्षिह ज्येह
वृन्दारक <i>vṛindāraka</i> , 'excellent'	वृन्द <i>vṛinda</i>	वृन्दीयस्	वृन्दिह
स्थिर <i>sthira</i> , 'firm', 'stable'	स्थ <i>stha</i>	स्थेयस्	स्थेह
स्थूल <i>sthūla</i> , 'gross', 'bulky'	स्थव <i>sthava</i>	स्थवीयस्	स्थविह
स्फिर <i>sphira</i> , 'turgid'	स्फ <i>spha</i>	स्फेयस्	स्फेह
ह्रस्व <i>hrasva</i> , 'short'	ह्रस्व <i>hrasva</i>	ह्रसीयस्	ह्रसिह

\* In the case of प्र and प्र the final vowel is not rejected, but combines with *tyas* and *ishṭha* agreeably to Sandhi. In ज्या and भू, *yas* is affixed in place of *tyas*.

195. Sometimes, but very rarely, degrees of comparison may be formed from feminine bases ending in the vowels ई and ऊ, which may either be retained before *tara* and *tama*, or be shortened: thus, from सती, 'a faithful wife,' सतीतर, सतीतम or सतितर, सतितम.

196. *Tara* and *tama* may sometimes be added to inseparable prepositions; as, उह् 'up,' उत्तर 'higher,' उत्तम 'highest.' Compare in Latin *extimus, intimus*, &c.

a. They are sometimes added to pronominal bases (236), and to numerals (209, 211).

197. They may even be added, in conjunction with the syllable *dm*, to the inflexions of verbs; as, जल्पतितरां 'he talks more than he ought.'

## SECTION IV.

### NUMERAL ADJECTIVES.

#### CARDINALS.

198. The cardinals are, एक 1; द्वि 2; त्रि 3; चतुर 4; पञ्च 5; षष् 6; सप्त 7; अष्ट 8; नव 9; दश 10; एकादश 11; द्वादश 12; त्रयोदश 13; चतुर्दश 14; पञ्चदश 15; षोडश 16; सप्तदश 17; अष्टादश 18; नवदश 19; अनविंशति 19; विंशति 20; एकविंशति 21; द्वाविंशति 22; त्रयोविंशति 23; चतुर्विंशति 24; पञ्चविंशति 25; षड्विंशति 26; सप्तविंशति 27; अष्टाविंशति 28; नवविंशति or अनत्रिंशत् 29; त्रिंशत् 30; एकत्रिंशत् 31; द्वित्रिंशत् 32; त्रयस्त्रिंशत् 33; चतुस्त्रिंशत् 34; पञ्चत्रिंशत् 35; षट्त्रिंशत् 36; सप्तत्रिंशत् 37; अष्टात्रिंशत् 38; नवत्रिंशत् or अनचत्वारिंशत् 39; चत्वारिंशत् 40; एकचत्वारिंशत् 41; द्विचत्वारिंशत् or द्व्यचत्वारिंशत् 42; त्रिचत्वारिंशत् or त्रयचत्वारिंशत् 43; चतुश्चत्वारिंशत् 44; पञ्चचत्वारिंशत् 45; षट्चत्वारिंशत् 46; सप्तचत्वारिंशत् 47; अष्टाचत्वारिंशत् or अष्टचत्वारिंशत् 48; नवचत्वारिंशत् or अनपञ्चाशत् 49; पञ्चाशत् 50; एकपञ्चाशत् 51; द्विपञ्चाशत् or द्व्यपञ्चाशत् 52; त्रिपञ्चाशत् or त्रयपञ्चाशत् 53; चतुःपञ्चाशत् 54; पञ्चपञ्चाशत् 55; षट्पञ्चाशत् 56; सप्तपञ्चाशत् 57; अष्टपञ्चाशत् or अष्टापञ्चाशत् 58; नवपञ्चाशत् or अनषष्टि 59; षष्टि 60; एकषष्टि 61; द्विषष्टि or द्वाषष्टि 62; त्रिषष्टि or त्रयःषष्टि\* 63; चतुःषष्टि\* 64; पञ्चषष्टि 65; षट्षष्टि 66; सप्तषष्टि 67; अष्टषष्टि or अष्टाषष्टि 68; नवषष्टि or अनसप्तति 69; सप्तति 70; एकसप्तति 71; द्विसप्तति or द्वासप्तति 72; त्रिसप्तति or त्रयःसप्तति 73; चतुःसप्तति 74; पञ्चसप्तति 75; षट्सप्तति 76; सप्तसप्तति 77; अष्टसप्तति or अष्टासप्तति 78; नवसप्तति or अनाशीति 79; अशीति 80; एकाशीति 81; द्वाशीति 82; त्र्यशीति 83; चतुर्दशीति 84; पञ्चाशीति 85; षडशीति 86; सप्ताशीति 87; अष्टाशीति 88; नवाशीति or अननवति 89; नवति 90; एकनवति 91; द्विनवति or द्वावनवति 92;

\* These may also be written त्रयषष्टि, चतुष्षष्टि. In fact, rules 62. a. and 63. apply equally to initial ष; but षष् and षष्टि, and their derivatives, are the only words beginning with ष ever likely to occur.



स्त्रिनवति or त्रयोनवति 93; चतुर्नवति 94; पञ्चनवति 95; षष्ठनवति 96; सप्तनवति 97; अष्टनवति or अष्टानवति 98; नवनवति or जनशत 99; शत n. or एकशत n. 100; सहस्र n. or एकसहस्र n. 1000.

199. The numbers between 100 and 1000, and those above 1000, are usually expressed by compounding the adjective अधिक *adhika*, 'more,' 'plus,' with the cardinal numbers: thus, 101 may be expressed by एकाधिकं शतं, i. e. 'a hundred plus one,' or more concisely एकाधिकशत, or even शताधिकैक. Similarly, द्वाधिकं शतं or द्वाधिकशत 102; त्र्यधिकं शतं or त्र्यधिकशत 103; त्रिंशदधिकशत 130; पञ्चाशदधिकशत or पञ्चशत 150; द्विशत or द्वे शते N. du. neut. 200; षड्विंशत्यधिकद्विशत 226; त्रिशत or त्रीणि शतानि N. pl. neut. 300; अशीत्यधिकत्रिशत 383; चतुःशत or चत्वारि शतानि N. pl. 400; पञ्चाशीत्यधिकचतुःशत 485; पञ्चशत 500; षष्ठ्यधिकपञ्चशत 596; षट्शत 600; षट्षष्ठ्यधिकषट्शत 666; सप्तशत 700; अष्टशत 800; नवशत 900; सहस्र or दशशत n. or दशशती 1000; षोडशशत or षड्शताधिकसहस्र 1600; षट्षष्ठ्यधिकषोडशशत 1666.

a. The ordinals are sometimes joined to the cardinals to express III and upwards: thus, एकादशं शतं III; विंशं सहस्रं 1020; त्रिंशं शतं 130, &c.

b. Single words are used for the highest numbers: thus, अयुत n. 'ten thousand;' लक्ष n. or लक्षा f. 'a lac,' 'one hundred thousand;' नियुत or प्रयुत m. n. 'one million;' कोटि f. 'a crore,' 'ten millions;' अर्बुद m. n. 'one hundred millions;' महारुद m. n. 'one thousand millions;' यत्न m. n. or अयत्न n. 'ten thousand millions;' महायत्न m. n. 'one hundred thousand millions;' खर्व m. n. 'a billion;' महाखर्व m. n. or शकु m. 'ten billions;' शङ्ख m. n. or समुद्र m. 'a hundred billions;' महाशङ्ख 'a thousand billions;' हाहा m. or अन m. 'ten thousand billions;' महा-हाहा m. or परार्द्ध m. 'one hundred thousand million;' धुन n. 'one million billion;' महाधुन n. 'ten million billion;' अक्षौहिणी f. 'one hundred million billion;' महाक्षौहिणी 'one thousand million billion.'

#### DECLENSION OF CARDINALS.

200. एक 1, द्वि 2 (*duo, duo*), त्रि 3 (*tres, τρεῖς, τρία*), चतुर 4 (*quatuor*), are declined in three genders.

एक *eka*, 'one' (singular only), follows the declension of pronominals (see 237): nom. m. *ekas*; dat. m. *ekasmai*; nom. f. *eká*; dat. f. *ekasyai*; nom. n. *ekam*. It may take the affixes *tara* and *tama*: thus, *ekatara*, 'one of two'; *ekatama*, 'one of many'; which also follow the declension of pronominals.

201. द्वि *dvi*, 'two' (dual only), is declined as if the base were *dwa*: thus, N. Ac. V. m. द्वौ *dvaú*, f. n. द्वे *dve*; I. D. Ab. m. f. n. द्वौ *dvaú*; G. L. द्वयोस्.

202. त्रि *tri*, 'three' (plural only), is declined in the masculine like the plural of nouns whose bases end in *इ* : at 110, excepting in the gen.: thus, N.V. masc. त्रयस्; Ac. त्रीन्; I. त्रिभिस्; D. Ab. त्रिभ्यस्; G. त्रयाणां; L. त्रिषु. The feminine forms its cases from a base त्रिः; thus, N. Ac. V. fem. त्रिसस्; I. त्रिसुभिस्; D. Ab. त्रिसुभ्यस्; G. त्रिसुणां; L. त्रिसुषु. The N. Ac. neut. is त्रीणि; the rest as the masculine.

203. चतुर् *chatur*, 'four' (plural only), is thus declined: N.V. masc. चत्वारस् (*tétrapes, tétrapés*); Ac. चतुरस्; I. चतुर्भिस्; D. Ab. चतुर्भ्यस्; G. चतुर्वीं; L. चतुर्षु. N. Ac. V. fem. चतसस्; I. चतसुभिस्; D. Ab. चतसुभ्यस्; G. चतसुणां; L. चतसुषु. N. Ac. V. neut. चत्वारि; the rest as the masculine.

204. पञ्चन् *pañchan*, 'five' (plural only), is the same for masc., fem., and neut. It is declined after the analogy of nouns in *an* (147), excepting in N. Ac. The gen. lengthens the penultimate: thus, N. Ac. V. पञ्च (*πέντε*); I. पञ्चभिस्; D. Ab. पञ्चभ्यस्; G. पञ्चानां; L. पञ्चसु. Similarly are declined, सप्तन् 'seven' (*septem, ἑπτά*), नवन् 'nine' (*novem*), दशन् 'ten' (*decem, δέκα*), एकादशन् 'eleven' (*undecim*), द्वादशन् 'twelve' (*duodecim*), and all other numerals ending in *an*, excepting अष्टन् 'eight.'

205. षष् *shash*, 'six,' and अष्टन् *ashṭan*, 'eight,' are the same for masc., fem., and neut., and are thus declined: N. Ac. V. षट्; I. षट्भिस्; D. Ab. षट्भ्यस्; G. षष्ठां *shapṭám*; L. षट्सु. N. Ac. V. अष्ट or अष्टौ (*octo, ὀκτώ*); I. अष्टभिस् or अष्टाभिस्; D. Ab. अष्टभ्यस् or अष्टाभ्यस्; G. अष्टानां; L. अष्टसु or अष्टासु.

206. All the remaining cardinal numbers, from अत्रिंशति 'nineteen' to शत 'a hundred,' and सहस्र 'a thousand,' are declined in the singular only, and are the same whether joined with masculine, feminine, or neuter nouns\*. Those ending in ति *ti* are declined like the singular of the feminine noun मति *matī* at 112; and those in इ *i* are declined like the singular of सरित् *sarī* at 136: thus, विंशत्या पुरुषैः 'with twenty men;' त्रिंशत्या पुरुषैः 'with thirty men.' शत 'a hundred' and सहस्र 'a thousand' are neuter, and are declined like the neut. singular of शिव *śiva* at 103: thus, शतं पितरस् 'a hundred ancestors;' एकाधिकशतं

\* Although these numerals, when joined with nouns, are declined in the singular, yet when used alone as substantives, to express more than one hundred, or more than one thousand, they may take a dual or plural; as, विंशती 'two twenties;' त्रिंशती 'two thirties;' त्रिंशतस् 'many thirties;' शते 'two hundred;' शतानि 'hundreds;' सहस्राणि 'many thousands.'

पितॄन् 'a hundred and one ancestors,' सहस्रेण पित्रुभिन् 'with a thousand ancestors.'

207. The adjective *अन* 'less,' 'minus,' may be placed before a cardinal number, to denote one less than that number, *एक* 'one' being either expressed or understood: thus, *अनविंशति* or *एकोनविंशति* 'twenty minus one' or 'nineteen' (compare the Latin *undeviginti*, i. e. *unus de viginti*). And other cardinals, besides *एक* 'one,' are sometimes prefixed to *अन*, to denote that they are to be deducted from a following number; as, *पञ्चोनं शतं* or *पञ्चोनशतं* 'a hundred less five' or 'ninety-five.'

#### ORDINALS.

208. The ordinals are, *प्रथम* 'first' \* (compare *πρῶτος*, *primus*); *द्वितीय* 'second' (*δευτέρα*); *तृतीय* 'third' (*tertia*); declined like pronominals at 237, or like *शिव* at 103.

209. *चतुर्थ* 'fourth' † (*τέταρτος*); *पञ्चम* 'fifth'; *षष्ठ* 'sixth'; *सप्तम* 'seventh' (*septimus*); *अष्टम* 'eighth'; *नवम* 'ninth' (*nonus*); *दशम* 'tenth' (*decimus*); declined like *शिव* at 103, 104, for the masc. and neut.; and like *नदी* at 106. for the feminine. In *saptama* and *ashṭama* the superlative affix (196. a) may be recognised.

210. The ordinals from 'eleventh' to 'twentieth' are formed from the cardinals by rejecting the final *n*: thus, from *एकादशन्* 'eleven,' *एकादश* 'eleventh' (Nom. m. f. n. *एकादशश्च*, -शी, -शं, 103, 106, 104).

211. 'Twentieth,' 'thirtieth,' 'fortieth,' and 'fiftieth,' are formed either by adding the superlative affix *tama* (196. a) to the cardinal, or by rejecting the final of the cardinal; as, from *विंशति* 'twenty,' *विंशतितम* or *विंश* 'twentieth' (Nom. m. f. n. -मश्च, -नी, -नं; -शश्च, -शी, -शं, 103, 106, 104). Similarly, *त्रिंशत्तम* or *त्रिंश* 'thirtieth,' &c. The intermediate ordinals are formed by prefixing the numeral, as in the cardinals: thus, *एकविंशतितम* or *एकविंश* 'twenty-first,' &c.

a. Some grammarians admit a third form of ordinal, ending in *in*: thus, *दशिन्* 'tenth,' *एकादशिन्* 'eleventh,' *विंशिन्* 'twentieth,' *त्रिंशिन्* 'thirtieth,' *चत्वारिंशिन्* 'fortieth,' *पञ्चाशिन्* 'fiftieth.'

212. The other ordinals, from 'sixtieth' to 'ninetieth,' are formed by adding *tama*, or by changing *ti* to *ta*: thus, from *षष्ठि* 'sixty,' *षष्ठितम* or *षष्ठ* 'sixtieth,' from *नवति* 'ninety,' *नवतितम* or *नवत* 'ninetieth.'

\* Other adjectives may be used to express 'first'; as, *आद्यः*, -आ, -ई; *आदिनः*, -ना, -नं; *अग्रः*, -ग्रा, -ग्रं; *अग्रिमः*, -मा, -मं.

† *तृतीयः*, -या, -यं; *तृतीयः*, -यी, -यै— are also used for 'fourth.'

213. 'Hundredth' and 'thousandth' are formed either by adding *tama* to *शत* and *सहस्र*, or simply by converting these ordinals into adjectives, declinable in three genders: thus, *शततम* or *शत* 'hundredth' (Nom. m. f. n. *शततमस्*, -नी, -म्; *शतस्*, -नी, -म्). Similarly, *सहस्रतमस्*, -नी, -म्, or *सहस्रः*, -त्री, -म्, 'thousandth.'

214. The aggregation of two or more numbers is expressed by modifications of the ordinal numbers: thus, *द्वयं* 'a duad,' *त्रयं* 'a triad,' *चतुष्टयं* 'the aggregate of four.'

215. There are a few adverbial numerals; as, *सकृत्* 'once,' *द्विस्* 'twice,' *त्रिस्* 'thrice,' *चतुस्* 'four times.' *कृत्वस्* may be added to cardinal numbers, with a similar signification; as, *पञ्चकृत्वस्* 'five times.' The neuter of the ordinals may be used adverbially; as, *प्रथमं* 'in the first place.'

216.

*Numerical symbols.*

१	२	३	४	५	६	७	८	९	१०
1	2	3	4	5	6	7	8	9	10

## CHAPTER V.

### PRONOUNS.

#### FORMATION OF THE BASE.

217. PRONOUNS have no crude base analogous to that of nouns; that is, no state distinct from all inflexion, serving as the basis on which all the cases are constructed. The reason of this may be, that the pronouns in Sanskrit, as in all languages, are so irregular and capricious in their formation, that no one base would be equally applicable to all the cases. Thus in the 1st personal pronoun, the base of the nom. sing. would be *ah*, while that of the oblique cases sing. would be *ma*. In the 2d, the base of the sing. is practically *twa*, while that of the dual and plural is *yu*. The 3d would have *sa* for the base of the nom. sing., and *ta* for the other cases.

The question then arises, What form of the pronoun is to be used in the formation of compound words? In the pronouns of the first and second persons, the ablative cases, singular and plural, and in the other pronouns, the nominative and accusative cases singular neuter, are considered as expressive of the most general and comprehensive state of the pronoun. These cases, therefore, discharge the office of a crude base in respect of compound words.

## DECLENSION OF THE PERSONAL PRONOUNS.

Observe—In Sanskrit, as in other languages, to denote the general and indefinite character of the first two personal pronouns, no distinction of gender is admitted. For the same reason, the formation of the nom. case of pronouns is made to resemble the neuter, as the most general state. This may also be the reason why the 3d pronoun *sa* drops the *s* of the nom. case before all consonants.

218.

मत् *mat* or अस्मत् *asmāt*, 'I.'

N. अहं <i>aham</i> , 'I'	आवां <i>ávām</i> , 'we two'	वयं <i>vayam</i> , 'we'
Ac. मां <i>mám</i> or माम् <i>má</i> , 'me'	— <i>ávām</i> or नौ <i>nau</i> , 'us two'	अस्मान् <i>asmán</i> or नस् <i>nas</i> , 'us'
I. मया <i>mayá</i>	आवाभ्यां <i>ávábhyám</i>	अस्माभिस् <i>asmábbhis</i>
D. मयं <i>mahyam</i> or मे <i>me</i>	— <i>ávábhyám</i> or नौ <i>nau</i>	अस्मभ्यं <i>asmabhyam</i> or नस् <i>nas</i>
Ab. मत् <i>mat</i>	— <i>ávábhyám</i>	अस्मत् <i>asmāt</i>
G. मम <i>mama</i> or मे <i>me</i>	आवयोस् <i>ávayos</i> or नौ <i>nau</i>	अस्माकं <i>asmákam</i> or नस् <i>nas</i>
L. मयि <i>mayi</i>	— <i>ávayos</i>	अस्मासु <i>asmásu</i>

219.

तत् *tat* or युष्मत् *yushmat*, 'thou.'

N. त्वं <i>tvam</i> , 'thou'	युवां <i>yuvám</i> , 'you two'	यूयं <i>yúyam</i> , 'you' or 'ye'
Ac. त्वां <i>tvám</i> or त्वा <i>tvá</i>	— <i>yuvám</i> or वां <i>vám</i>	युष्मान् <i>yushmán</i> or वस् <i>vas</i>
I. त्वया <i>twayá</i>	युवाभ्यां <i>yuvábhyám</i>	युष्माभिस् <i>yushmábbhis</i>
D. त्वयं <i>tubhyam</i> or ते <i>te</i>	— <i>yuvábhyám</i> or वां <i>vám</i>	युष्मभ्यं <i>yushmabhyam</i> or वस् <i>vas</i>
Ab. तत् <i>tat</i>	— <i>yuvábhyám</i>	युष्मत् <i>yushmat</i>
G. तव <i>tava</i> or ते <i>te</i>	युवयोस् <i>yuvayos</i> or वां <i>vám</i>	युष्माकं <i>yushmákam</i> or वस् <i>vas</i>
L. त्वयि <i>twayi</i>	— <i>yuvayos</i>	युष्मासु <i>yushmásu</i>

220.

तत् *tat* or तद् *tad*, 'he,' 'that.'

## MASCULINE.

N. सस् <i>sas</i> , 'he'	तौ <i>tau</i> , 'they two'	ते <i>te</i> , 'they'
Ac. तं <i>tam</i>	— <i>tau</i>	तान् <i>tán</i>
I. तेन <i>tena</i>	ताभ्यां <i>tábhyám</i>	तेस् <i>tais</i> ( <i>tois, raïs</i> )
D. तस्मै <i>tasmai</i>	— <i>tábhyám</i>	तेभ्यस् <i>tebhyas</i>
Ab. तस्मात् <i>tasmát</i>	— <i>tábhyám</i>	— <i>tebhyas</i>
G. तस्य <i>tasya</i>	तयोस् <i>tayos</i>	तेषां <i>teshám</i>
L. तस्मिन् <i>tasmin</i>	— <i>tayos</i>	तेषु <i>teshu</i>

## FEMININE.

N. सा <i>sá</i> , 'she'	ते <i>te</i>	तास् <i>tás</i>
Ac. तां <i>tám</i>	— <i>te</i>	— <i>tás</i>
I. तया <i>tayá</i>	ताभ्यां <i>tábhyám</i>	ताभिस् <i>tábbhis</i>
D. तस्यै <i>tasyai</i>	— <i>tábhyám</i>	ताभ्यस् <i>tábhyas</i>

Ab. तस्यान् <i>tasyás</i>	ताभ्यान् <i>tábhyaṁ</i>	ताभ्यान् <i>tábhyaś</i>
G. — <i>tasyás</i>	तयोन् <i>tayos</i>	तासां <i>tásám</i>
L. तस्यां <i>tasyám</i>	— <i>tayos</i>	तासु <i>tásu</i>

## NEUTER.

N. Ac. तत् *tat*, ते *te*, तानि *táni*; the rest like the masculine.

Compare the Greek article with the above pronoun.

a. The above pronoun *tat* is sometimes used *emphatically* with the other pronouns, like *ille* and *ipse*: thus, सोऽहं 'ille ego,' ते वयं 'illi nos,' स त्वं 'ille tu,' ते यूयं 'illi vos,' स एव: 'ille ipse,' तद् एतत् 'id ipsum.'

221. There is a modification of the pronoun *tat* (rarely used), formed by inserting *y*: thus, N. स्यस्, त्वी, ते.

a. Observe the resemblance of the Sanskrit personal pronouns to those of the dead and living cognate languages. *Aham* or *aḥ* is the Greek *ἐγώ* (Æolic *ἐγών*), Latin *ego*, German *ich*, English 'I:' *mám* or *má* (the latter being the original form found in the Vedas) equals *ἐμέ*, *me*; *máhyam* = *mihi*; *mayi* = *mei*: the *mat* of the abl. sing. and of *asmat*, *yushmat*, corresponds to the Latin *met* in *memet*, *nosmet*, &c.: *vayam* or *va* is the English 'we'; *asmán* = *us*; *nas* = *nos*; *twam* = *tu*, 'thou'; *tvám* or *tvá* = *te*, 'thee'; *tubhyam* = *tibi*; *twayi* = *tui*; *yáyam* = *ὑμεῖς*, English 'you'; *vas* = *vos*. The 3d personal pronoun corresponds to the Greek article: thus, *tau* = *τῷ*, *tam* = *τόν*; *tábhyaṁ* = *τοῖν*, *taĩv*; *taiś* = *τοῖς*, *taĩś*, &c.

## REFLEXIVE PERSONAL PRONOUNS.

222. The oblique cases of आत्मन् *átman*, 'soul,' 'self' (declined at 147) are used reflexively, in place of the three personal pronouns, like the Latin *ipse*.

Thus, *átmánam* (*me ipsum*) *andhárēṇa hanishyámi*, 'I will kill myself by fasting;' *átmánam* (*te ipsum*) *mṛitavad darśaya*, 'show thyself as if dead;' *átmánam* (*se ipsum*) *nindati*, 'he blames himself.'

## DEMONSTRATIVE PERSONAL PRONOUNS.

223. The third personal pronoun तत् *tat*, 'he,' declined above at 220, is constantly used in a demonstrative sense, to signify 'that' or 'this,' and by prefixing ए *e* to it, another common pronoun is formed, more proximately demonstrative: thus, एतत् *etat* or एतद् *etad*, 'this.' Observe—The first *t* of *etat* may optionally be changed to *n* in the Ac. sing. du. pl., I. sing., G. du., in all three genders: thus,

एतत् *etat* or एतद् *etad*, 'this.'

## MASCULINE.

N. एषश् <i>eshas</i> . 70.	एतौ <i>etau</i>	एते <i>ete</i>
Ac. एतं <i>etam</i> or एनं <i>enam</i>	— <i>etau</i> or एनौ <i>enau</i>	एतान् <i>etán</i> or एनान् <i>enán</i>

I. एतेन <i>etena</i> or एनेन <i>enena</i>	एताभ्यां <i>etábhyaṁ</i>	एतेषु <i>etais</i>
D. एतस्मै <i>etasmai</i>	— <i>etábhyaṁ</i>	एतेभ्यस् <i>etebhyas</i>
Ab. एतस्मात् <i>etasmát</i>	— <i>etábhyaṁ</i>	— <i>etebhyas</i>
G. एतस्य <i>etasya</i>	एतयोस् <i>etayos</i> or एनयोस् <i>enayos</i>	एतेषां <i>eteshám</i>
L. एतस्मिन् <i>etasmín</i>	— <i>etayos</i> or — <i>enayos</i>	एतेषु <i>eteshu</i>

The feminine is N. एषा *eshá*, एते *ete*, एतास् *etás*; Ac. एतां or एनां, एते or एने, एतास् or एनास्; I. एतय or एनया, एताभ्यां, एताभिश्; D. एतस्मै, &c.

The neuter is N. एतत्, एते, एतानि; Ac. एतत् or एनत्, एते or एने, एतानि or एनानि, &c.

With the above pronoun compare the Latin *iste, ista, istud*: *etam* = *istum*, *etasya* = *istius*, *etat* = *istud*.

224. There is another common demonstrative pronoun, of which इदं *idam*, 'this,' the N. neuter, is considered to be the base (compare the Latin *is, ea, id*). The true base, however, might rather be said to be the vowel इ *i*, which serves also as the source of certain pronominals, such as इतर, ईदृश, इवत्. See 234, 236, and 234. *b*.

## MASCULINE.

N. अयं <i>ayam</i> , 'this'	इमौ <i>imau</i> , 'these two'	इमे <i>ime</i> , 'these'
Ac. इमं <i>imam</i>	— <i>imau</i>	इमान् <i>imán</i>
I. अनेन <i>anena</i>	आभ्यां <i>ábhyaṁ</i>	एभिस् <i>ebhis</i> *
D. अस्मै <i>asmai</i>	— <i>ábhyaṁ</i>	एभ्यस् <i>ebhyas</i>
Ab. अस्मात् <i>asmát</i>	— <i>ábhyaṁ</i>	— <i>ebhyas</i>
G. अस्य <i>asya</i>	अनयोस् <i>anayos</i>	एषां <i>eshám</i>
L. अस्मिन् <i>asmin</i>	— <i>anayos</i>	एषु <i>eshu</i>

## FEMININE.

N. इयं <i>iyam</i>	इमे <i>ime</i>	इमास् <i>imás</i>
Ac. इमां <i>imám</i>	— <i>ime</i>	— <i>imás</i>
I. अनया <i>anayá</i>	आभ्यां <i>ábhyaṁ</i>	आभिस् <i>ábhis</i>
D. अस्मै <i>asyai</i>	— <i>ábhyaṁ</i>	आभ्यस् <i>ábhyas</i>
Ab. अस्मात् <i>asyás</i>	— <i>ábhyaṁ</i>	— <i>ábhyas</i>
G. — <i>asyás</i>	अनयोस् <i>anayos</i>	अनां <i>ánám</i>
L. अस्मां <i>asyám</i>	— <i>anayos</i>	असु <i>ánu</i>

## NEUTER.

N. Ac. इदं <i>idam</i>	इमे <i>ime</i>	इमानि <i>imáni</i>
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\* This is an example of the old form for the iastr. pl. of masculine nouns of the first class, preserved in the Vedas.

225. There is another demonstrative pronoun (rarely used, excepting in nom. sing.), of which *यद्* 'this' or 'that,' is taken as the base, though the true base is *अमु* *amu*, and in N. sing. *असु* *asu*. It is thus declined: Masc. N. *यसौ*, *अनू*, *अमी*; Ac. *अनुं*, *अनू*, *अनून्*; I. *अमुना*, *अनूभ्यां*, *अमीभिः*; D. *अनुष्ये*, *अनूभ्यां*, *अमीभ्यः*; Ab. *अमुन्मात्*, *अनूभ्यां*, *अमीभ्यः*; G. *अमुष्य*, *अनुयोस्*, *अमीषां*; L. *अमुषिन्*, *अनुयोस्*, *अमीषु*. Fem. N. *यसौ*, *अनू*, *अनूस्*; Ac. *अनूं*, *अनू*, *अनूस्*; I. *अमुया*, *अनूभ्यां*, *अनूभिः*; D. *अनुष्ये*, *अनूभ्यां*, *अनूभ्यः*; Ab. *अमुन्मात्*, &c.; G. *अमुष्यास्*, *अनुयोस्*, *अनूषां*; L. *अमुष्यां*, *अनुयोस्*, *अनूषु*. Neut. N. Ac. *यद्*, *अनू*, *अनूनि*.

## RELATIVE PRONOUN.

226. The relative is formed by substituting *य* *y* for the initial letter of the pronoun *tat*, at 220: thus,

*यत् yat* or *यद् yad*, 'who,' 'which.'

## MASCULINE.

N. <i>यस् yas</i>	<i>यौ yau</i>	<i>ये ye</i> , 'who' or 'which'
Ac. <i>यं yam</i>	— <i>yau</i>	<i>यान् yān</i>
I. <i>येन yena</i>	<i>याभ्यां yābhyām</i>	<i>यैस् yāis</i>
D. <i>यस्मै yasmai</i>	— <i>yābhyām</i>	<i>येभ्यस् yebhyas</i>
Ab. <i>यस्मात् yasmāt</i>	— <i>yābhyām</i>	— <i>yebhyas</i>
G. <i>यस्य yasya</i>	<i>ययोस् yayos</i>	<i>येषां yeshām</i>
L. <i>यस्मिन् yasmin</i>	— <i>yayos</i>	<i>येषु yeshu</i>

The feminine and neuter follow the fem. and neut. of *tat*, at 220. Fem. N. *या yā*, *ये ye*, *यास् yās*; Ac. *यां yām*, &c. &c. Neut. N. Ac. *यत् yat*, *ये ye*, *यानि yāni*; the rest like the masculine.

With the above pronoun compare the Greek relative *ὅς*, *ῥί*, *ὅ*; the Sanskrit *y* being often represented in Greek words by the *spiritus asper*.

## INTERROGATIVE PRONOUNS.

227. The interrogative differs from the relative by substituting *k* instead of *y* for the initial letter of the pronoun *tat*, at 220: thus, Masc. N. *कस् kas*, *कौ kau*, *के ke*, 'who?' 'which?' 'what?' Ac. *कं kam*, 'whom?' &c. Fem. N. *का ká*, *के ke*, *कास् kás*, &c. The N. Ac. Neut. are *किं kim*, *के ke*, *कानि káni*, not *kat* \*, *ke*, *káni*. *Kim* is also taken for the base, and occurs in a few compounds; such as *किमर्थं* 'on what account?' 'why?'

\* *Kat*, however (= Latin *quod*), was the old form, and is retained in a few words; such as *kachchit*, 'perhaps'; *kadartha*, 'useless' ('of what use?'); *kadadhwam*, 'a bad road' ('what sort of a road?').



a. The true base, however, is *ka*; and to this may be affixed *ti*, to form *कति kati*, 'how many?' (*quot*). The same affix is added to *ta*, the proper base of the third personal pronoun, to form *tati*, 'so many' (*tot*). The Latin *quot* and *tot*, which drop the final *i*, take it again in composition; as, *quotidie*, *totidem*, &c.

## INDEFINITE PRONOUNS.

228. The indeclinable affixes *chit*, *api*, and *chana*, affixed (in accordance with the rules of Sandhi) to the several cases of the interrogative pronouns, give them an indefinite signification; as, कश्चित् *kaśchit*, 'somebody,' 'some one,' 'any one,' 'a certain one:' thus declined :

## MASCULINE.

N. कश्चित् <i>kaśchit</i> . 62.	कौचित् <i>kauchit</i>	केचित् <i>kechit</i> , 'some persons'
Ac. कश्चित् <i>kañchit</i> . 59.	— <i>kauchit</i>	काञ्चित् <i>kāñschit</i> . 53.
I. केनचित् <i>kenachit</i>	काभ्याचित् <i>kábhyáñchit</i>	कैश्चित् <i>kaiśchit</i> . 62.
D. कस्मैचित् <i>kasmaichit</i>	— <i>kábhyáñchit</i>	केभ्यश्चित् <i>kebhyaschit</i>
Ab. कस्माचित् <i>kasmáchchit</i>	— <i>kábhyáñchit</i>	— <i>kebhyaschit</i>
G. कस्यचित् <i>kasyachit</i>	कयोश्चित् <i>kayośchit</i>	केवाश्चित् <i>kesháñchit</i>
L. कस्मिंश्चित् <i>kasminśchit</i>	— <i>kayośchit</i>	केवुश्चित् <i>keshuchit</i>

Similarly, Fem. Nom. काचित्, केचित्, काश्चित्; Ac. काचित्, &c.: and Neut. Nom. Ac. किञ्चित् 'something,' 'any thing,' केचित्, कानिचित्, &c.

229. So also by affixing *api*; as, Masc. Nom. कोऽपि (64. a) 'some one,' 'a certain one,' कापि, केऽपि (37, 35); Ac. कमपि, &c.; I. केनापि, &c. (31); D. कस्मापि, &c. (37); Ab. कस्मादपि, &c.; G. कस्यापि, &c.; L. कस्मिन्नपि, &c. (52). Fem. Nom. कापि, &c.; Ac. कामपि, &c.; I. कयापि, &c. &c. Neut. Nom. किमपि 'something,' 'any thing,' &c. The affix *chana* is rarely found, excepting in the Masc. Nom. कश्चन 'some one,' 'any one,' and in the Neut. Nom. किञ्चन 'something.'

230. In the same way interrogative adverbs are made indefinite: thus, from *kati*, 'how many?' *katichit*, 'a few;' from *kadd*, 'when?' *kadáchit*, 'at some time;' from *katham*, 'how?' *kathanchana*, 'some how.'

## POSSESSIVE PRONOUNS.

231. These are formed by affixing *tya* (80. XV) to those cases of the personal pronouns, ending in *t*, which are used for crude bases: thus, from मत् *mat* and अस्मत् *asmat*, 'I,' मदीय *madíya* (45), 'mine,' and अस्मदीय *asmadíya*, 'our;' from त्वत् *tvat*, 'thou,' त्वदीय *tvadíya*, 'thine;' from तद् *tad*, 'he,' तदीय *tadíya*, 'his.' They are declined like nouns of the first class at 103.

Observe, however, that the genitive case of the personal pronouns is more usually used for the possessive: thus, तस्य पुत्रः 'his son;' मम पुत्री 'my daughter.'

## REFLEXIVE OR POSSESSIVE PRONOUNS.

232. **स** *sva* (*svus*) is used reflexively, in reference to all three persons, and may stand for 'my own' (*meus*), 'thy own' (*tuis*), 'his own,' 'our own,' &c. (compare *σφός, σφής, σφόν*). It often occupies the first place in a compound: thus, **सगृहं गच्छति** 'he goes to his own house.' The gen. case of **आत्मन्** *átman* at 147, or often the crude base, is used with the same signification; as, **आत्मनो गृहं** or **आत्मगृहं गच्छति** \*. In modern Sanskrit, **निज** *nija* is often used in place of **स** and **आत्म**. **स** is declined like *tat* at 220; but the Ab. L. sing. masc. neut. and N. pl. masc. may follow *sva* at 103.

## HONORIFIC OR RESPECTFUL PRONOUN.

233. **भवन्** *bhavat*, 'your honour,' requiring the 3d person of the verb, is declined like *dhanavat* at 140: thus, N. masc. **भवान्** *bhaván*, **भवन्तो** *bhavantau*, **भवन्तः** *bhavantas*; N. fem. **भवती** *bhavatí*, **भवती** *bhavatyau*, **भवन्तः** *bhavatyas*, &c.; Voc. **भवति** (140. *b*). It is constantly used in place of the 2d personal pronoun: thus, **भवन् गृहं गच्छतु** 'Let your honour go home' for 'Go thou home.'

## DERIVATIVE PRONOUNS OF QUANTITY AND SIMILITUDE.

234. Modifications of the demonstrative, relative, and interrogative pronouns may take the affix **वत्** *vat* to express 'quantity,' and the affix **दुश्** *driśa* or **दुश्** *driś*† to express 'similitude:' thus, **तावत्** *távat*, **एतावत्** *etávat*, 'so many,' 'so much' (*tantus*); **यावत्** (*quantus*) 'as many,' 'as much' (declined like *dhanavat* at 140); **तादृश्** *tádrīśa* or **तादृश्** *tádrīś*, 'such like' (*talís, τηλικός*); **एतादृश्** *etádrīśa* or **एतादृश्** *etádrīś*, 'like this or that' (following *sva*, at 103, for the masc. and neut.; *nadí*, at 106, for the fem. of those ending in *श* *śa*; and *driś*, at 181, for the masc. fem. neut. of those in *श्* *ś*). Similarly, **यादृश्** or **यादृश्** 'as like,' 'how like?' (*qualís, ἡλικός*); **इदृश्** or **इदृश्** 'so like,' **कीदृश्** or **कीदृश्** 'how like?' (*qualís?*).

a. Note, that the affix **दुश्** is derived from the root *driś*, 'to see,' 'appear,' and is in fact our English 'like,' *d* being interchangeable with *l*, and *ś* with *k*.

b. **कियत्** 'how much,' 'how many,' and **इयत्** 'so much,' are declined like **भवन्** at 233.

## 'WHOSOEVER,' 'WHATSOEVER.'

235. Expressed by prefixing the relative to the interrogative: thus, **यः कश्चित्** 'whosoever,' **यन् किञ्चित्** 'whatsoever:' or by repeating the relative; as, **यो यः, यद् यद्**.

\* Prof. Lassen cites an example from the *Rámáyana*, in which *átman* refers to the dual: *Putram átmanah sprishṭwá nipetatuh*, 'They two fell down after touching their son.' Anthol. p. 171.

† **दृश्** *driśha*, declined like *sva* (103), is also used.

PRONOMINALS.

236. There are certain common adjectives which partake of the nature of pronouns, and follow the declension of *tat* at 220.

These are, अन्य 'other,' 'another;' इतर 'other' (cf. Latin *iterum*); अन्यतर 'one of two;' एकतर 'one of two' (*ékátrepos*); एकतन 'one of many;' कतर 'which of the two?' (*kótrepos* for *kótrepos*); कतन 'which of many?' ततर 'that one of two;' ततन 'that one of many;' यतर 'who or which of two;' यतन 'who or which of many.' The above are mostly formed by adding the comparative and superlative affixes to pronominal bases (196. a). They are declined like तत् throughout, and make the N. Ac. neut. sing. in *at*.

237. There are others, however, which make *am* instead of *at* in the N. Ac. neuter. The model of these is सर्व *sarva*, 'all:' thus, Masc. N. सर्वस् *sarvas*, सर्वौ *sarvau*, सर्वे *sarve*; Ac. सर्वे *sarvam*, सर्वौ *sarvau*, सर्वान् *sarvān*; I. सर्वेण, &c.; D. सर्वस्मै, &c.; Ab. सर्वस्मात्, &c.; G. सर्वस्य *sarvasya*, सर्वयोस् *sarvayos*, सर्वेषां *sarveshām*; L. सर्वस्मिन्, &c. Fem. N. सर्वौ *sarvā*, सर्वे *sarve*, सर्वस् *sarvās*, &c. (220). Neut. N. Ac. सर्वे *sarvam*, सर्वे *sarve*, सर्वैणि *sarvāṇi*.

238. Like *sarva* are declined उभय 'both' (no sing.); विश्व 'all;' नेम 'half;' अधर 'inferior;' पर 'other;' अपर 'other;' अपर 'posterior;' उपर 'superior,' 'north;' दक्षिण 'south,' 'right;' पूर्व 'east,' 'prior;' एक 'one;' अन्यर 'other:' but (with the exception of the first three) these may optionally follow *śiva*, at 103, in the abl. loc. sing. masc. and neut., and the nom. pl. masc.; as, अधरस्मात् or अधरात्, &c.

239. द्वितीय 'second,' तृतीय 'third,' may either follow *sarva* at 237, or *śiva* at 103, and make their feminine in *ā*.

240. अल्प 'a few,' अर्ध 'half,' कतिपय 'how few?' 'few,' प्रथम 'first,' generally follow *śiva* at 103; but may make their nom. plur. in *e*; as, अल्पे 'few.' उभ, 'both' (*ambo*, *ἀμφω*), is declined only in the dual; उभौ, उभाभ्यां, उभयोस्.

## CHAPTER VI.

### VERBS.

#### GENERAL OBSERVATIONS.

241. ALTHOUGH the Sanskrit verb offers the most striking and interesting analogies to the Greek, nevertheless so peculiar and artificial is the process by which it is formed, that it would be impossible, in treating of it, to adopt an arrangement which would be likely to fall in with the preconceived notions of the classical student.

There are ten tenses. Seven of them are of common occurrence; viz. 1. the present, 2. the potential, 3. the imperative, 4. the first preterite, 5. the second preterite, 6. the first future, 7. the second future. Three are of rare occurrence; viz. 8. the third preterite, 9. the benedictive, 10. the conditional. There is also an infinitive mood, and several participles. Of these tenses, the present, the three preterites, and the two futures, belong properly to the indicative mood; and the imperative, potential, benedictive, and conditional, are more properly moods than tenses. Since, however, these latter moods do not comprehend other tenses under them, but are susceptible of all times, present, past, and future, it can lead to no embarrassment to consider them as tenses, and to arrange them indiscriminately with the tenses of the indicative. Four of the tenses, viz. the present, potential, imperative, and first preterite, are called *conjugational tenses*, and are placed first in order, because to them alone (as will be hereafter explained at 248) the rules of conjugation have reference.

242. Although the three preterites are used without much distinction, yet it should be observed, that they properly express different degrees of past time. The first preterite corresponds in form to the imperfect of Greek and Latin verbs, and properly has reference to an event doing at some time past, and not ended: it is often, however, used like the Greek aorist. The second preterite is said to have reference to an event done and past at some definite period: it answers in form to the Greek perfect, but may also be used like the aorist. The third preterite refers to an event done and past at some indefinite period: it corresponds in form and sense to the Greek 1st and 2d aorist\*. So also, the two futures properly express, the first definite, the second indefinite futurity: the second, however, is the most used, and answers to the Greek future. The potential may generally be rendered in English by some one of the auxiliaries, 'may,' 'can,' 'would,' 'should,' 'ought.' The conditional is used after the conjunction *yadi*, 'if:' it occurs, however, but very rarely, and the potential usually supplies its place in conditional sentences. The benedictive or precativè is a tense sometimes used in praying and blessing. There is no pluperfect in Sanskrit: the sense of this tense is expressed by the indeclinable participle or by the locative absolute; as, *tasminn apakrānte*, 'after he had departed.' See Syntax.

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\* The fact is, that neither one of the three perfects is very commonly used to represent the completeness of an action. This is generally done by employing the passive participle with an instr. case; or by adding *vai* to the pass. part., and combining it with the present tense of *as*, 'to be;' as, *uktavān asmi*, 'I have said.' See Syntax.

The infinitive mood generally has an active, but is capable of a passive signification.

243. Every tense has three numbers, singular, dual, and plural.

To each tense belong two sets of terminations; one for the active or transitive voice, the other for the reflexive voice. The former of these voices is called by Indian grammarians *Parasmai-pada* ('words for another'), because the action is supposed to pass *parasmai*, 'to another;' the latter is called *Ātmane-pada* ('words for oneself'), because the action is supposed to revert *ātmane*, 'to oneself.' This distinction, however, is rarely observed, and we find verbs, transitive or intransitive, conjugated indifferently in the *Parasmai-pada* or *Ātmane-pada* or both. Some verbs, however, are conjugated only in the *Ātmane*, and are restricted to either a neuter or reflexive signification; or sometimes, when a verb takes both voices, the *Ātmane* may yield its appropriate meaning, and give a sense directing the action in some way towards the agent\*. Thus, *dā*, 'to give,' with the preposition *ā*, 'to,' prefixed, when conjugated in the *Ātmane-pada*, means 'to give to oneself,' 'to take;' the causal verb *darśayati*, 'he shows,' becomes in the *Ātmane* *darśayate*, 'he shows himself,' 'appears;' the roots *mud* and *ruch*, meaning 'to be pleased,' 'please oneself,' are confined to the *Ātmane*; and *yāch*, 'to ask,' although possessing both voices, is more commonly used in the reflexive, the act of asking generally tending to the advantage of the asker.

a. Passive verbs are invariably conjugated in the *Ātmane-pada*. Indeed, in all the tenses, excepting the first four, the passive is generally undistinguishable from the *Ātmane-pada* of the primitive verb. But in the present, potential, imperative, and first preterite (unlike the Greek, which exhibits a perfect identity between the middle and passive voices in those tenses), the Sanskrit passive, although still employing the *Ātmane-pada* terminations, has a special

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\* In Sanskrit grammar, the term *voice* has reference to the scheme of terminations; so that there are only two voices in Sanskrit, and they are used indiscriminately. Although the *Ātmane-pada*, in a few instances, has a middle sense, yet it cannot be said to correspond entirely with the Greek middle voice, the characteristic of which is that it takes a middle inflection, partly active, partly passive. The passive is a distinct derivative from the root, using the *Ātmane* terminations.

structure of its own, common to all verbs, and distinct from the conjugational form of the *Ātmane-pada*. Thus the Greek *ἀκούω* makes for both the middle and passive of those four tenses, 1st sing. *ἀκούομαι*, *ἀκουόμην*, *ἀκούου*, *ἠκουόμην*. But the Sanskrit *śru*, 'to hear,' makes for the conjugational form of the *Ātmane*, *शृण्वे*, *शृण्वीय*, *शृण्वे*, *चशृण्वि*; while for the passive it is *श्रूये*, *श्रूयेत*, *श्रूये*, *चश्रूये*. Compare 253, and see Bopp's Comparative Grammar, Eastwick, 426, 733.

244. As in nouns the formation of an inflective base out of a root precedes the subject of declension, the root requiring some change or addition before the case-terminations can be affixed; so in verbs the formation of a verbal base out of a root must be antecedent to conjugation. Again, as in nouns every case has its own termination, so in verbs each of the three persons, in the three numbers of every tense, has a termination (one for the *Parasmai-pada*, and one for the *Ātmane-pada*) which is peculiarly its own. Moreover, as in nouns, so in verbs, some of the terminations may be combined with memorial letters, which serve to aid the memory, by indicating that where they occur peculiar changes are required in the root. Thus the three terminations which belong to the 1st, 2d, and 3d persons of the present tense, *Parasmai-pada*, respectively, are *mi*, *si*, *ti*; and these are combined with the letter P (thus, *miP*, *siP*, *tiP*), to indicate that the roots of certain verbs must be modified in a particular way, before these terminations are affixed.

245. The annexed tables exhibit, 1st, the memorial scheme of terminations for *Parasmai* and *Ātmane-pada*, in all the tenses (the four conjugational being placed first); and 2dly, the same scheme without the memorial letters. Since, however, a very large number of roots require changes in the terminations of some of the tenses, it will be convenient, in the second table, to indicate the conjugations in which these changes occur.

246. *Terminations with memorial letters.*

PARASMAI-PADA.

*Present tense.*

ĀTMANE-PADA.

PERSONS.	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1.	मिप् <i>miP</i>	वस् <i>vas</i>	मस् <i>mas</i>	इ <i>e</i>	वहे <i>vake</i>	महे <i>make</i>
2.	सिप् <i>siP</i>	वथ् <i>thas</i>	थ् <i>tha</i>	से <i>se</i>	जाथे <i>dithe</i>	धे <i>dheve</i>
3.	तिप् <i>tiP</i>	तस् <i>tas</i>	अन्ति <i>anti</i>	ते <i>te</i>	जाते <i>dte</i>	अन्ते <i>ante</i>

*Potential.*

1. याम् yám	याव yáva	याम yáma	ईय íya	ईवहि ívahi	ईमहि ímahi
2. यास् yás	यातम् yátam	यात yáta	ईयास् íthás	ईयाचाम् íyáthám	ईज्जम् ídhwam
3. यात् yát	यातान् yátám	युस् yus	ईत íta	ईयातान् íyátám	ईरन् íran

*Imperative.*

1. जानिष् ániP	जावष् ávaP	जामष् ámaP	येष् aiP	जामहेष् ávahiP	जामहेष् ámahaiP
2. हि hi	तम् tam	त ta	ख swa	जाचाम् áthám	ज्जम् dhwam
3. तुष् tuP	तान् tám	जन्तु antu	तां tám	जातान् átám	जन्तान् antám

*First preterite or imperfect (requiring the augment a).*

1. जनिष् amiP	व va	म ma	इ i	वहि vahi	महि mahi
2. सिष् siP	तम् tam	त ta	यास् thás	जाचाम् áthám	ज्जम् dhwam
3. दिष् diP	तान् tám	जन् an	तन् tan	जातान् átám	जन्त anta

*Second preterite or perfect.*

1. खप् naP	व va	म ma	ए e	वहे vake	महे make
2. थप् thaP	जपुस् athus	ज a	से se	जाथे áthe	ज्जे dhwe
3. थप् naP	जपुस् atus	उस् us	ए e	जाते áte	इरे ire

*First future.*

1. तासि tási	तास्यस् táswas	तास्यस् tásmas	ताहे táhe	तासहे táswahe	तास्यहे tásmake
2. तासि tási	तास्यस् tásthas	तास्य tástha	तासे táse	तासाथे tástáthe	तास्ये tásthwe
3. ता tá	तारी tárau	तारस् táras	ता tá	तारी tárau	तारस् táras

*Second future.*

1. स्यामिष् syámip	स्यावस् syávas	स्यामस् syámas	स्ये sye	स्यावहे syávahe	स्यामहे syámake
2. स्यसिष् syasip	स्यथस् syathas	स्यथ syatha	स्यसे syase	स्येथे syethe	स्यज्जे syadhwe
3. स्यतिष् syatip	स्यतस् syatas	स्यन्ति syanti	स्यते syate	स्येते syete	स्यन्ते syante

*Third preterite or aorist (requiring the augment a).*

1. सन् sam	ख swa	स sma	सि si	खहि swahi	समहि smahi
2. सीस् síś	साम् stam	स sta	स्यास् sthás	साचाम् sáthám	ज्जम् dhwam
3. सीत् sít	साम् stám	सुस् sus	स sta	सातान् sátám	सत sata

*Benedictive.*

1. यासन् yásam	याव yáva	याम yáma	सीय síya	सीवहि sívahi	सीमहि símahi
2. यास् yás	यास्यन् yástam	यास्य yástá	सीडास् síshthás	सीयाचाम् síyásthám	सीज्जम् sídhwam
3. यात् yát	यास्यन् yástám	यासुस् yásus	सीह síshṭa	सीयास्तान् síyástám	सीरन् síran

*Conditional (requiring the augment a).*

1. स्यम् syam	स्याव syáva	स्याम syáma	स्ये sye	स्यावहि syávahe	स्यामहि syámake
2. स्यस् syas	स्यतम् syátam	स्यत syata	स्यथास् syathás	स्येचाम् syethám	स्यज्जम् syadhawam
3. स्यात् syat	स्यतान् syátám	स्यन् syan	स्यत syata	स्येतान् syetám	स्यन्त syanta

247. *The same terminations without memorial letters.*

## PARASMAI-PADA.

## ĀTMANE-PADA.

*Present tense.*

PERS. SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1. मि	वस्	मस्	{ इ 1, 4, 6, 10. ए 2, 3, &c.	{ वहे	महे
2. सि or मि	यस्	य	से or वे	{ इथे 1, 4, 6, 10. आथे 2, 3, 7, 5, 8, 9.	{ ज्ञे
3. ति	तस्	{ न्ति 1, 4, 6, 10. अन्ति 2, 7, 5, 8, 9. अति 3.	ते	{ इते 1, 4, 6, 10. आते	{ ज्ञे 1, 4, 6, 10. अते 2, 3, 7, 5, 8, 9.

*Potential.*

In 1, 4, 6, 10.			In all the conjugations.		
1. इयं	इव	इम			
2. इस्	इतं	इत			
3. इत्	इतां	इयुस्			
In 2, 3, 7, 5, 8, 9.			1. ईय	ईवहि	ईमहि
1. यां	याव	याम	2. ईयास्	ईयाथां	ईय्मं
2. यास्	यातं	यात	3. ईत	ईयातां	ईरन्
3. यात्	यातां	युस्			

*Imperative.*

1. आनि	आव	आम	हे	आवहे	आमहे
2. { -I, 4, 6, 10, 5. हि 2, 3, 7, 5, 8, 9. धि 2, 3, 7.	{ तं	त	ख or घ	{ इथां 1, 4, 6, 10. आथां 2, 3, 7, 5, 8, 9.	{ ज्ञं
3. तु	तां	{ तु 1, 4, 6, 10. अनु 2, 7, 5, 8, 9. अतु 3.	तां	{ इतां 1, 4, 6, 10. आतां 2, 3, 7, 5, 8, 9.	{ नां 1, 4, 6, 10. अतां 2, 3, 7, 5, 8, 9.

In 9, *āna* is substituted for the *hi* of the 2d sing. after roots ending in consonants. A form *तात् tāt* (cf. Latin *to*, Greek *τω*) may be substituted for *hi* and *tu*, and even for *ta*, to imply benediction, chiefly used in the Vedas.

*First preterite (requiring the augment a).*

1. { न् 1, 4, 6, 10. अन् 2, 3, 7, 5, 8, 9.	{ व	म	इ	वहि	महि
2. स्	तं	त	यास्	{ इथां 1, 4, 6, 10. आथां 2, 3, 7, 5, 8, 9.	{ ज्ञं
3. त्	तां	{ न् 1, 4, 6, 10. अन् 2, 7, 5, 8, 9. वत् 3.	त	{ इतां 1, 4, 6, 10. आतां 2, 3, 7, 5, 8, 9.	{ न् 1, 4, 6, 10. अत 2, 3, 7, 5, 8, 9.



*Second preterite.*

1. च	*इव	*इम	इ	*इवहे	*इमहे
2. इव or च	चबुस्	च	*इमे	चाये	*इमे or *इमे
3. च	चबुस्	उस्	इ	जाते	इरे

\* Only eight roots, viz. च, लु, दृ, कृ, भृ, वृ, पु, reject the initial *i* from the terminations marked with \*; and of these eight all but लु and वृ reject it also in the 2d sing. The termination इमे in the 2d plural, *Ātmane-pada*, is especially applicable to roots ending in vowels, but is admissible for all others.

*First future.*

1. तासि	तास्यस्	तास्यस्	ताहे	तास्यहे	तास्यहे
2. तासि	तास्यस्	तास्य	तासे	तासाये	तास्ये
3. ता	तारो	तारस्	ता	तारो	तारस्

Many roots prefix *i* to the terminations of the above tense throughout: thus, 1. इतासि *itāsmi*, 2. इतासि *itāsi*, &c.

*Second future.*

1. स्यामि	स्यावस्	स्यामस्	स्ये	स्यावहे	स्यामहे
2. स्यासि	स्यावस्	स्याव	स्यसे	स्येये	स्याव्ये
3. स्याति	स्यातस्	स्याति	स्यते	स्येते	स्यामे

Many roots prefix *i* to the terminations of the above tense throughout: thus, 1. इस्यामि *ishyāmi*, 2. इस्यासि *ishyāsi*, &c.

*Third preterite (requiring the augment a).*

FORM I.—Terminations of the memorial scheme.

1. सं	स	स	सि	सहि	सहि
2. सीस्	सं or तं	स or त	स्यास् or चास्	सायां	सं or दुं
3. सीत्	सां or तां	सुस्	स or त	सातां	सत

The same terminations with *i* prefixed, excepting in 2d and 3d sing., where initial *s* is rejected.

1. इषं	इष	इष	इषि	इषहि	इषहि
2. ईस्	इषं	इष	इषास्	इषायां	इषं or इषं
3. ईत्	इषां	इषुस्	इष	इषातां	इषत

FORM II.—Terminations resembling those of 1st preterite.

1. जन्	जाव or च	जाम or न	इ or इ	जावहि	जामहि
2. जस् or ज्	जातं or तं	जात or त	जयास्	इयां or जायां	जयं
3. जात् or ह्	जातां or तां	जान् or उस्	जात	इतां or जातां	जान् or जात

*Benedictive.*

1. यासं	यास्य	यास्तु	सीय	सीयहि	सीनहि
2. यास्व	यास्तं	यास्तु	सीडास्	सीयास्तां	सीञ्चं (-ङ्)
3. यात्	यास्तां	यास्तु	सीह	सीयास्तां	सीरन्

Many roots prefix *i* to the *Ātmane*, but not to the *Parasmai*, of the above tense : thus, 1. इषीय *ishīya*, 2. इषीडास् *ishīshāś*, &c.

*Conditional* (requiring the augment *a*).

1. स्यं	स्याव	स्यान्	स्ये	स्यावहि	स्यानहि
2. स्यस्व	स्यातं	स्यान्	स्यवास्	स्येवां	स्यञ्चं
3. स्यात्	स्यातां	स्यान्	स्यात	स्येतां	स्यान्

Many roots prefix *i* to the terminations of the above tense throughout : thus, 1. इष्यं *ishyam*, 2. इष्यस् *ishyas*, &c.

*a.* As an aid in committing the above terminations to memory, observe that the letter *m* generally enters into the 1st sing. *Parasmai*; *s* into the 2d sing. *Parasmai* and *Ātmane*; and *t* into the 3d sing. du. and pl. *Parasmai* and *Ātmane* of all the tenses. Moreover, that the letter *v* occurs in the 1st dual, *m* in the 1st plural of all the tenses, and *dhv* in every 2d plural *Ātmane*-pada. In the potential and 1st preterite *Ātmane*, and in the 2d preterite *Parasmai*, *tā* is admitted, instead of *s*, into the 2d sing.; and in the 2d pl. of the last tense, *tā* has been dropped, owing to the influence of the heavy reduplication. For the same reason the *t* is dropped in the 3d sing. of the 2d pret. Observe also—When the 1st dual *Parasmai* is *vas*, the 2d and 3d end in *as*, and the 1st plural is *mas*. When the 1st dual *Parasmai* is *va*, the 2d and 3d end in *tam*, *tām*, and the 1st plural in *ma*. When the 1st dual *Ātmane* is *vahe*, the 1st plural is *mahe*, and the last letter of the remaining terminations is generally *e*. When the 1st dual *Ātmane* is *vahi*, the 2d and 3d end in *dm*; the 1st plural is *mahi*, and the 2d plural is *dhvam*. Note also—The terminations of the 2d future resemble those of the present, with *sya* prefixed. Those of the 1st future also resemble the present, with *tā* or *tās* prefixed. Those of the conditional resemble the 1st preterite, with *sya* prefixed. Those of the 3d preterite also resemble the 1st preterite, with *s* prefixed. Those of the benedictive resemble the potential, with *s* inserted in most of the *Parasmai*; and with *s* both inserted and prefixed in some of the *Ātmane*.

*b.* The frequent occurrence of *m* in the 1st sing., of *s* in the 2d, of *t* in the 3d, of *mas* and *ma* in the 1st pl., of *tā* in the 2d pl., and of *ant* in the 3d pl., suggests a comparison with the Greek and Latin verb. We may remark, that *m*, the characteristic of the 1st person sing., is suppressed in the present tense active of all Greek verbs excepting those in *μ* (*asmi* = ἐμμῖ, *dadmi* = διδομῖ), and also in Latin verbs (except *sum* and *inquam*); but *ω* and *ο* answer to the Sanskrit *ā* of *bharāmi* = φέρω, *fero*. In the Greek middle and passive, the *μ*, which originally belonged to all active verbs, appears in *μαι*; while the Sanskrit, on the other

hand, here suppresses the *m*, and contracts *ai* into *e* (see 32); *bhare* (for *bhara-me* for *bhara-mai*) = *φέρομαι*. Greek has *μ* in the 1st sing. optative or potential; and in verbs in *μ*, *ν* takes the place of the mute *m* of Sanskrit and Latin: thus, *bhareyam* = *φέροιμι*, *feram*; *dadyām* = *διδόην*, *dem*; *tishtheyam* = *ίσταίην*, *stem*. In the 1st preterite or imperfect, Greek has *ν* for the Sanskrit and Latin mute *m*; *atarpam* = *ἔτερον*, *adadām* = *ἐδίδον*, *astināsam* = *ἐστόρνν*, *avaham* = *vehēbam*. In the first Greek aorist, *m* is suppressed, so that Sanskrit *adiksham* (3d pret.) = *ἔδειξα*; but not in the 2d aorist, so that *adām* = *ἔδων*. In the 2d preterite the Sanskrit *a* = Greek *α*, *tutopa* = *τέτυφα*. In the Greek middle and passive futures, *m* is retained, but not in the active; *dasyāmi* = *δώσω*, *dekshyāmi* = *δείκσω*, *dāsyē* = *δώσομαι*. As to the 1st person plural, the Sanskrit *mas* of the pres. is *μεν* (for *μες*) in Greek, and *mus* in Latin; *tarpā-mas* = *τέρπο-μεν*; *sarpā-mas* = *έρπο-μεν*, *serpi-mus*; *dad-mas* = *δίδο-μεν*, *da-mus*; *tishthā-mas* = *ἴστα-μεν*, *sta-mus*. The *Ātmane-pada* *mahe* answers to the Greek *μεθα*; *dad-mahe* = *διδόμεθα*. As to the other tenses, in the potential 1st pl. *bhare-ma* = *φέροι-μες* (-μεν), *fera-mus*; *dadyāma* = *διδόι-μες* (-μεν), *demus*; *dad-mahi* = *διδόι-μεθα*. In the 1st preterite 1st pl. *abhara-ma* = *ἐφέρο-μεν*, *ferēba-mus*; *avahā-ma* = *vehēba-mus*; *adad-ma* = *ἐδίδο-μεν*; *abhara-mahi* = *ἐφερόμεθα*. In the 2d future, *dasyā-mas* = *δώσο-μεν*, *dekshyā-mas* = *δείκσο-μεν*. In the 2d pers. sing. active, the characteristic *s* has been preserved in all three languages: thus, in the present, the Sanskrit *asi* = *ἐσσί*, *es*; *dadā-si* = *δίδως*, *das*; *bhara-si* = *φέρεις*, *fers*; *vahasi* = *vehis*. In the *Ātmane*, the Sanskrit *se* (for *sai*, by 32) answers exactly to the Greek *σαι* of verbs in *μ* (*tishtha-se* = *ἴστα-σαι*). In other Greek verbs, *s* has been rejected, and *eai* contracted into *η*, something in the way of Sanskrit (*τύπτει* for *τύπτε-σαι*). In the 2d dual, *thas* = Greek *τον*, and in the 2d plur. *tha* = *τε* and *tis*; *bhara-thas* = *φέρε-τον*; *tishtha-tha* = *ἴστα-τε*, *statis*; *bhara-tha* = *φέρε-τε*, *fer-tis*. In the 2d pl. *Ātmane*, *bhara-dhve* = *φέρεσθε*. As to the other tenses, in the 2d sing. potential, *tishthes* = *ίσταίης*, *stes*; *dadyās* = *διδόίης*, *des*; *vahes* = *vehas*; *bhares* = *φέροις*, *feras*; in 2d du. *bhare-tam* = *φέροι-τον*; in 2d pl. *tishtheta* = *ίσταίητε*, *stetis*; *dadyāta* = *διδόίητε*, *detis*; *bhareta* = *φέροιτε*, *feratis*. In the 2d sing. imperative, *hi* and *dhi* answer to Greek *θι*. *Dhi* was originally universal in Sanskrit (see 291), as in Greek verbs in *μ*; *e-dhi* = *ἵσ-θι*, *vid-dhi* = *ἵσ-θι*, *de-hi* = *δίδο-θι*. Many verbs drop the termination *hi* both in Greek and Sanskrit; as, *ἄτ* = *φέρε*, and compare *δείκνυ* with *chinu*, &c. In the 2d du. imp. *tam* = *τον*, and *ta* = *τε*. In the imperative *Ātmane*, *swa* = the old form *σο*; *bhara-swa* = *φέρε-σο* (old form of *φέρου*); *dat-swa* = *δίδο-σο*; *āthām* = *εσθον*, &c. In the 2d sing. 1st pret. *atarpas* = *ἔτερες*, *avahas* = *vehēbas*, &c. So also, *tam* = *τον*, *adat-tam* = *ἐδίδο-τον*, *ta* = *τε*, *adat-ta* = *ἐδίδο-τε*. In the *Ātmane*, *thās* is found for *sās* in the 2d sing. of the 1st pret., as well as of the potential; hence *abhara-thās* = *ἐφέρε-σο*, *adat-thās* = *ἐδίδο-σο*, *dad-thās* = *δίδοι(σ)ο*. In the 2d pret. the *tha* of the 2d sing. = Latin *sti*; *dad-itha* = *dedi-sti*, *tasthi-tha* = *steti-sti*, *tutodi-tha* = *tutudi-sti*. In the 3d pret. *adds* = *ἔδως*, *avāksis* = *veristi*. In the 3d pers. sing. active, Greek has dropped the characteristic *t* (except in *ἐστί* = Sansk. *asti*, Lat. *est*); *bharati*

= *fépe*(τ)*μ*, *fert*; *vahati* = *vehit*. Verbs in *μ* have changed *t* to *s*; *daddti* = *didōsi* (for *didwsi*). In the Atmane, *bharate* = *fépetai*. In the potential, *bharat* = *fépoi*, *dadyat* = *didōi*. In the imperative, *bhara-tu* or *bhara-tú* = *fépé-tu*, *fer-to*. In the 1st pret. *avahat* = *vehēbat*, *abharata* = *éfépeto*. In the 2d pret. *tutopa* = *tétupe*. In the 3d pret. *avákshí* = *verit*, *adikshata* = *ēdeíkxato*. As to the 3d pl., in the above tenses, *bharanti* = *férousi*, *ferunt*; *vahanti* = *vehunt*; *bharante* = *fépountai*; *dadati* = *didōūsi*; *tishtanti* = *stant*; *bhareyus* = *fépouien*; *bharantu* = *ferunto*; *abharan* = *éfépon*; *abharanta* = *éféponto*; *āsan* = *ēsan*; *atarpishus* = *ēterpishan*; *dāyante* = *dōsountai*. See Bopp's Comparative Grammar, *passim*.

248. The above terminations are supposed to be applicable to all verbs, whether primitive or derivative: and as in nouns, so in verbs, the theory of Indian grammarians is, that before these terminations can be affixed to roots, an inflective base must be formed out of the root. Ten different rules, therefore, are propounded for forming verbal bases out of roots in the first four tenses; while all verbs are arranged under ten classes, according as they follow one or other of these rules. In the other tenses there is only one general rule for forming the base.

These ten classes of verbs are called *the ten conjugations*; and the four tenses, which alone are affected by the conjugational rules (*viz.* the present, potential, imperative, and first preterite), are called *the conjugational tenses*. It is evident, however, that the ten conjugations are hardly conjugations in the classical sense of the term. They are rather ten rules for moulding and fashioning ten classes of roots into the proper form for receiving a common scheme of terminations in four of the tenses only.

249. The following is a brief summary of the ten rules for forming the base of the four conjugational tenses in the ten classes of verbs, according to the Indian arrangement of the conjugations.

1st class (1st conjugation). Gunate the vowel of the root (unless it be *अ* or precede a double consonant, 28. b) before *every termination of the four tenses*, and affix the vowel *अ*—lengthened to *आ* before initial *m* or *v*—to the root thus gunated.

2d class (2d conjugation). Gunate the radical vowel (unless it be *अ* or precede a double consonant) before those terminations only which are marked with P in the scheme at 246. Before all the other terminations the original vowel of the root must be retained.

3d class (3d conjugation). Reduplicate the initial consonant and

vowel of the root, and gunate the radical but not the reduplicated vowel before the P terminations only, as in the 2d conjugation.

4th class (4th conjugation). Affix य *ya*—lengthened to या *yá* before initial *m* or *v*—to the root, the vowel of which is generally left unchanged.

5th class (5th conjugation). Affix नु *nu* to the root, and gunate this *nu* into *no* before the P terminations only.

6th class (6th conjugation). Affix ञ *a*—lengthened to ञ *á* before initial *m* or *v*—to the root, which in other respects generally remains unchanged.

7th class (7th conjugation). Insert न *na* between the vowel and final consonant of the root before the P terminations, and न् *n* before the other terminations. Observe the peculiarity of this conjugation—that the conjugational *na* or *n* is inserted into the *middle* of the root, and not affixed.

8th class (8th conjugation). Affix उ *u* to the root, and gunate this *u* into *o* before the P terminations only. Observe—As all the roots, except one, in this class, end in *n*, the 8th conjugation will appear to be exactly similar to the 5th.

9th class (9th conjugation). Affix ना *ná* to the root before the P terminations; नी *ní* before all the others, excepting those beginning with vowels, where only न् *n* is affixed.

10th class (10th conjugation). Gunate the radical vowel throughout all the persons of all the tenses, and affix अय *aya*—lengthened to अया *ayá* before initial *m* or *v*—to the root thus gunated.

250. It will appear, from a cursory examination of the above rules, that the object of all of them, excepting the 2d, 3d, and 7th, is to insert a vowel, either alone or preceded by *y* or *n*, between the modified root and the terminations; and that the 1st, 4th, 6th, and 10th, agree in requiring that the vowel, which is immediately to precede the terminations, shall be *a*. It will appear, moreover, that the 2d, 3d, and 7th, alone agree in not interposing a vowel between the final of the root and the terminations; and that the 5th, 8th, and 9th, agree in interposing either *u*, *á*, or *í*, after the letter *n*.

*a*. It must never, however, be forgotten, that the conjugational characteristic, whatever it may be, has reference only to the four conjugational tenses (excepting only in the 10th conjugation), and that in the other tenses the base is formed according to one general

rule for all verbs of whatever conjugation ; or, in other words, that in these tenses all verbs, of whatever class, are as if they belonged to one common conjugation.

b. It is evident, that a comparison between the difficulty of the Sanskrit and Greek verb would be greatly to the advantage of the former. The Greek verb has three voices, and about ninety tenses and moods : the Sanskrit has only two voices, and not more than twenty tenses and moods. Besides which, a far greater number of verbs are susceptible of the three voices in Greek, than of the two in Sanskrit. Moreover, in Sanskrit there are no contracted verbs, and no difficulties resulting from difference of dialect ; and although there are ten conjugations, yet these have reference to four tenses only ; and, under some of these conjugations, only two or three common verbs are contained.

251. Hence it appears, that the very meaning of Sanskrit conjugation is the *Sandhi* or junction of a verbal base (formed out of a root according to ten rules for four of the tenses, and one general rule for the other tenses) with a common scheme of terminations, and that in conjugating a verb, two things have to be done ; 1st, to form the base from the root, in the manner described above ; 2dly, to join the base with the terminations, according to the rules of *Sandhi*.

252. Before proceeding to a detailed explanation of the formation of the verbal base of the simple or primitive verb, under the several classes, it will be worth while to specify the four other verbs deducible from roots, and to explain how they are derived.

a. It has been already shown, at 74, that there are a large number of monosyllabic sounds in Sanskrit, called *roots*, which are the source of verbs as well as nouns. These roots are in number about two thousand ; and the theory of grammarians is, that each of them may serve as the rough block out of which the inflective bases of five kinds of verbs may be fashioned : 1. of a primitive, transitive or intransitive ; 2. of a passive ; 3. of a causal, having often a causal and often merely a transitive signification ; 4. of a desiderative, giving a sense of wishing to the root ; and 5. of a frequentative (or intensive), implying repetition, or heightening the idea contained in the root.

b. It will be found, however, in practice, that the greater number of these two thousand roots never occur at all in the form of verbs, nor, indeed, in any other form but that of the nouns to which they give origin ; and that the roots in real use, as the source of verbs, are comparatively few. Of these few, moreover, certain particular roots (such, for example, as कृ *kṛi*, 'to do'), as if to compensate

for the inactivity of the others, are kept in constant employment; and, by compounding them with prepositions and other prefixes, applied to the expression of the most various and opposite ideas. Nevertheless, theoretically, from every root in the language may be elicited five kinds of verbal bases.

The first, or primitive verb, is formed from the root, according to the ten different rules (or conjugations) applicable to the formation of the base in the first four tenses. The second, or passive, is formed according to the rule for the change of the root, required by the 4th conjugation; viz. the addition of *ya* in the first four tenses. The third, or causal, is formed according to the rule for the change of the root, required by the 10th conjugation; viz. the addition of *aya* to the root in all the tenses excepting the 3d preterite. The fourth, or desiderative, is formed by the addition of *sa* or *isha*, the root also undergoing reduplication. The fifth, or frequentative, is formed like the passive, according to the rule required by the 4th conjugation, and is, in fact, a reduplicated passive verb. It may also be formed analogously to the rule for the 3d conjugation. Thus, take the root *śubh*, conveying the idea of 'shining'—from this are elicited, 1st, the primitive verbal base, *śobha*, 'to shine;' 2dly, the passive, *śubhya*, 'to be bright;' 3dly, the causal, *śobhaya*, 'to cause to shine' or 'illuminate;' 4thly, the desiderative, *śuśobhisha*, 'to desire to shine;' 5thly, the frequentative or intensive, *śośubhya* or *śośobh*, 'to shine very brightly.'

a. Note, that as every root may be the source of five different kinds of verbs, so every noun may be the source of a class of verbs (not much used) called *nominal verbs*. A brief explanation of these will be found after frequentatives at 518.

253. It has already been remarked, that the passive can hardly be considered a *voice*, according to the classical acceptance of the term. In Greek and Latin, a verb in the passive voice corresponds in form with the same verb in the active: thus *audior* corresponds with *audio*, *ἀκούομαι* with *ἀκούω*, the terminations or system of inflection only being changed. And in Greek, a verb in the passive corresponds with the same verb in the middle voice, both in the form and in the terminations of most of its tenses. But, in Sanskrit, the form of the passive varies entirely in the conjugational tenses from that of the active verb (unless that verb belong to the 4th conjugation), whilst the terminations may sometimes be the same, viz. those of the *Ātmane-pada*. It is rather a distinct derivative from the root, formed on one invariable principle, without any necessary community with the conjugational structure of the active verb. Thus the root *bhid*, 'to divide,' is of the 7th conjugation, and makes *bhinatti* or *bhinte*, 'he divides;' *dwish*, 'to hate,' is of the 2d conjugation, and makes *dweshṭi* or *dwishṭe*, 'he hates;'

but the passive of both is formed according to one invariable rule, by the simple insertion of *ya*, without reference to the conjugational form of the active: thus, *bhidiate*, 'he is divided;' *dwishiate*, 'he is hated.' See 243. a.

a. In fact, though it be a distinct derivative from the root, a passive verb is nothing but a verb of the 4th conjugation restricted to the *Ātmane-pada*: and to say that every root may take a passive form, is to say that roots of the 1st, 2d, 3d, 5th, 6th, 7th, 8th, 9th, and 10th conjugations may all be conjugated in the 4th conjugation, with a passive sense: so that if a root be already of the 4th conjugation, its passive form is generally, though not always, identical with its own *Ātmane-pada*.

b. It might even with reason be suspected, that the occasional assumption of a neuter signification and a *Parasmai-pada* inflection by a passive verb, was the cause which gave rise to the 4th conjugation. Instances are certainly found of passive verbs taking *Parasmai-pada* terminations, and many passive verbs (for example, *jáyate*, 'he is born,' from the root *jan*; *púryate*, 'he is filled,' from the root *prf*; and *tapyate*, 'he is heated,' from the root *tap*) are confounded with verbs of this conjugation\*. So that it seems not unlikely, that, by making the 4th conjugation, grammarians only meant to say that the passive form of verbs, or the addition of *ya* to the root, is also the form that may be used to express a neuter or intransitive signification; the only difference requisite to be made between the two forms being exactly that which might be expected to exist between them; viz. that the one should take the *Ātmane-pada*; the other, the *Parasmai-pada* inflection. This fact, at least, is clear that the *Parasmai-pada* of the 4th conjugation is the form used in numerous roots to yield a neuter signification; and that the *Ātmane-pada* is identical with the form used to yield a passive sense; so that the 4th conjugation can hardly be said to possess an *Ātmane-pada*†. Hence it arises, that many roots appear in the 4th conjugation as neuter verbs, which also appear in some one of the other nine as transitive. For example, *yuj*, 'to join,' when used in an active sense, is conjugated either in the 7th conjugation, or in the causal; when in a neuter, in the 4th. So also, *push*, 'to nourish;' *kshukh*, 'to agitate;' *kliś*, 'to vex;' *sikh*, 'to accomplish.'

254. Similarly, although causal verbs are said to be distinct derivatives from the root, they are in point of fact verbs of the 10th conjugation, inflected either in *Parasmai* or *Ātmane*. To say, therefore, that every root may take a causal form, is to say that roots of the first nine conjugations may all be conjugated in the

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\* That the passive does occasionally take the terminations of the *Parasmai-pada* is shown by Professor Bopp, who gives several instances; as, *chhidyet* for *chhidiyeta*, 'it may be cut.' Nal. xiv. 6; *mokshyasi* for *mokshyase*, 'thou shalt be liberated.' Other instances may be found in Westergaard; as, *vidyati* for *vidyate*.

† At any rate, the forms given for the 3d preterites of such verbs as *pad*, 'to go,' *budh*, 'to know' (which are said to be *Ātmane* verbs of the 4th conjugation), could only belong to passive verbs. The forms given by Westergaard are, *apádi*, *abodhi*. See 475.



10th conjugation, with a causal sense; and that if a root be already of the 10th conjugation, it can then have no distinct form for its causal, the primitive verb and the causal being in that case identical (see 289). Indeed, it might reasonably be conjectured, that the occasional employment of a causal verb in a transitive, rather than a causal sense, was the only reason for creating a 10th conjugation. It would certainly simplify the subject, if this conjugation were not separated from the causal; or, in other words, if the addition of *aya* to the root were considered in all cases as the mark of a causal verb. One thing, at least, is plain, that this affix is not the sign of a separate conjugation, in the way that *nu* is the sign of the 5th conjugation, or in the way of any other conjugational syllable; for it is retained in most of the other tenses of the verb, not only in the first four, just as the desiderative *ish* is retained.

255. The subject of verbs, therefore, will divide itself into two heads. In the first place, the formation of the base; 1st of primitive, 2dly of passive, 3dly of causal, 4thly of desiderative, 5thly of frequentative verbs; with their respective participles. In the second place, the exhibition, at full, of the base, united to its terminations, under each of the five forms of verbs consecutively.

Under the first head will be shown, how the root has to be changed before the terminations can be affixed; while the mode of affixing the terminations to the root, thus changed, will at the same time be indicated. Under the second head, the five forms of verbs beginning with primitives will appear conjugated in detail; the base, or changed root, being combined with its terminations in regular sequence.

### PRIMITIVE VERBS.

#### FORMATION OF THE BASE OF THE FIRST FOUR TENSES, IN THE TEN CONJUGATIONS.

256. A brief summary of the formation of the base, in the ten classes of verbs, has already been given at 249; and a great peculiarity has been noted—that the rules of conjugation have reference only to the first four tenses, called *conjugational*, viz. the present, potential, imperative, and first preterite.

Remember, that after passing these four tenses the conjugational structure of the base is forgotten; and in the formation of the bases of the six remaining tenses all roots conform to one general rule, and are as if they belonged to one general conjugation. Hence the six last tenses are called *non-conjugational*. The tenth class alone retains the conjugational structure of the base throughout *most of the non-conjugational tenses*; but as this class consists chiefly of causal verbs, no confusion can arise from this apparent inconsistency. Of the 2000 roots, more than half follow the 1st conjugation, about 130 follow the 4th, about 140 the 6th,

and all may follow the 10th (see 289). Of the remaining roots, about 70 follow the 2d, but not more than 20 are *in common use*; about 20 follow the 3d, of which not half are in common use; about 24, of which hardly 6 are common, follow the 7th; about 30, of which 10 are common, the 5th; about 10, of which only 2 are common, the 8th; about 52, of which 15 are common, the 9th.

257. Primitive verbs, therefore, will separate themselves into ten classes, according as they fall under one or other of the ten conjugations; and these ten conjugations may be segregated into three groups.

✓ a. The 1st group is the most important and comprehensive, as comprising verbs of the 1st, 4th, 6th, and 10th classes, which agree in making their inflective bases end in *a*, and in taking substitutions for some of the terminations, as indicated at 247.

b. The 2d group comprises verbs of the 2d, 3d, and 7th classes, which agree in affixing the regular terminations (at 246) to the final letter of the root, without the intervention of a vowel.

c. The 3d group, comprising verbs of the 5th, 8th, and 9th classes, also affixes the regular terminations to the root; but after the intervention of either *u*, *á*, or *í*, preceded by the consonant *n*.

It will be convenient, in giving a detailed explanation of the formation of the base under each conjugation, to adhere to the grouping of the above divisions.

258. Although, to prevent confusion, it is advisable to preserve the Indian classification of verbs into ten classes, and therefore into ten conjugations; yet it would be more in unison with the classical idea of a conjugation, to arrange all verbs under three classes and three conjugations, according to the above grouping. The classical student may, if he please, consider that verbs of the 1st, 4th, 6th, and 10th classes constitute his first conjugation; verbs of the 2d, 3d, and 7th classes, his second conjugation; and verbs of the 5th, 8th, and 9th, his third conjugation.

a. In comparing Sanskrit verbs with Greek and Latin, observe that the first group of conjugations in Sanskrit, viz. the 1st, 4th, 6th, and 10th, answers to the Greek first conjugation in *ω*, the conjugational  $\Psi a$  becoming *ο* or *ε* in Greek (*tarpámas* = *τέρπομεν*, *tarpátha* = *τέρπετε*); and although the Greek first conjugation contains more subdivisions than the first group in Sanskrit, yet the inflection of these subdivisions is similar. As to the Sanskrit 10th conjugation, however, it appears to correspond to Greek verbs in *αζω* and *ιζω*, which, like the 10th, are generally found in company with other verbs from the same root: thus, *καθαρίζω*, 'I make pure' (*καθαίρω*), *στενάζω*, 'to groan' (*στένω*), where *ζ* is substituted for *γ* *y*, as in *ζεά* for *γβ* 'barley.' To this class also may be referred verbs in

*aw* and *ew*: thus *párayāmi* = *περάω*, where the *y* has been dropped, and the two *a*'s combined. Latin verbs in *io*, like *audio* &c., seem to be related to the Sanskrit 4th class, as well as to the 10th: thus *cupio* answers to *kupyāmi*; and the *e* of *audiebam* answers to the *aya* of the 10th, just as in Prākṛit *aya* is contracted into *ē*. The second and third groups of conjugations in Sanskrit (viz. the 2d, 3d, 7th, 5th, 8th, and 9th) answer to Greek verbs in *μι*: thus *emi* 2d conj. = *εἰμι*, *daddāmi* 3d conj. = *δίδωμι*. The 7th conjugation, however, has no exact parallel in Greek, but many Greek and Latin verbs resemble it in inserting a nasal into the middle of the root; see 342. *a*. The 5th and 8th conjugations answer to Greek verbs in *νυ* and *υ*; and *νυ* and *υ* are lengthened before certain terminations, just as *nu* is gunated in Sanskrit: thus *striṇomi* = *στόρνυμι*, *striṇoshi* = *στόρνυς*, *striṇoti* = *στόρνυτι*, *striṇumas* = *στόρνυμες*, &c. The 9th conjugation answers to Greek verbs in *νᾶ* (*νη*): thus *krínāmi* = *κέρνᾶμι* (*κέρνημι*), *kríñmas* = *κέρναμες*. Compare also Latin forms in *ni*: thus *sternimus* = Sans. *striñmas*, from *stri*, 9th conj. See Bopp's Comparative Grammar.

#### FORMATION OF THE BASE IN THE 1ST, 4TH, 6TH, AND 10TH CLASSES OF VERBS.

259. Before entering upon the formation of the base, observe particularly that the 1st, 4th, 6th, and 10th classes take substitutions for some of the terminations, especially in the potential Parasmai, and in the 2d and 3d dual of the present, imperative, and 1st preterite, *Ātmane-pada*. In the 2d sing. imperative they reject the termination \*. See the scheme at 247.

260. Observe also, that it is an universal rule in all ten conjugations that the augment *अ* *a* be prefixed to the base of the 1st preterite; and when the base begins with *अ* *a* or *आ* *á*, the augment blends with these vowels into *á*, by 31 (just as in Greek *ε* and *ε* become *ἦ* in *ἦγελον*, &c.).

*a*. But when the augment *a* is prefixed to bases beginning with the vowels *इ* *i*, *उ* *u*, and *ए* *ri*, short or long, it blends with them into *रे* *ai*, *औ* *au*, *आर्* *ár* (instead of *e*, *o*, *ar*, by 32). Thus the base *इच्छ* *ichchha* becomes in the 3d sing. 1st preterite *रेच्छत्* *aichchhat*, the base *उह* *úha* becomes *औहत* *auhata*, and the base *एध्नो* *ridhno* becomes *आर्ध्नोत्* *árdhnot*.

*b*. This rule applies to two of the non-conjugational tenses also, viz. the 3d preterite and the conditional. Note, that the 1st and 3d preterites and the conditional are the only three tenses that take the augment *a*.

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\* Probably in consequence of the haste with which 'command' is generally expressed.

*First class (1st conjugation), containing about 1000 primitive verbs.*

261. Rule for the formation of the base in the four conjugational tenses. Gunate the vowel (except when debarred by 28. b) before every termination of all the four tenses, and affix the vowel **अ** *a* to the root so gunated. Note, that this vowel **अ** *a* is lengthened into **आ** *á* before the initial *m* or *v* of a termination, but not when *m* is final, as in the 1st sing. 1st preterite.

262. Thus, from the root बुध् *budh*, 'to know,' is formed the base बोध *bodha*, lengthened into बोधा *bodhá* before *m* and *v* (Pres. 1. \* *bodhá + mī = बोधामि bodhāmi*, *bodha + si = बोधसि bodhasi*, *bodha + ti = बोधति bodhati*; Du. 1. *bodhá + vas = बोधावस् bodhāvas*, &c.; Átm. Pres. *bodha + i = बोधे bodhe* by 32, *bodha + se = बोधसे bodhase*, &c.). See table at 583.

263. Similarly, from जि *ji*, 'to conquer' (see 590), comes the base जय *jaya*, liable to be lengthened into जया *jayá*, as before (36. a); from नी *ní*, 'to lead,' the base नया *naya* or *nayá*; from भू *bhú*, 'to be' (φύω, Lat. *fu*), the bases भवा *bhava* and भव *bhavá* (Pres. 1. भवामि *bhavāmi*, 36. a; 2. भवसि *bhavasi*, φύεις, &c., see 584); from सर्प *sarp*, 'to creep,' the base सर्प *sarpa* or *sarpá* (see 28); from कृप् *krīp*, 'to make,' the base कल्प *kalpa* or *kalpá*.

a. Note, that *bhú*, 'to be' or 'to become,' is one of the commonest verbs in the language, and like *as*, 'to be,' at 584, 321, is sometimes used as an auxiliary. It is conjugated at full at 585.

264. In the potential the final *a* of the base blends with the initial *i* of the termination by 32 (Pot. 1. *bodha + iyam = बोधेयं bodheyam*). So also in the Pres. Átm. (बोधे &c.). See table at 583.

265. In the imperative the termination is rejected in the 2d sing. (Imp. 1. *bodha + áni = बोधानि bodhāni*, 2. बोध *bodha*, 3. *bodha + tu = बोधतु bodhatu*).

266. The base of the 1st preterite has the augment **अ** *a* prefixed by 260 (1st Pret. 1. *abodha + m = अबोधम् abodham*, 2. *abodha + s = अबोधस् abodhas*, &c.).

267. Roots like पक् 'to cook,' भिष् 'to beg,' जीव् 'to live' (603), take the inserted **अ** *a*, liable to be lengthened to **आ** *á*, but forbid the Guna change by 28. b (Pres. 1. पचामि &c.; Átm. 1. भिष्ये &c.; Pres. 1. जीवामि &c.).

\* 1. stands for 1st singular; Du. 1. for 1st dual; Pl. 1. for 1st plural, &c.

268. There are some roots ending in the Vṛiddhi ऐ ai which cannot be gunated, but suffer the usual change of Sandhi before आ a and आ d by 37; as, from गै 'to sing,' ग्ने 'to be weary,' ले 'to preserve,' ध्ये 'to meditate,' ह्ये 'to fade,' are formed the bases gāya, glāya, trāya, dhyāya, mdyāya. See 595. a.

269. Some roots of the 1st conj. form their bases in the first four tenses by a change peculiar to themselves, which change is of course discarded in the other tenses: thus, from स्था 'to stand' (see 587), वा *ghrá*, 'to smell' (588), पा 'to drink' (589), ध्वा 'to blow,' ज्ञा 'to repeat over,' come the bases तिष्ठ *tishṭha*, जिज्ञ *jigra*, पिब *piva*, धम *dhama*, मन *mama*, the final *a* being, as before, liable to be lengthened.

a. Note, that the roots स्था *sthá* and ग्रा *ghrá* are properly reduplicated verbs of the 3d class at 330. The reduplicated base, by 331, would be *tasthá, jaghrá*: but as the reduplication is irregular, and the radical *á* is shortened, grammarians place these roots under the 1st class. The Greek ἵστημι, on the other hand, has not shortened its radical vowel in the singular.

270. Again, from दृश् 'to see,' गम् 'to go,' यम् 'to restrain,' सद् 'to sink,' are formed the bases पश्य *paśya*, गच्छ *gacchha*, यच्छ *yacchha*, सीद् *sīda* (Pres. 1. पश्यामि *paśyāmi*, &c.).

271. गुह् 'to conceal' forms गूह *gūha*; गुप् 'to protect,' गोपाय *gopāya*; and दंश् 'to bite,' दश *daśa* (Pres. 1. गूहामि *gūhāmi*, &c.).

***Fourth class (4th conjugation), containing about 130 primitive verbs.***

272. Rule for the formation of the base in the four conjugational tenses. Affix **य ya** to the root. The vowel of the root is not gunated, and generally remains unchanged. Note, that the inserted **य ya** is liable to become **या yā** before an initial *m* or *v* of the terminations of the four tenses (but not before the *m* of the 1st sing. 1st preterite), as in the 1st class at 261.

273. Thus, from सिध् *sidh*, 'to succeed,' is formed the base सिध्य *sidhya* (Pres. 1. *sidhyá + mi* = सिध्यामि *sidhyámi*, 2. सिध्यसि *sidhyasi*, &c.; Pot. 1. *sidhya + iyam* = सिध्येयं *sidhyeyam*, 2. सिध्येत् *sidhyes*, &c.; Imp. 1. *sidhya + áni* = सिध्यानि *sidhyáni*, &c.; 1st Pret. *asidhya + m* = असिध्यं *asidhyam*, &c.; Atm. Pres. 1. *sidhya + i* = सिध्ये *sidhye*, *sidhya + se* = सिध्यसे *sidhyase*, &c.). See 616.

274. Similarly, from मा *má*, 'to measure,' the base माय *máya* (Pres. I. Átm. *máya* + *i* = माये *máye*, &c.); from क्षिप् *kship*, 'to throw,' क्षिप्य *kshipya*; from नृत् *nrít*, 'to dance,' नृत्य *nritya*; from डी 'to fly,' डीय (Pres. Átm. I. डीये).

275. Roots ending in *am* and *iv*, and one in *ad*, lengthen the vowel; as, from दिव *div*, 'to play,' दीव्य *dīvyā*; from भ्रम् *bhram*, 'to wander,' भ्राम्य *bhrāmya*; from मद *mad*, 'to be mad,' माद्य *mādyā*.

276. If a root contain a nasal it is generally rejected; as, from भ्रंश् 'to fall,' भ्रश्य *bhraśya*; जन् 'to be born' makes जाय *jāya* (Pres. 1. Atm. जाये), lengthening the vowel, to compensate for the loss of *n*.

a. Roots ending in ओ *o* drop this *o* before the conjugational *ya*: thus सो *so*, 'to destroy,' makes its base *syā*.

277. The following are anomalous. From वृ 'to grow old,' वीर्य *jārya*; from व्यध 'to pierce,' विध्य *vidhya*; from मिद् 'to be viscid,' मेद्य *medya*.

Observe—Although this class includes only 130 primitive verbs (generally neuter in signification), yet every one of the 2000 roots in the language may have a passive form which follows the *Ātmane-pada* of this class.

*Sixth class (6th conjugation), containing about 140 primitive verbs.*

278. Rule for the formation of the base in the four conjugational tenses. Affix the vowel ञ *a* to the root, which is not gunated, and in other respects generally remains unchanged\*. Note, that the inserted ञ *a* becomes ञा *ā* before an initial *m* and *v* of the terminations of the four tenses (but not before the *m* of the 1st sing. 1st preterite), as in the 1st and 4th conjugations at 261 and 272.

279. Thus, from क्षिप् *kship*, 'to throw,' comes the base क्षिप् *kshipa* (Pres. 1. *kshipā + mi = क्षिपामि kshipāmi*, 2. *kshipa + si = क्षिपसि kshipasi*; Pot. 1. *kshipa + iyam = क्षिपेयं kshipēyam*, &c.; Atm. Pres. 1. *kshipa + i = क्षिपे kshipē*; see 635); from तुद् *tud*, 'to strike,' तुद् *tuda*; from दिष् *diś*, 'to point out,' दिष् *diśa*.

280. Roots in इ *i*, उ *u* or ऊ *ū*, ऋ *ṛi* and ॠ *ṛi*, generally change those vowels into इय *iy*, उय *uy*, रिर *ri*, and इर *ir* respectively; as, from रि, 'to go,' comes the base रिय *riya*; from नु 'to praise,' नुव *nuva*; from धू 'to agitate,' धुव *dhuva*; from मृ 'to die,' म्रिय *mriya* (626); from कृ *kṛi*, 'to scatter,' किर *kira* (627).

281. A considerable class of roots, ending in consonants, in this conjugation, insert a nasal before the final consonant in the four tenses; as, from मुच्, 'to let go,' comes the base मुच्चा *muñcha*; from लिप् 'to anoint,' लिम्ब *limpa*; from कृत् 'to cut,' कृन् *kṛinta*; from सिच् 'to sprinkle,' सिच्चा *siñcha*; from लुप् 'to break,' लुम्प *lumpā*. Similarly, the roots पिष्, विद्, सिद्.

282. The following are anomalous. From इष्, 'to wish,' comes the base इच्छ *ichchha*; from प्रच्छ 'to ask,' प्रच्छ *prichchha*; from भ्रञ्ज 'to roast,' भृञ्ज *bhrijja*; from व्यध् 'to deceive,' विध *vichha*; from व्रश्च 'to cut,' वृश्च *vriścha*.

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\* Prof. Bopp observes, that the sixth class is only an offshoot of the first, containing the diseased members of that class. Comp. Gram. 1055.

*Tenth class of verbs (10th conjugation), containing a few primitive verbs and all causals.*

283. Rule for the formation of the base in the four conjugational tenses. Gunate the vowel of the root throughout every person of all the four tenses (except when debarred by 28. b), and affix **अय** *aya* to the root so gunated. Note, that **अय** *aya* becomes **अया** *ayá* before an initial *m* or *v* of the terminations of the four tenses, but not before the *m* of the 1st sing. 1st preterite.

284. Thus, from **चुर्** *chur*, 'to steal,' is formed the base **चोरय** *choraya* (Pres. 1. *chorayá + mi = चोरयामि chorayámi*, 2. *choraya + si = चोरयसि chorayasi*, &c.; Pot. 1. *choraya + iyam = चोरयेयं chorayeyam*; Imp. 1. *choraya + áni = चोरयानि chorayáni*, &c., see 58; 1st Pret. 1. *achoraya + m = अचोरयं achorayam*, &c., see 638).

285. Roots ending in vowels take Viddhi instead of Guna; as, from **प्री** 'to please,' **प्रायय** *práyaya*; from **धृ** 'to hold,' **धारय** *dháraya*. But **पू**, 'to fill,' makes **पूरय** *púraya*.

286. Roots which enclose the vowel **अ** *a* between two single consonants generally lengthen this vowel; as, from **ग्रास्** 'to swallow,' **ग्रासय** *grásaya*: but not always; as, from **कथ** 'to say,' **कथय** *kathaya*.

287. **कृत्**, 'to celebrate,' 'to praise,' makes **कीर्तय** *kírtaya* (Pres. **कीर्तयामि**).

288. A few roots with a medial **चुरि** retain that vowel; as, from **स्पृह्** 'to desire,' **स्पृहय** *sprihaya*.

289. Observe—Every Sanskrit root may have a causal form, and all causal verbs follow the 10th conjugation; but there are a considerable number of active primitive verbs, not causal in their signification, which belong to this conjugation. In these verbs, therefore, the causal form will be identical with the primitive verb. Hence there will often be a difficulty in determining whether a verb be a primitive verb of the 10th conjugation, or a causal verb; and the consideration of the 10th conjugation must to a great extent be mixed up with that of the causal form of the root (see 479).

a. Observe also, that all verbs, whether primitive or causal, which belong to the 10th conjugation, have this great peculiarity, viz. that the conjugational *ay* is carried throughout all the tenses of the verb, non-conjugational as well as conjugational, excepting only the 3d preterite and the benedictive, Parasmai-pada (compare 254). For this reason the formation of the base of the non-conjugational tenses of verbs of the 10th conjugation will not be explained under the general head of the non-conjugational tenses (at 363), but will fall under causal verbs.

## FORMATION OF THE BASE IN THE 2D, 3D, 7TH, 5TH, 8TH, AND 9TH CLASSES OF VERBS.

290. Before entering upon the formation of the base in the last two groups of conjugations, observe that they take the regular terminations of the memorial scheme at 246, without any substitutions, excepting in the 3d plur. present and imperative, *Ātmane-pada*, where the nasal is rejected in all six classes (see scheme at 247).

a. The 3d class, however, owing to the burden occasioned by reduplication, rejects the nasal from the 3d plur. of the *Parasmai-pada*, as well as from the *Ātmane-pada*, in these two tenses, and takes *us* for *an* in the 3d pl. 1st preterite.

b. Two roots, moreover, in the 2d class (*jaksh*, 'to eat,' and *śās*, 'to rule'), and roots of more than one syllable (very few in number), resemble the 3d class in rejecting the nasal from the 3d pl. *Parasmai*, and taking *us* for *an* in the 1st preterite\*.

291. Observe also, that roots ending in consonants, of the 2d, 3d, and 7th classes, and the root *हृ* *hu* of the 3d, take *dhi* (the Greek *θι*) for *hi* in the 2d sing. imperative † (see 247); and that roots ending in vowels, of the 5th and 8th classes, resemble the first group of classes at 259, in rejecting this termination altogether.

292. Again, roots ending in consonants will reject the terminations *s* and *t* of the 2d and 3d sing. 1st preterite by 43. a, changing the final of the root, if a soft consonant, to an unaspirated hard, by 42. a; and in other respects changing a final consonant, as indicated at 43. But in the 2d sing. the termination *s* is sometimes optionally retained, and the final letter of the root rejected.

a. If a root end in *हृ* *h*, this final *h* becomes *k*, in the 2d and 3d sing. 1st pret., by 43. c: but if the root begin with *d* or *g*, the aspirate is thrown back on these letters, which become *dh*, *gh*.

b. If a root end in *स* *s*, it may change this *s* to *t* in the 2d sing.

293. Although comparatively few verbs fall under the last two groups of conjugations, yet some of these are among the most useful in the language. Their formation presents more difficulties than that of the 1st, 4th, 6th, and 10th conjugations. In these latter the verbal base, although varying slightly in each conjugation, preserves the same form before all the terminations of every tense; but in the last two groups of conjugations the base is liable to variation before

\* A few other roots of the 2d class (as, *विद्*, *द्विद्*, *या*, *या*) optionally take *us* for *an* in the 1st preterite. *Śās* probably follows the analogy of reduplicated verbs, on account of its double sibilant.

† *Dhi* was originally the only form. Hence in the Vedas *द्युधि* (κλύθι); and in the Mahābhārata *जपाद्युधि*. *Dhi* then passed into *hi*, as *dhita* passed into *hita*, and *bhāmi* into the Latin *humus*.



the different terminations of each tense, such variation being denoted by the letter P and other indicatory letters of the memorial scheme at 246, which, be it remembered, are significant only in reference to the second and third groups, and not to the first.

a. In the 2d preterite, however, being a non-conjugational tense, the P is equally significant for verbs of all conjugations. Observe—This P, which usually indicates that in those persons of the tense where it occurs, the root must be gunated or vriddhied, is generally to be found after light terminations. The 1st, 2d, and 3d sing. Parasmai of the present, 1st preterite, and 2d preterite are manifestly light terminations. The 3d sing. Parasmai of the imperative is also clearly light; and the 1st sing. du. and pl. Parasmai and *Ātmane* of this tense must have been originally light, as these also have a P affixed. The object, therefore, of the P is to show, that fulness of form or weight is to be imparted to the root or base before these light terminations, and these only: thus  $\mathbb{R}$  i, 2d conj., ‘to go,’ is in the pres. sing. *emi, eshi, eti*; in du. *ivas, ithas, itas*; in pl. *imas*, &c.: just as in Greek *εἶμι, εἶς, εἶσι*; *ἴτον, ἴτον*; *ἴμεν*, &c.: compare also *φημί* (for *φᾶμι*), *φής, φησί, φατόν, φατόν, φαμέν, φατέ, φασί*. So again, *στρί*, ‘to strew,’ is in pres. sing. *striṇomi, striṇoshi, striṇoti*; in du. *striṇuvas, striṇuthas, striṇutas*; in pl. *striṇumas*, &c.: just as in Greek *στόρνυμι, στόρνυς, στόρνυτι, στόρνυτον, στόρνυτον*, &c. Similarly, *κρί*, ‘to buy,’ is in pres. sing. *krīdāmi, krīdāsi, krīdāti*; in du. &c. *krīdāvas, krīdāthas, krīdātas, krīdāmas*, &c., the *ā* being heavier than *i*. Compare Greek *πέρνωμι* (*πέρνημι*), *πέρνως, πέρνωτι, πέρνωτον, πέρνωτον*, &c. When a root is long by nature or position, no additional weight is necessary, and no Guna is then possible (see 28. b); but in place of Guna, the root or base sometimes remains unmutated before the light terminations, while mutilation takes place before the heavy. Thus *dā* and *dhā* suppress their final vowels before the heavy terminations, and preserve them before the light; see 335, 336. Similarly, *as*, ‘to be,’ which by 28. b. cannot be gunated, drops its initial vowel before the heavy terminations, retaining it before the light; see 322, and compare 320. Observe, that since Guna takes place before all the terminations of the 2d future indiscriminately, the P affixed to the singular terminations of this tense can have no significance, unless it be to show that the terminations of this tense are taken from the present, with *syā* prefixed.

294. Another source of difficulty is, that in the second group (viz. the 2d, 3d, and 7th) the verbal base will generally end in a consonant, there being no provision for the interposition of a vowel between the root and the terminations. Hence the combination of the final consonant of a base with the initial *t*, *th*, or *s*, of a termination in the conjugational tenses of these three classes requires a knowledge of the laws of Sandhi already propounded, as well as of the following additional rules.

a. Observe, however, that as regards the initial *m* or *v* of a termination, a hard consonant at the end of a root is not made soft before these letters, as might be expected by 41, but remains unchanged: thus, *vach* + *mi* = *vachmi*, and *chekshep* + *mi* = *chekshepmi*.

295. The following rules will also apply in forming the base of the non-conjugational tenses of *all* the conjugations excepting the 10th, and in some of the participles; for although in most roots ending in consonants provision is made for the insertion of the vowel इ i (see terminations of 1st future &c. at p. 107) before the terminations of these tenses, yet there are a large class of common roots which reject this inserted vowel, leaving the final of the base to coalesce with the initial consonant of the termination. It will be convenient, therefore, in the following pages to introduce by anticipation a few examples from the non-conjugational tenses and participles.

*Combination of final च् ch and ज् j with त t, थ th, and स s.*

296. Final च् *ch* and ज् *j*, before त *t*, थ *th*, and स *s*, are changed to क् *k* (compare 43. d), the *k* blending with *s* into क्श *ksh* by 70: thus, *vach* + *ti* = *vakti*; *vach* + *thas* = *vakthas*; *vach* + *si* = *vakshi*; *moch* + *syámi* = *mokshyámi*; *much* + *ta* = *mukta*; *tyaj* + *ta* = *tyakta*; *tyaj* + *syámi* = *tyakshyámi*.

297. But a final palatal is sometimes changed to च् *sh* before त *t*, थ *th*; and त *t*, थ *th*, then become ठ *ṭ*, ठ *ṭ*: thus, *मार्ज* + *ti* = *मार्ति*; *मृज्* + *thas* = *मृष्ठस्*; *मृज्* + *ta* = *मृष्ठ*; *मृज्* + *ta* = *मृष्टा*.

*Combination of final ध् dh and भ् bh with त t, थ th, and स s.*

298. Final ध् *dh* and भ् *bh*, before त *t* and थ *th*, are changed, the one to द् *d*, the other to ब् *b*, and both *t* and *th* then become ध् *dh*: thus, *rundh* with *tas* or *thas* becomes equally रुद्धस् *runddhas*; *labh* + *táhe* = लब्धाहे *labdháhe*. But if the root begin with *d* it follows 42. c. See 664.

a. Observe—When final ध् *dh* is preceded by a conjunct न् *n*, as in *rundh*, then the final *dh*, which has become *d* (before *t* and *th* changed to *dh*), may optionally be rejected; so that *rundh* + *tas* = रुद्धस् or रुन्धस्; *rundh* + *tam* = रुद्धं or रुन्धं.

299. Final ध् *dh* and भ् *bh*, before स *s*, are changed by 42, the one to त् *t*, the other to प् *p*: thus, *runadh* + *si* becomes रुन्धति *runatsi*; *sedh* + *syámi* = *setsyámi*; *labh* + *syé* = *lapsye*.

a. And if the initial of the root be *b* or *d*, the aspirate, which has been rejected in the final, is thrown back on the initial; as, *bodh* +

*sye* = भोस्ये *bhotsye*; *dadh + swa* = धात्स *dhatswa*. See 42. c, 664; and compare  $\theta p \acute{e} \psi \omega$  from  $\tau p \acute{e} \phi \omega$ . Observe—The aspirate is also thrown back on the initial, when final *dh* is changed to *d*, before the terminations *dhwe* and *dhvam*. See 664.

*Combination of final श् s, ष sh, स् s, with त t, थ th, स s, ध dh.*

300. Final श् *s*, before त *t* and थ *th*, is changed to ष *sh*; and the *t*, *th*, take the cerebral form ढ, ढः thus, ईश् + *te* = ईडे; and ऐश् + *thás* = ऐडास्.

301. Similarly, final ष *sh*, before त *t* and थ *th*, requires the change of *t*, *th*, to ढ, ढः thus, डेष् + *ti* = डेडि; and डिष् + *thas* = डिडस्.

302. Final श् *s* or ष *sh*, before स *s*, is changed to क् *k* by 43. e, the *s* then becoming ष *sh* by 70: thus, चश् + *si* = चशि; डेष् + *si* = डेडि; दृश् + *syámi* = दृश्यामि.

303. Final श् *s* or ष *sh*, before ध *dh*, is changed to ह् *h*, the ध *dh* becoming ढ *dh* by 51: thus, डिष् + *dhi* = डिडिढ. Similarly, डिष् + *dhvam* = डिडिढं. A final ज् *j* may also follow this rule; see 632, 651.

304. Final स् *s*, before ध *dh*, is either dropped or changed to ह् *h*: thus, *chakás + dhi* = either चकाधि *chakádhi* or चकाडि *chakáddhi*; शास् + *dhi* = शाधि; हिस् + *dhi* = हिडि.

a. Before स *s* it is changed to त् *t*; as, *vas + syámi* = *vatsyámi*. So in the 2d sing. 1st pret. of *sás*, *asás + s* = *asáts* = *asát* by 43. a.

*Combination of final ह् h with त t, थ th, स s, ध dh.*

305. In roots beginning with द *d*, like दुह् *duh*, 'to milk,' final ह् *h* is changed to ग् *g* before त *t* and थ *th*, and both *t* and *th* then become ध *dh*: thus, दुह् *duh + tas* or *thas* becomes equally दुग्धस् *dugdhas*; दह् *dah + tásmi* = *dagdhasmi*. In the root नह् the final ह् *h* becomes ढ *dh*, and blends with *t* and *th* into ढ् *ddh*. See 624.

a. But if the root begin with any other letter than द *d* or न *n*, then its final ह् *h* is dropped, and both the त *t* and थ *th* of the termination become ढ *dh*. Moreover, to compensate for the rejection of the final *h*, the radical vowel, if not gunated, is lengthened, and in the roots *sah* and *vah* changed to *o*; as, मुह् + *ta* = मूढ; रुह् + *ta* = रूढ; लेह् *leh + ti* = लेडि *ledhi*; रोह् + *tásmi* = रोडास्मि; सह् + *tá* = सोढा; वह् + *tá* = वोढा.

306. Final ह् *h*, before स् *s*, follows the analogy of final श् *s* and ष *sh*, and is changed to क् *k*, which blends with स *s* into क्श *ksh*:

thus, लेह् *leh* with *si* becomes लेखि; रोह् + *syámi* = रोह्यामि. Similarly, in Latin, final *h* becomes *k* before *s*; as, *veksit* (*vexit*) from *veho*.

a. And if the initial of the root be द *d* or ग *g*, the final ह् *h* is still changed to क् *k* before *s*; but the initial द *d* then becomes ध *dh*, and ग *g* becomes घ *gh*: thus, दोह् *doh* + *si* = धोखि; दह् *dah* + *syámi* = धह्यामि; अगुह् *aguh* + *sam* = अघुषं. Compare 42. c.

b. In the root नह् *nah* final *h* becomes ध *dh*, and then त् *t*, before *s*. Compare 182. e, and see 624.

c. In roots beginning with द *d*, like दुह् *duh* and दिह्, final ह् *h* becomes ग *g* before *dh*; i. e. before the *dhi* of the 2d sing. imperative, and before the terminations *dhwe* and *dhvam*: thus, दुह् *duh* + *dhi* = दुग्धि *dugdhi*. And in a root beginning with *n*, like *nah*, final *h* becomes *dh*, and then *d*, before these terminations. But if the root begin with any other letter than *d* or *n*, then final *h* is dropped, and the ध *dh* of the termination becomes द्ध *ddh*, the radical vowel being lengthened: thus, लिह् *lih* + *dhi* = लीढि; *lih* + *dhvam* = लीढूं.

d. Again, in roots beginning with द *d* or ग *g* these letters become respectively ध *dh* and घ *gh*, when final ह् *h* becomes *g* or is dropped before *dhwe* and *dhvam*; but not before the *dhi* of the imperative: thus, *duh* + *dhwe* = धुग्ध्वे *dhugdhwe*; and *aguh* + *dhvam* = अघुद्धं *aghúddham*.

#### FORMATION OF THE BASE IN THE 2D, 3D, AND 7TH CLASSES OF VERBS.

*Second class (2d conjugation), containing 70 primitive verbs.*

307. Rule for the formation of the base in the four conjugational tenses. Gunate the vowel of the root (except when debarred by 28. b) before those terminations only which are marked with P in the memorial scheme at 246. Before all the other terminations the original vowel of the root must be retained by 293. a. Remember, that no vowel is interposed between the root and the terminations, as in Greek verbs like *εἶμι*, *φημί*, &c. See 258. a, 294.

308. Thus, from विद् *vid*, 'to know' (Greek *εἶδω*, *ἴδον*, Lat. *video*), is formed the base of the singular present *ved* (I. *ved* + *mi* = वेदि *vedmi*, &c.), and the base of the dual and plural *vid* (Du. I. *vid* + *vas* = विद्वस् *vidvas*, &c.; Pl. I. *vid* + *mas* = विद्वस् *vidmas*, &c.). So also the base of the potential *vid* (I. *vid* + *yám* = विद्यां *vidyám*, &c.); the base of the imperative *ved* and *vid* (I. *ved* + *áni* = वेदानी, 2. *vid* +

*dhi* = *viddhi* 291, *ved* + *tu* = *vettu*; Du. 1. *ved* + *áva* = *vedáva*, &c.\*); and the base of the 1st pret. *aved* and *avid* (1. *aved* + *am* = *avedam*, 2. *aved* + *s* = *avet* or *aves* by 43. a. and 292). See the table at 583.

a. A contracted form of the 2d preterite of *vid* (365) is sometimes used for the present: thus, Sing. *veda*, *vettha*, *veda*; Du. *vidwa*, *vidathus*, *vidatus*; Pl. *vidma*, *vida*, *vidus*; see 168. a. Compare the Greek *οἶδα* or *φοῖδα* from the root *Fið* (*εἶδω*), also used with a present signification; and the Latin *vidi*, *vidisti*, &c. Cf. also the present *vidmas* with *ἴδμεν* (*ἴσμεν*), *vittha* with *ἴστε*, and *viddhi* with *ἴσθι*.

309. Similarly, from *हिष्*, 'to hate,' come the bases *dwesh* and *dwish* (Pres. 1. *द्वेषि*; Du. 1. *द्विष्वस्*, &c.; see 657).

310. So also, from *इ i*, 'to go,' will come the bases *e* and *i* (Pres. 1. *इमि* *emi*, cf. *εἰμι*, 2. *इषि* by 70, 3. *इति*; Pl. 1. *इमस्*, cf. *ἴμεν*, see 645); from *जागृ* 'to awake,' the bases *जागर्* *jágar* and *जागृ* *jágrī* (Pres. 1. *जागर्मि*, &c.; Du. 1. *जागृवस्*; Pl. 3. *जाग्रति* by 290. b).

311. The preposition *अधि* *adhi*, 'over,' prefixed to the root *इ i*, 'to go,' gives the sense of 'to read' (*Ātmane-pada* only): *इ* then becomes *iy* (compare 123), and blends with *adhi* into *अधीय्* *adhīy* before the vowel-terminations of the pres. pot. and 1st pret. Before the consonantal-terminations it becomes *अधी* *adhī*. (Hence the Pres. 1. *अधीये*, 2. *अधीषे*, 3. *अधीते*; Du. 1. *अधीषहे*, &c.; Pot. 1. *अधीयीय*, &c.; Imp. 1. *adhi* + *e* + *ai* = *अध्यै* by 36. a, 2. *अधीष्व*, &c.; 1st Pret. 1. *adhi* + *a* + *iy* + *i* = *अध्यैयि* by 260. a, 2. *अध्यैयास्*, 3. *अध्यैत*; Du. 1. *अध्यैवहि*, 2. *अध्यैयायाम*, &c.)

a. The preposition *आ a* is prefixed to the root *इ i*, according to the usual rules of Sandhi, and gives the sense of 'to come:' thus, Pres. *इमि*, *इषि*, *इति*; *इवस्*, &c.; Pot. *इयां*, *इयास्*, &c.; Imp. *आयानि*, *इहि*, *इहेतु*, &c.; 1st Pret. *आयं*, *इस्*, &c. Again, the prep. *अप* *apa* prefixed gives the sense of 'to go away:' thus, Pres. *अपेमि*, &c.

312. Other roots in *ई i* and *उ u* or *अ a* change these vowels to *iy* and *uv* (compare 123 and 125. a) before the vowel-terminations; as, from *वी वी*, 'to go,' come the bases *ve*, *vi*, and *vīy* (Pres. 1. *वेमि*, &c.; Du. 1. *वीव*; Pl. 3. *वियन्ति*). Similarly, *सृ*, 'to bring forth' (*Ātmane* only), makes in Pres. S. Du. Pl. 3. *सृते*, *सृवाते*, *सृवते*; and in Imp. S. Du. Pl. 1. *सृवै*, *सृवावहे*, *सृवामहै*, *Guna* being suppressed †.

313. *स्तु* *stu* and *नु नु*, 'to praise'; *यु यु*, 'to join,' 'to mix,' and *रु रु*, 'to sound'—follow 312, and take *Vridhhi* instead of *Guna* before the consonantal P terminations ‡. Hence the bases *स्तौ* *stau*, *स्तु* *stu*, and *स्तुव्* *stuv*; see 648. Before the

\* The imperative of *vid* is optionally formed with the syllable *dm* and the auxiliary verb *kṛi* (compare 384): thus, s. 3. *विदां करोतु* or *विदा कृतोतु*. Pāṇini III. 1. 41.

† See Pāṇini VII. 3. 88.

‡ That is, the terminations marked with P, which begin with consonants.

vowel P terminations both Vṛiddhi and Guṇa are generally (but not always) suppressed, and *uv* substituted, as in सू at 312. Note, that these roots may optionally insert an ई before the consonantal P terminations; and before this vowel Guṇa, not Vṛiddhi, is required. According to some authorities, however, *i* is inserted before *all* the consonantal-terminations; and, according to others, before *all* the consonants, excepting *y*, *v*, or *m*, not followed by an indicative P.

314. वृ, 'to speak,' can never take Vṛiddhi, like the roots at 313; but inserts an ई after Guṇa in the places where those roots optionally insert it, viz. before the consonantal P terminations. Hence the bases *bravī*, *brū*, *bruv*. See 649.

a. Before the vowel P terminations Guṇa is not suppressed, excepting in the 1st pret. 1st sing.

315. शी, 'to lie down,' 'to sleep' (Ātmane only), gunates the radical vowel before *all* the terminations, and inserts *r* in the 3d pl. pres., 1st pret., and imperative, after the analogy of the 3d pl. potential. See 646.

316. ञ्, 'to cover,' takes either Vṛiddhi or Guṇa of the final *u* before the consonantal P terminations, excepting before the 2d and 3d sing. of the 1st pret., where Guṇa only is admissible. Before the vowel-terminations it follows 312, but Guṇa is retained before the vowel P terminations, excepting in the 1st pret. 1st sing. Hence the bases *urnau*, *urno*, *urnu*, and *urnuv* (Pres. 1. ञ्मीनि or ञ्मीमि; Du. 1. ञ्मिवस्; Pl. 3. ञ्मिवन्ति, see 290. b; Pot. 1. ञ्मियां; Imp. s. 1. ञ्मिवानि, 3. ञ्मीतु or ञ्मीतु; 1st Pret. 1. ञ्मीष्व by 260. a, 2. ञ्मीष्व, &c.).

317. Roots like या 'to go,' पा 'to protect,' खद् 'to eat' (*edo*), खास् 'to sit,' Ātm., having *a* or *ā* for their vowels, cannot be gunated, but are themselves bases (Pres. 1. *yā + mi = yāmi*, see 644, *ad + mi = admi*, 2. *ad + si = atsi*, 3. *ad + ti = atti*; Du. 3. *ad + tas = attas*, &c., see 652. Similarly, *ās + e = āse*, *ās + se = āsse*, *ās + te = āste*, &c.). With *atti* compare Lat. *edit*.

a. Before the terminations of the 2d and 3d sing. 1st preterite of खद्, 'to eat,' the vowel *a* is inserted by special rule; and some others of these roots require peculiar changes, as follows:—

318. हन् *han*, 'to kill,' makes its base ह *ha* before *t* or *th* (by 57. a); ह् *ghn* before *anti*, *an*, *antu*; and ज *ja* before हि. The last change is to avoid the proximity of two aspirates. See 654, and compare 331. b.

319. वच् *vach*, 'to speak,' changes its final palatal to a guttural before all the hard consonantal-terminations, in conformity with 176; but not before the soft, by 294. a. It is defective in the 3d pl. present and imperative, where its place must be supplied by वृ at 314, 649. Hence the bases *vach* and *vak*. See 650.

320. वश् *vaś*, 'to desire,' 'to choose,' suppresses the *a*, and changes *v* to *u* before the terminations which have no P (see 293. a); and वश् *us* becomes वृ *ush* before *t* and *th* by 300. See 656.

321. चक्ष् *chaksh*, 'to speak' (Ātmane-pada only), drops the penultimate *k* before all consonantal-terminations, excepting those beginning with *m* or *v* (Pres. 1. चक्षे, 2. चक्ष् + से = चक्षे by 292, 3. चक्षे, &c.).

322. अस् *as*, 'to be' (Parasmai-pada only), a very useful auxiliary verb, follows

293. *a*, and rejects its initial *a*, excepting before the P terminations. The 2d pers. sing. of the pres. is **असि** for **असिह**. The 1st pret. has the character of a 3d pret., and retains the initial *a* throughout, and inserts **इ** before the *s* and *t* of the 2d and 3d sing.; see 584. This root is never found in the *Ātmane-pada*, excepting with the prepositions *vi* and *ati*, when the Present is Sing. **अतिहे**, -**वे**, -**हे**; Du. -**वुहे**, -**वावे**, -**वाते**, -**वहे**, -**व्वे**, -**वते**; Pot. S. 1. **अतिवीय**, &c.

323. **शास्** *śas*, 'to rule,' changes its vowel to **इ** before *t*, *th*, and *y*; and, after *i*, **क्** becomes **क्** by 70. Hence the bases **शास्** and **शिक्**. See 658.

324. **मृज्** *mrij*, 'to cleanse,' is vriddhied before the P terminations, and optionally before the vowel-terminations having no P. Hence the bases **मद्रि** and **मृजि**. See 651.

325. The roots **ईस्** *ś*, 'to rule' (*Ātm.*), and **ईह** *ś*, 'to praise' (*Ātm.*), not gunated by 28. *b*, insert the vowel **इ** between the root and the terminations of the 2d person **से**, **खे**, and **ध्वं** (**ईह**—Pres. 1. **ईहे**, 2. **ईहिसे**, 3. **ईहे**; Du. 1. **ईहवहे**, &c.; Pot. 1. **ईदीय**, &c.; Imp. 1. **ईहे**, 2. **ईहिष्व**, 3. **ईह्यां**; 1st Pret. 3. **रेह**, &c. **ईस्**—Pres. 1. **ईसे**, 2. **ईसिसे**, 3. **ईसे** by 300; Imp. 3. **ईह्यां**, &c.; 1st Pret. 3. **रेह**, &c.).

326. **रुद्** *rud*, 'to weep,' besides the usual Guna change before the P terminations, inserts the vowel **इ** before all the consonantal-terminations except *y*, and optionally *a* or *i* in the 2d and 3d sing. 1st pret. Hence the three bases **rodi**, **rudī**, **rud**; see 653. Similarly, but without Guna, the roots **स्वप्** 'to sleep,' **अश्** and **अश्** 'to breathe,' and **अश्** 'to eat.' The last obeys 290. *b*.

327. **दुह्** *duh*, 'to milk,' and **लिह्** *lih*, 'to lick,' form their bases as explained at 305, 306. They are conjugated at 660, 661.

328. **दरिद्रा** *daridrā*, 'to be poor' (*Parasmai-pada*), follows 293. *a*, making its base **daridrī** before the consonantal-terminations not marked with P, and **daridr** before *ati*, *us*, *atu* (Pres. S. Du. Pl. 3. **दरिद्राणि**, **दरिद्रित्तक्**, **दरिद्रूति**; see 290. *b*).

329. **दीप्ति** *dīpti*, 'to shine' (*Ātm.*), changes its final to *y*, and not to *iy*, before the vowel-terminations (compare 312); but in the potential the final *ī* coalesces with the *ī* of the terminations (Pres. Pl. 3. **दीप्यते**; Pot. 1. **दीपीय**, &c.).

### Third class (3d conjugation), containing about 20 primitive verbs.

330. Rule for the formation of the base in the four conjugational tenses. Reduplicate the initial consonant and vowel of the root, and gunate the vowel of the *radical syllable* before the P terminations only, as in the 2d conjugation, by 293. *a*. Note, that this conjugation resembles the 2d in interposing no vowel between the root and the terminations. It is the only conjugation that rejects the nasal in the 3d plur. *Parasmai-pada*, by 290. *a*, and takes *us* for *an* in the 3d plur. 1st pret., before which *us* Guna is generally required.

331. In reduplication the following rules are observed. 1st, As to consonants.

*a*. A corresponding unaspirated letter is substituted for an aspirate: thus, *d* for *dh*. So in Greek τ is repeated for θ; as, *θίω*, *τέθικα*, &c.

b. The palatal च *ch* is substituted for the gutturals क *k* or ख *kh*; and the palatal ज *j* for the gutturals ग *g*, घ *gh*, or ङ *h*.

c. If a root begin with a double consonant, the first consonant only is reduplicated; but if with a double consonant, whose first is a sibilant and whose second is hard, the second is reduplicated: thus, च *ch* for ख *ksh*; त *t* for स्त *sth*; ज *j* for ह *hr*; क *k* for स्क *sk*.

d. 2dly, As to vowels. अ *a* is the reduplicated vowel for आ *ā*; इ *i* for ई *ī* or ए *ri*; उ *u* for ऊ *ū*. In certain cases इ *i* is also repeated for *a* and *ā*, as being a lighter vowel.

e. Observe—As a general rule, the reduplicated syllable has a tendency to lighten the weight of the radical syllable.

332. Thus, from भृ *bhṛi*, ‘to bear’ (φέρω, *fero*), is formed the base of the present singular बिभर् *bibhar* (I. *bibhar* + *mi* = बिभर्ति), and the base of the dual and plural बिभृ *bibhṛi* (Du. I. *bibhṛi* + *vas* = बिभृवस्; Pl. I. *bibhṛi* + *mas* = बिभृमस्; Pl. 3. *bibhṛi* + *ati* = बिभति by 34 and 290). See the table at 583.

a. Note, that *bibharti* bears the same relation to *bibhṛimas* that *fert* does to *ferimus*, and *vult* to *volumus*.

333. Similarly, from भी *bhī*, ‘to fear,’ come the two bases *bibhe* and *bibhī*; from हु *hu*, ‘to sacrifice,’ the two bases *juho* and *juhu*. The former of these roots may optionally shorten the radical vowel before a consonant, when not gunated. See 667. The latter may optionally reject its final before *vas* and *mas*, and is the only root ending in a vowel which takes *dhi* for *hi* in the 2d sing. imperative. See 662.

a. ह्री, ‘to be ashamed,’ is like भी, but changes its final ई to इय *iy* before the vowel-terminations, in conformity with 123. a. See 668.

334. ए *ri*, ‘to go,’ is the only verb in this conjugation that begins with a vowel. It substitutes *iy* for *ri* in the reduplication, and makes its bases इयर् *iyar* and इयृ *iyṛi* (Pres. S. Du. Pl. 3. इयति, इयतस्, इयति; 1st Pret. S. 1. ऐयर्, 2. ऐयर्, 3. ऐयर्, &c.).

335. दा *dā*, ‘to give’ (δίδωμ, *do*), drops its final *ā* before all excepting the P terminations. Hence the bases *daddā* and *dad*. It becomes दे *de* before the *hi* of the imperative. See 663.

336. Similarly, the root धा *dha*, ‘to place’ (τίθημι). Hence the bases *daddā* and *dadh*; but *dadh* becomes धत् before *t*, *th*, and *s*, by 42. c.; and *dhe* before the *hi* of the imperative. See 664.

337. हा *hā*, ‘to abandon,’ changes its final *ā* to ई *ī* before the consonantal-terminations not marked with P, and drops the final altogether before the vowel-terminations, and before *y* of the potential. Hence the bases *jahā*, *jahī*, *jah*. Before *hi* of the imperative the base is optionally *jahi*, *jahī*, or *jahā*; and, according



to some authorities, **जही** may be shortened into **जहि** in the present, imperative, and 1st preterite. See 666.

338. **मा** *má*, 'to measure' (Átm.), and **हा** *há*, 'to go' (Átm.), make their bases **मिमी** *mimí* and **जिही** *jihí* before the consonantal-terminations not marked with P. Before the vowel-terminations their bases are *mim* and *jih*. According to some authorities, *mimí* and *jihí* may be optionally shortened into *mimi* and *jihí*. See 665.

339. **जन्** *jan*, 'to produce' (Parasmai-pada), rejects the final nasal (see 57. a), and lengthens the radical *a* before *t* and *th* and *hi*, and, according to some, optionally before *y*. Before the vowel-terminations not marked with P it rejects the radical *a* (compare the declension of *rájan* at 149). Hence the three bases *jajan*, *jajá*, and *jajii*. The 2d sing. pres. is either **जजसि** or **जजनिषि**. See 667. b.

340. **भस्** *bhas*, 'to shine,' like *jan*, rejects the radical *a* before the vowel-terminations not marked with P; and *bh* coalescing with *s* becomes *p* by 42 (Pres. S. Du. Pl. 3. **बभस्ति**, **बभस्तस्**, **बभ्यति**).

341. The roots **निज्** 'to purify,' **विज्** 'to separate,' and **विष्** 'to divide,' gunate the reduplicated syllable before *all* the terminations, and forbid the usual Guna of the radical syllable in the 1st pers. sing. du. pl. imperative (Pres. 1. **नेनेज्मि**, 2. **नेनेषि**, 3. **नेनेक्षि**; Du. 1. **नेनिज्मस्**, &c.; Pl. 1. **नेनिज्मस्**, 3. **नेनिज्महि**; Imp. 1. **नेनिजानि**; Du. 1. **नेनिजाव**; Pl. 1. **नेनिजाम**; 1st Pret. 1. **अनेनेजं**, 2. **अनेनेष**, &c.; Pl. 3. **अनेनिजुस्**, &c.).

*Seventh class (7th conjugation), containing about 24 primitive verbs.*

342. Rule for the formation of the base in the four conjugational tenses. Insert **न** *na* (changeable to **ञ** *ña* after *ri* &c. by 58) *between* the vowel and final consonant\* of the root before the P terminations, and **न्** *n* (changeable to **ङ**, **ञ**, or Anuswára, according to the consonant immediately succeeding) before all the other terminations by 293. a. Note, that this conjugation resembles the 2d and 3d in interposing no vowel between the final consonant of the root and the terminations.

a. Similarly, *n* is inserted in certain Greek and Latin roots; as, *μαθ*, *μαθάνω*; *λαβ*, *λαμβάνω*; *θιγ*, *θιγγάνω*; *scid*, *scindo*; *fid*, *findo*; *tag*, *tango*; *liq*, *linguo*, &c. See 258. a.

343. Thus, from **भिद्** *bhid*, 'to divide,' 'to break,' is formed the base of the present tense singular **भिन्द्** *bhinad*, and the base of the dual and plural **भिन्द्** *bhind*, changeable to *bhinat* and *bhint* by 46 (1. *bhinad* + *mi* = **भिनिषि**, 3. *bhinad* + *ti* = **भिनिषि**; Du. 1. *bhind* + *vas* = **भिन्वस्**, 3. *bhind* + *tas* = **भिन्वस्** or **भिन्तस्**; Pl. 3. *bhind* + *anti* = **भिन्दन्ति**). See the table at 583.

\* All the roots in this conjugation end in consonants.

344. Similarly, from रुध् *rudh*, 'to hinder,' the two bases रुधन् *runadh* and रुन्ध् *rundh*, changeable to *runat*, *runad*, and *rund* (1. *runadh* + *mi* = रुधामि, 2. *runadh* + *si* = रुधासि, 3. *runadh* + *ti* = रुधाति; Du. 3. *rundh* + *tas* = रुन्धस्). See 671.

345. Observe—Roots ending in न् *t* and द् *d* may reject these letters before *th*, *t*, and *dhi*, when *n* immediately precedes: hence भिन्त्स् may be written for भिन्त्स्; भिन्त्स् for भिन्त्स्. Similarly, रुन्धस् may be written for रुन्धस्, see 298. *a*; and on the same principle नृकस् is written for नृकस् from नृह्, see 674.

346. The roots भुज् 'to eat,' युज् 'to join,' विज् 'to distinguish,' conform to 296. Hence, from *bhuj* come *bhunaj* and *bhunij*, changeable to *bhunak* and *bhun-k*.

347. The roots भञ्ज् 'to break,' अञ्ज् 'to anoint,' उञ्ज् 'to moisten,' and इञ्ज् 'to kindle,' are placed under this class; but the nasal belonging to the root takes the place of the conjugational nasal. Hence, from *bhanj* come the two bases *bhanaj* and *bhanij*, changeable to *bhanak* and *bhan-k*.

348. The root नृह्, 'to strike,' 'to kill,' inserts ये instead of य before all the P terminations, excepting the 1st sing. du. pl. imperative and 1st pret. See 674.

#### FORMATION OF THE BASE IN THE 5TH, 8TH, AND 9TH CLASSES OF VERBS.

*Fifth class (5th conjugation), containing about 30 primitive verbs.*

349. Rule for the formation of the base in the four conjugational tenses. Add नु *nu* to the root, which must be gunated into नो *no* before the P terminations by 293. *a*. Note, that roots ending in consonants add *nw*, instead of *nu*, to the root before the vowel-terminations. Roots ending in vowels may drop the *u* of *nu* before initial *v* and *m* (not marked with P), and always reject the termination *hi* of the imperative. See 291 and 259 with note.

*a*. This change of *nu* to *no* is supplied in the corresponding Greek affix *vv*, by lengthening the *v*, as in ζεύγνυμι, ζεύγνυμεν; δεικνύμι, δεικνυμεν. See 258. *a*.

350. Thus, from चि *chi*, 'to gather,' are formed the bases *chino* and *chinu* (Pres. 1. *chino* + *mi* = चिनोमि, *chino* + *si* = चिनोसि by 70; Du. 1. *chinu* + *vas* = चिनुवस् or चिन्वस्; Pl. 1. *chinu* + *mas* = चिनुमस् or चिन्मस्, 3. *chinu* + *anti* = चिन्मति by 34; Imp. 1. *chino* + *áni* = चिनचानि by 36. *b*, 2. *chinu* by 291). See the table at 583.

351. Similarly, from आप् *áp*, 'to obtain,' come *ápno* and *ápnu*. See 681.

352. शृ *śru*, 'to hear' (sometimes placed under the 1st class), substitutes श्र् *śri* for the root, and makes its bases *śriṣo* and *śriṣu*. See 677.

*Eighth class (8th conjugation), containing 10 primitive verbs.*

353. Rule for the formation of the base in the four conjugational

tenses. Add उ *u* to the root, which must be gunated into ओ *o* before the P terminations by 293. *a*.

*a*. Observe—There are only ten roots in this conjugation, and nine of these end either in न् *n* or ण् *ṇ*: hence the addition of *u* and *o* will have the same apparent effect as the addition of *nu* and *no* in the 5th conjugation.

354. Thus, from तन् *tan*, ‘to stretch,’ ‘to extend,’ are formed the bases *tano* and *tanu* (Pres. 1. *tano* + *mi* = तनोमि, 2. *tano* + *si* = तनोषि by 70; Du. 1. *tanu* + *vas* = तनुवस् or तन्वस्; Pl. 1. *tanu* + *mas* = तनुमस् or तन्मस्; Imp. 1. *tano* + *áni* = तनयानि by 36. *b*). Compare the Greek *τάνυμι*, *τάνυμες*.

*a*. The root सन् *san*, ‘to give,’ optionally rejects its *n*, and lengthens the radical *a* before the *y* of the potential: thus, सन्वा *sanyám* or साया *sáyám*, &c.

355. The tenth root in this class is कृ *kṛi*, ‘to do,’ by far the most common and useful root in the language. This root gunates the radical vowel *ṛi*, as well as the conjugational *u*, before the P terminations. Before the other terminations it changes the radical *ṛi* to *ur*. Before initial *m* (not marked with P), *v*, and *y*, it rejects the conjugational *u*. Hence the three bases *karo*, *kuru*, and *kur*. See 682.

*Ninth class (9th conjugation), containing about 52 primitive verbs.*

356. Rule for the formation of the base in the four conjugational tenses. Add ना *ná* to the root before the P terminations; नी *ní* before all the others, excepting those beginning with vowels, where only न् *n* is added, by 293. *a*. Observe—ना, नी, and न्, are changeable to खा, खी, and ख, by 58.

357. Thus, from यु *yu*, ‘to join,’ are formed the three bases *yundá*, *yuní*, and *yun* (Pres. 1. *yundá* + *mi* = युनामि; Du. 1. *yuní* + *vas* = युनीवस्; Pl. 1. *yuní* + *mas* = युनीमस्, 3. *yun* + *anti* = युनन्ति. Pres. Átm. 1. *yun* + *e* = युने; Imp. 1. *yundá* + *áni* = युनानि, 2. *yuní* + *hi* = युनीहि, &c.).

*a*. Observe—Roots ending in consonants substitute *ána* for *níhi* in the 2d sing. imperative: so, चक्षान ‘eat thou,’ from चक्ष् ‘to eat;’ पुषाव ‘nourish thou,’ from पुष्, &c. See 696, 698.

358. The roots री, ली, भी, त्री, प्ली, पू, पू, लू, खू, कू, गू, जू, दू, नू, पू, भू, वू, मू, खू, shorten the radical vowel in forming their bases: thus, from पू, ‘to purify,’ come the bases *pundá*, *puní*, and *pun*. See the table at 583.

359. ग्रह्, ‘to take,’ becomes गृह्, ‘and makes its bases गृह्णा, गृह्णी, and गृह्ण. See 699.

360. ज्ञा, 'to know,' becomes जा, and makes its bases *jand*, *janí*, and *jén*. See 688.

361. ज्या, 'to grow old,' becomes जि, and makes its bases *jind*, *jiní*, and *jin*.

362. The roots चन्, दन्, मन्, खन्, and कुन्, reject the radical nasal in favour of the conjugational: thus, from *bandh* are formed the three bases *badhnd*, *badhnt*, and *bandh*. See 692.

#### PRIMITIVE VERBS OF THE FIRST NINE CLASSES IN THE SIX NON-CONJUGATIONAL TENSES.

363. Observe—The general rules for the formation of the base in the 2d preterite, 1st and 2d futures, 3d preterite, benedictive, and conditional, apply to all verbs of the first nine classes indiscriminately; see 250. *a*. The 10th class alone carries its conjugational characteristic into most of the non-conjugational tenses; and for this reason the consideration of its five last tenses falls most conveniently under causal verbs. Compare 289. *a*.

#### *Second preterite* (Greek perfect).

364. Rule for the formation of the base in verbs of the first nine classes. In the first place, if a root begin with a consonant, reduplicate the initial consonant, according to the rules given at 331, with its vowel (*a* being reduplicated for *a*, *á*, *ri*, *rí*; *i* for *i*, *í*, *e*; *u* for *u*, *ú*, *o*): thus, from बुध् *budh*, 1st c.\*, 'to know,' comes the base बुबुध् *bubudh*; from नृत् *nrit*, 4th c., 'to dance,' मनृत् *nanrit*; from याच् *yách*, 1st c., 'to ask,' ययाच् *yayách*; from कृ *kri*, 8th c., 'to do,' चकृ *chakri*; from तृ *tṛí*, 1st c., 'to cross,' ततृ *tatrí*; from सिध् *sidh*, सिषिध् *sishidh* by 70; from सेव, *sishev*; from पू, *pupú*.

*a*. And if it begin with a vowel, double the initial vowel: thus, from अस् *as*, 'to be,' आस् *ás*.

*b*. In the second place, if the root end in a consonant, gunate † the vowel of the radical syllable, except when debarred by 28. *b*, in the 1st, 2d, and 3d *singular*, Parasmai-pada (as *bubodh* for *bubudh*); but leave the vowel unchanged before all the other terminations, Parasmai and Átmane-pada. See 293. *a*.

*c*. And if the root end in a vowel, vṛiddhi the vowel of the radical syllable in the 1st and 3d *singular*, Parasmai ‡ (as *chakár* for *chakri*),

\* 1st c. means 1st class or conjugation.

† The gunation of the vowel is indicated by the P of अप्, एप्, ऊप्, in the singular terminations. See scheme at 246.

‡ Grammarians assert, that there is optionally Guna in the 1st singular. Vṛiddhi is indicated by the ऋ of अप् naP. See scheme at 246.

and gunate it in the 2d singular (as *chakar* for *chakri*, see 293. a); but before all the other terminations, Parasmai and Ātmane-pada, it must revert to its original form, and then suffer the usual change required by the rules of Sandhi.

365. Thus, from बुद् *budh*, 1st c., comes the base of the singular Parasm. बुबोद् *bubodh*, and the base of the rest of the tense बुबुद् *bubudh* (1. *bubodh* + *a* = बुबोद् *bubodha*, 2. *bubodh* + *itha* = बुबोधिद् *bubodhitha*, 3. *bubodh* + *a* = *bubodha*; Du. 1. *bubudh* + *iva* = बुबुधिद्, 2. *bubudh* + *athus* = *bubudhathus*, &c. Ātm. 1. *bubudh* + *e* = बुबुधे, &c.). Similarly, from विद् *vid*, 2d c., 'to know,' come the two bases *vived* and *vivid* (1. 3. *viveda*; Du. 1. *vividiva*; Pl. 1. *vividima*, &c.) \*.

a. Greek affords many examples of verbs which suffer a kind of Guna or Vṛiddhi change in the perfect; but this change is not confined to the singular, as in Sanskrit. Compare λέλοιπα (from λείπω, ἔλιπον), πέπειθα (from πείθω, ἔπειθον), τέτροφα (from τρέφω), τέθεικα (from τίθημι), &c. There is one Greek root, however, which agrees very remarkably with the Sanskrit in restricting Guna to the singular, viz. *Fiδ* (εἶδω), 'to know,' answering to the Sanskrit *vid* above: thus, οἶδα, οἶσθα, οἶδε; ἴστον, ἴστον; ἴσμεν, ἴστε, ἴσασι. The root *vid* has a contracted form of its 2d pret. used for the present, which agrees exactly with οἶδα: thus, *veda*, *vettha*, &c. See 308. a.

366. Again, from कृ *kri*, 8th c., 'to do' (see 684), comes the base of the 1st and 3d singular Parasm. चकार *chakar* (331. b), the base of the 2d sing. चकृ *chakar*, and the base of the rest of the tense चकृ *chakri* (1. *chakar* + *a* = चकार, 2. *chakar* + *tha* = चकर्थ, 3. *chakar* + *a* = चकार; Du. 1. *chakri* + *va* = चकृव 267. a, 2. *chakri* + *athus* = चक्रयुद् by 34; Pl. 1. *chakri* + *ma* = चकृम, &c. Ātm. 1. *chakri* + *e* = चक्रे by 34; Pl. 2. *chakri* + *dhve* = चकृध्वे. See scheme at 247).

a. Observe—In the 2d preterite the 1st and 3d sing. Parasmai and Ātmane have the same termination, and are identical in form.

367. Note, that if a root end in इ; or ई; this vowel does not blend with the initial i of the terminations in the du. pl. Parasmai, sing. du. pl. Ātmane-pada, but is changed to y, violating 31: thus, from चि *chi*, 5th c., 'to collect' (see the table at 583), come the bases *chichai*, *chiche*, and *chicki*, changeable to *chicháy*, *chichay*, and *chicky* (1. 3. चिचाय, 2. चिचयिद् or चिचय; Du. 1. चिचियद्, 2. चिचयुद् by 34. Ātm. 1. 3. चिच्ये, &c.). Similarly, नी *ní*, 1st c., 'to lead' (Du. 1. निनियद्, &c.; Ātm. 1. निन्ये, &c.). Observe, *chi* has also an anomalous form of the 2d pret. चिकाय.

\* There is a contracted form of the 2d preterite of *vid* sometimes used for the present. See 308. a.

a. But roots ending in *i* or *ī*, and having a *double* initial consonant, change इ *i* or ई *ī* to इय *iy* before all the terminations, excepting those of the singular, Parasmai-pada: hence, from सि 1st c., 'to have recourse,' come the three bases *sīrai*, *sīre*, and *sīriy* (1. 3. *शिञ्जाय*, 2. *शिञ्जयिष* or *शिञ्जेष*; Du. 1. *शिञ्जिविष*, &c.). So ञ् 9th c. makes 1. 3. *chikráya*, 2. *chikrayitha* or *chikretha*; Du. 1. *chikriyava*; Pl. *chikriyima*, &c. *Ātm.* *chikriye*, &c.

b. And all roots ending in *ś* or *ṣ* change *ś* or *ṣ* to उष् *uṣ* before these terminations, excepting of course the roots कृ, क्षु, दृ, in the persons marked with \* at p. 107, and excepting भू *bhū*, 1st c., 'to be,' at 585, which makes its base वभूष् *babhāṣ* throughout sing. du. and pl. Parasmai and *Ātmane*: thus, from धृ 5th c., 'to shake,' come the bases *dudhau*, *dudho*, and *dudhuṣ* (1. 3. *दुधाव*, 2. *दुधविष* or *दुधोष*; Du. 1. *दुधुविष*. *Ātm.* 1. 3. *दुधुवे*, 2. *दुधुविषे*). But क्षु 5th c. makes 1. 3. *मुञ्जाव*, 2. *मुञ्जोष*; Du. 1. *मुञ्जुव*, 2. *मुञ्जुवपुष्*. *Ātm.* 1. 3. *मुञ्जुवे*. See 676.

c. And roots ending in the vowel *ri*, preceded by a double consonant, and most roots in long *rī*, instead of retaining this vowel, and changing it to *r* by 364. c. before the terminations of the du. and pl. Parasmai, sing. du. and pl. *Ātmane*, gunate it into *ar*, as in the 2d sing., before all these terminations: thus, from स्मृ *smṛi*, 'to remember,' 1. 3. *sasmdra*, 2. *sasmaritha*; Du. 1. *sasmariva*. *Ātm.* 1. 3. *sasmare*. But षृ 'to fill,' मृ 'to dissolve,' and दृ 'to rend,' may optionally retain *ri*, changeable to *r*: thus, Du. *वपरिष* or *वमिष*.

368. By referring back to the scheme at p. 107, it will be seen that all the terminations of this tense begin with vowels. Those which begin with *i* are distinguished by the mark \*, because eight roots, and only eight roots in the language (viz. कृ 'to do,' भृ 'to bear,' वृ 'to go,' वृ 'to surround,' शृ 'to hear,' क्षु 'to praise,' दृ 'to run,' क्षु 'to drop'), reject the *i* from these terminations.

a. Most roots, however, ending in vowels, and most of those in consonants which absolutely reject the initial *i* from the terminations of the futures (see 394), are allowed the option of rejecting it in the 2d sing. Parasmai of the 2d preterite; but in these *itha* as well as *tha* is generally admissible †.

b. Since, therefore, only eight roots reject the initial *i* from the 1st dual &c. ‡, and these all end in vowels, it follows that the final consonants of roots can never in this tense coalesce with the initial consonants of terminations, excepting sometimes optionally in the 2d

† Nevertheless, six of the eight roots at 368 and p. 107, and a few others ending in vowels, take *tha* only. कृ, वृ, and many roots assuming *i*, take *itha* only.

‡ It is said, however, that some roots ending in consonants optionally reject the *i* in the 1st du. and plur.: thus, the 1st du. of the 2d pret. of *siddh* is said to be either सिद्धिञ्ज or सिद्धिविष.

singular; in which case the rules of Sandhi propounded at 296 &c. are observed\*: see also 388. c. Its formation, therefore, is not attended with many difficulties of consonantal combination. Nevertheless, there are numerous anomalies, as follows.

## ANOMALOUS REDUPLICATION OF AN INITIAL VOWEL.

369. We have already seen at 364. a, that if a root ending in a single consonant begin with अ a, इ i, or उ u, these vowels are repeated, and the two similar vowels blend into one long one by 31: thus, from अस् as, 'to be,' comes a as, or ás (1. 3. ás + a = आस asa). So from आप् ap, 'to obtain,' comes a ap, or áp. See 681.

370. But when an initial i or u is gunated (as in the sing. Parasm.), then the reduplicated i becomes iy before e, and the reduplicated u becomes uv before o: thus, from इष् ish, 6th c., 'to wish,' come the two bases iyesh and ish, see 637 (1. 3. इयेष, &c.; Du. 1. ईयिष, &c.); and from उक्क ukk, 1st c., 'to move,' the two bases uvokk and úkk (1. 3. उवोक्क, &c.; Du. 1. ऊक्किष, &c.).

371. And if a root begin with अ a and end in a double consonant, or begin with अर्च ri and end in a single consonant, the reduplicated syllable is án: thus, from अर्च arch, 1st c., 'to worship,' comes the base आनर्च ánarch (1. 3. आनर्चे); from अर्ध ridh, 5th c., 'to flourish,' comes आनर्ध ánardh (1. 3. आनर्धे; Du. 1. आनृधिष, &c.).

a. अश् 5th c. Átm., 'to pervade,' although ending in श्, follows 371 (1. 3. आनश्चे).

372. इ i, 2d c., 'to go,' is vriddhied in 1st and 3d sing., and the reduplicated syllable is इय् iy, in accordance with 370. In the du. and pl. the base is ईय् iy (1. 3. इयाय, 2. इययिष or इयेष; Du. 1. ईयिष, &c.). See 645.

a. Observe—When the preposition adhi is prefixed to the root i, it is then Átmane only, and the 2d preterite is formed as if from gá: thus, 1. 3. adhijage, &c.

## ANOMALOUS MODES OF FORMING THE BASE OF THE SECOND PRETERITE.

373. Roots ending in आ á (as, दा dá, 3d c., 'to give;' धा dhá, 3d c., 'to place;' या yá, 2d c., 'to go;' स्था sthá, 1st c., 'to stand,' &c.) drop the á before all the terminations, excepting the tha of the 2d sing., and substitute औ au for the terminations of the 1st and 3d sing. Parasmai. Hence, from dá comes the base dad, see 663 (1. 3. ददी, 2. ददिष or ददाष; Du. 1. ददिष. Átm. 1. 3. ददे, 2. ददिषे, &c.).

374. Roots ending in the diphthongs ए e (except हे &c. at 379), ऐ ai, औ au, follow 373, and form their 2d preterite as if they ended in á: thus, धे 1st c., 'to drink,' makes in 1st and 3d sing. दधौ, 2d दधिष or दधाष, Du. 1. दधिष; गे 1st c., 'to sing,' makes गगौ; ह्ये 1st c., 'to fade,' मम्यौ; शो 4th c., 'to sharpen,' शशौ.

375. Roots beginning with any consonant, and ending with a single consonant, and enclosing a short अ a, lengthen the a in the 1st† and 3d sing.; as, from

\* Thus, from पक्च, 'to cook,' 2d sing. papaktha; from द्रिष, 'to see,' 2d sing. dadrashtha. See 388. c.

† The lengthening of a is said to be optional in 1st sing.: thus, पक्च makes in sing. 1. either papácha or papacha.

पक् *pach*, 1st c., 'to cook,' पपाक् *papách*; from *tyaj*, 1st c., 'to quit,' तत्यज् *tatyáj* (1. 3. *tatyája*, 2. *tatyajitha*; Du. 1. *tatyajiva*, &c.).

a. Moreover, before *itha* and in the dual and plur. Parasmai, and all the persons of the *Átmāne*, if the initial as well as the final consonant of the root be single, the अ *a* is changed to ए *e*, and, to compensate for this, the reduplication suppressed\*: thus, from *pach* come the two bases पपाक् *papách* and पेक् *pech* (1. 3. *papácha*, 2. *pechitha* or *papaktha* 296; Du. 1. *pechiva*. *Átm.* 1. 3. *pecke*, &c.). Similarly, from लब् *labh*, 1st c. *Átm.*, 'to obtain' (cf. λαμβάνω, ἔλαβον), the base लेब् *lebh* throughout (*lebhe*, *lebbhishe*, *lebhe*, *lebbhivahe*, &c.). So नाक् *nah*, 4th c., 'to bind,' makes 1. 3. *nandáha*, 2. *nehitha* or *nanaddha* by 305; Du. 1. *nehiva*, &c. *Átm.* *nehe*, &c. Similarly, नाश् *naś*, 4th c., 'to perish,' 1. 3. *nanáśa*, 2. *neśitha* or *nananshitha* (ननंश्), &c.: compare 388. d.

b. Roots of this last kind, that require a substituted consonant in the reduplication, are excepted from the rule (but not भञ्ज *bhaj* and फल *phal*).

c. So also the roots वच्, वह्, वप्, वञ्, वस्, वह्, beginning with *v*, are excepted. These require that the reduplicated syllable be उ *u*, or the corresponding vowel of the semivowel, and also change *va* of the root to उ *u* before every termination, except those of the sing. Parasmai, the two *u*'s blending into one long ऊ *ú*: thus, from वच् *vach*, 2d c., 'to speak,' come the two bases उवाक् *uvách* and उक् *úch* (1. 3. *uvácha*, 2. *uvachitha* or *uvaktha*; Du. 3. *úchatus*; Pl. 3. *úchus*). The root वह् *vah*, 1st c., 'to carry,' changes the radical vowel to ओ *o* before *itha* (see 305. a), optionally substituted for *itha* (1. 3. उवाह्, 2. उवाहिथ् or उवोढ). Compare 424.

d. Observe—The root वन् *vam*, 1st c., 'to vomit,' usually follows 375 (Pán. VII. 2. 5), but may also follow 375. a.

e. A similar rule is applied in यज् *yaj*, 1st c., 'to sacrifice' (1. 3. *iyája*; Du. 3. *ýatus*; Pl. 3. *ýus*); and the 2d sing. of this root will be either इयजिथ् or इयह् by 297, or येजिथ् by 375. a. The *Átmāne* is 1. 3. ईजे, 2. ईजिजे, &c. See 597.

f. The roots ग्रन्थ् *gth* and 1st c., अन्थ् *gth* c., खन् 1st c., भन् 4th c., राज् 1st c., भाज् 1st c. *Átm.*, भाञ् 1st and 4th c., may optionally follow 375. a, although not answering its conditions, and जप् 1st c. *Átm.* necessarily: thus, *granth* makes sing. du. pl. 3. either *jagrantha*, *jagranthatus*, *jagranthus* or *jagrantha*, *grethatus*, *grethus*; *bhram* makes *babhráma*, *babhramatus*, *babhramus*, by 375, or *babhráma*, *bhrematus*, *bhremus*; and *trap* makes *trepe*, *trepáte*, *trepire*.

Similarly, राज् 4th and 5th c., but not when *d* is prefixed.

g. ज् 1st c., 'to pass,' also follows 375. a (as if it were *tar*): thus, 1. 3. *tatára*, 2. *teritha*; Du. 1. *teriva*, &c. ज् 4th c., 'to grow old,' may optionally follow 367. c or 375. a (3. *jajára*; Du. 3. *jajaratus* or *jeratus*, &c.).

376. गन् *gam*, 1st c., 'to go,' जन् *jan*, 4th c., 'to be born,' खन् *kham*, 1st c., 'to dig,' and हन् *han*, 2d c., 'to kill' (which last forms its 2d pret. as if from वन् *gham*), drop the medial *a* before all the terminations, except those of the sing. Parasm.

\* Bopp deduces forms like *pechiva*, from *papachiva*, by supposing that the second *p* is suppressed, the two *a*'s combined into *d*, and *d* weakened into *e*.



(compare the declension of *rdjan* at 146, 149). Hence, *gam* makes in sing. du. pl. 3. *jagāma*, *jagmatus*, *jagmus*; *jan* makes *jajāna*, *jajñatus*, *jajñus*; *khan* makes *chakhāna*, *chakhñatus*, *chakhñus*; and *han* makes *jaghāna*, *jaghñatus*, *jaghñus*.

377. *ghas*, 1st c., 'to eat,' is analogous, making *jaghāsa*, *jaghñatus*, *jaghñus*. See 42 and 70.

378. *ji*, 1st c., 'to conquer,' forms its 2d pret. as if from *gi*, see 590 (1. and 3. *jigāya*; Du. 1. *jigiyas*, &c.); *hi* *hi*, 5th c., 'to send,' as if from *bi* (1. 3. *bihāya*); *gi*, 1st c., 'to go,' makes its base *gār* *dr* throughout\*.

379. *āve*, 1st c., 'to call,' forms its 2d pret. as if from *hū* or *hū*, see 595 (1. 3. *hūhāya*; Du. 1. *hūhivis*); *de*, 1st c., 'to pity,' 'to protect,' makes its base *digi* (1. 3. *Atm.* *dīgye*, 2. *dīgiyas*, &c.); *eye*, 1st c., 'to cover,' makes its bases *vivyāy*, *vivyāy*, and *vivy* (1. *vivyāya*, 2. *vivyāyis*; Du. 1. *vivyis* or *vivyivis*); *ve*, 1st c., 'to weave,' forms its 2d pret. as if from *vā* or *vav* or *vay* (1. 3. *vavāya*, 2. *vavāya* or *vavivis* or *vavivis*; Du. 1. *vavivis* or *vavivis* or *vavivis*, &c.).

380. *grāh*, 9th c., 'to take,' makes its base *grāh* and *grāh* (S. Du. Pl. 3. *grāh*, *grāhñus*, *grāhñus*). See 699.

381. *prachh*, 6th c., 'to ask,' makes its base *prachh* † throughout; see 631. *bhraj*, 6th c., 'to fry,' makes either *bhraj* or *bhraj* throughout. See 632.

382. *swap*, 2d c., 'to sleep,' makes its bases *suṣvāp* and *suṣvāp*. See 655 and 70.

383. *ya* 4th c. 'to pierce,' *ya* 6th c. 'to deceive,' *ya* 1st c. 'to be pained,' and *ya* 1st c. 'to spend,' make their reduplicated syllable *vi*; and the first two roots change *ya* to *vi* before all the terminations, excepting the sing. *Parasmai*: thus, from *vyadh* comes sing. du. pl. 3. *vivyāya*, *vivyāyis*, *vivyāyis*; *Atm.* *vivyāye*, &c. See 615 and 629.

384. *ah*, 'to say,' is only used in the 2d pret., and is defective in sing. du. pl. 1. and pl. 2, forming 2d sing. from *ah* (2. *ahāya*, 3. *ahāya*; Du. 2. *ahāyus*, 3. *ahāyus*; Pl. 3. *ahāyus*).

385. Roots which begin with a vowel, long by nature or position (except *āp*, 5th c., 'to obtain'; *āchh*, 1st c., 'to stretch'; and except roots having an initial *a* before two consonants), and all roots of more than one syllable (excepting *ūnu*, 2d c., 'to cover'), form their 2d preterites by adding *ān* *ām* to the base, and affixing the 2d preterite of some one of the auxiliary verbs, *as*, 'to be'; *bhā*, 'to be'; *kṛ*, 'to do.' (Observe—*ān* with *akar* becomes *ānākar* by 59.) Thus, from *īś* 2d c., 'to rule,' comes 1st and 3d sing. 2d pret. *īśāmāsa* or *īśāmbhūva* or *īśānākar* 59; from *akāś* 2d c., 'to shine,' comes *akāśānākar*. When the *Ātmane-pada* inflection has to be employed, *kṛ* only is used: thus, *īś* 2d c. *Ātm.*, 'to praise,' makes 1st and 3d sing. 2d pret. *īśānākar*. The root *ajñ* 2d c.,

\* Pānini VII. 4. 11. VII. 2. 66.

† This rests on Siddhānta Kaum. 134. Some grammarians make the base in du. and pl. &c. *apachh*.

'to cover,' is anomalous, and makes sing. du. pl. 1. अर्चुनाच, अर्चुनुविच, अर्चुनुविन; Atm. अर्चुनुवे, &c.

a. Observe—Roots of the 10th class form their 2d pret. according to 385, the syllable *ám* being added to the base: thus, from *chur*, 10th c., 'to steal,' 2d pret. sing. 1. 3. *chorayámdsa*. See under Causals, 471.

b. Also according to 385 is formed the 2d preterite of all derivative verbs, such as causals, desideratives, and frequentatives.

c. Also of the roots अय् *ay*, 1st c., 'to go;' दय् *day*, 1st c., 'to pity;' and कास् *kás*, 1st c., 'to shine' (कासाचकारे)\*: and optionally of the roots भी *bhí*, 3d c., 'to fear' (विभाय or विभायाचकार); ह्री *hrí*, 3d c., 'to be ashamed' (निहाय or निहयाचकार); भृ *bhri*, 3d c., 'to bear' (विभार or विभाराचकार); हु *hu*, 3d c., 'to sacrifice' (जुहाय or जुहायाचकार); विद् *vid*, 2d c., 'to know;' उश् *ush*, 1st c., 'to burn' (उषोच or उषोयाचकार).

d. Some polysyllabic roots also take both forms of the 2d preterite: thus, *daridrá*, 2d c., 'to be poor,' makes दरिद्राचकार and ददरिद्रौ; *jágrí*, 2d c., 'to awake,' makes जागराचकार and जजागार.

### First and second future.

386. Observe—The first future results from the union of the nom. case of the noun of agency (formed with the affix तृ *tri*, see 83. I) with the present tense of the verb अस् *as*, 'to be': thus, taking दातृ *dátri*, 'a giver' (declined at 127), and combining its nom. case with अस्मि *asmi* and हे *he*, we have *dátásmi* and *dátáhe*, 'I am a giver,' identical with the 1st pers. sing. Parasmai and Atmane of the 1st fut., 'I will give.' So also *dátási* and *dátáse*, 'thou art a giver,' or 'thou wilt give.' In the 1st and 2d persons dual and plur. the sing. of the noun is joined with the dual and plur. of the auxiliary. In the 3d person the auxiliary is omitted, and the 3d sing. dual and plur. of the 1st future in both voices is then identical with the nom. case sing. dual and plur. of the noun of agency: thus, *dátá*, 'a giver,' or 'he will give;' *dátárau*, 'two givers,' or 'they two will give,' &c. †

387. Observe also—The second future, in its terminations, resembles the present tense, the chief difference being that *sya* is prefixed.

388. Rule for the formation of the base in verbs of the first nine classes. Gunate the vowel of the root (except when debarred by 28. *b*, and except in certain uncommon roots of the 6th class) throughout all the persons of both first and second future. See 293. *a*. at the end.

a. Note, that in all roots ending in consonants, excepting those included in the list at 400, and in a few ending in vowels, enu-

\* Pāṇini III. 1. 37. 35.

† The future signification inherent in the noun of agency *dátá*, seems implied in Latin by the relation of *dator* to *daturus*.



preterite, and decides the formation of the desiderative form of the root by *s* instead of *ish*. So that the learner, if he know the first future, will pass on with great ease to the formation of these other parts of the verb, and should always look to this tense as his guide. For example, taking the root *kship*, 'to throw,' and finding the 1st future to be *ksheptāsmi*, he knows that *i* is rejected. Therefore he knows the 2d future to be *kshepsyāmi*; the 3d pret. to be *akshāpsam*; the *Ātmane* of the benedictive, *kshipstya*; the conditional, *akshepsyam*; the infinitive, *ksheptum*; the passive past participle, *kshipta*; the indeclinable participle, *kshiptvā*; the future participle, *ksheptarya*; the noun of agency, *ksheptṛi*; the 2d pers. sing. of the 2d pret. optionally *chikshepīha*; the desiderative, *chikshipsāmi*. On the other hand, taking the root *yāch*, 'to ask,' and finding the 1st future to be *yāchitā*, he knows that *i* is inserted, and therefore the same parts of the verb will be *yāchishyāmi*, *ayāchisham*, *yāchishīya*, *ayāchishyam*, *yāchitum*, *yāchita*, *yāchitvā*, *yāchitarya*, *yāchitṛi*, *yayāchīha*, *yayāchishāmi*, respectively.

393. It is evident that roots ending in vowels do not require *i*; and it may be taken as a general rule that they all reject it, excepting roots ending in *ऊ* and *रू*; and excepting a few roots ending in the other vowels.

Observe—In the following lists the 3d pers. sing. of the 1st and 2d future is given after each root. The roots are arranged in the order of their radical vowels.

#### ROOTS ENDING IN VOWELS, REJECTING OR INSERTING *i* IN THE LAST FIVE TENSES.

394. All roots in *आ* *ā*, as दा 3d c. (दाता, दास्यति, *ḍāśeta*), reject *i*.

395. All roots in *इ* *i* and *ई* *ī*, as जि 1st c. (जेता, जेष्यति), नी 1st c. (नेता, नेष्यति), reject *i*.

a. Except जि (जयिता, जयिष्यति), ञि 1st c. (ञयिता, ञयिष्यति), डी 1st and 4th c. (डयिता, डयिष्यति), and ङी 2d c. (ङयिता, ङयिष्यति).

396. All roots in *उ* *u*, as चु 5th c. (ओता, ओष्यति), reject *i*.

a. Except the roots चु, णु, लु, यु, रु, णु (खयिता, खयिष्यति, &c.).

b. The root सु 2d c. *Ātm.* optionally inserts *i* (सोता or सयिता, सोष्यते or सयिष्यते).

397. Roots in *ऊ* *ū* insert *i*, as भू 1st c. (भयिता, भयिष्यति); but पू 5th c. optionally rejects it (पयिता or पोता, पयिष्यति or पोष्यति).

398. All roots in *रू* *ri* reject *i* in the 1st future, but not in the 2d, as कृ 8th c. (कर्ता, करिष्यति).

a. Except the root वृ 5th c., which optionally lengthens the *i* (वरिता or वरीता, वरिष्यति or वरीष्यति).

b. The roots लृ 9th c. and लृ 1st c. have three forms of the 1st future (लर्ता, लरिता or लरीता &c., लर्ता &c.).

399. Roots in च् *rī* long, insert इ *i*, as तृ (तरीता, तरीष्यति).

a. They may optionally lengthen the *i* (तरीता, तरीष्यति).

b. Roots in इ *e*, ऐ *ai*, औ *o*, reject *i*; but change their final diphthongs to आ *a* before the terminations of the futures; thus सो 4th c. (साता, सास्यति). The root चै 1st c. may optionally insert *i* (चाता or चायिता, &c.).

ROOTS ENDING IN CONSONANTS, REJECTING इ *i* IN THE LAST FIVE TENSES.

Observe—The roots marked \* optionally reject *i* or insert it.

400. One in क *k*.

शक्, शक्ता, शक्यति, see 296.

401. Six in च् *ch*, and one optionally.

पच् 1st c., पक्ता, पक्ष्यति 296.

पच् 2d c., पक्ता, पक्ष्यति.

रिच् 7th c., रेक्ता, रेक्ष्यति.

विच् 7th and 3d c., वेक्ता, वेक्ष्यति.

सिच् 6th c., सेक्ता, सेक्ष्यति.

मुच् 6th c., मोक्ता, मोक्ष्यति.

\* व्रच् 6th c., व्रहा or व्रक्षिता, व्रक्ष्यति or व्रक्षिष्यति.

402. One in छ् *chh*.

प्रच्छ् 6th c., प्रहा, प्रक्ष्यति 297.

403. Fifteen in ज् *j*, and two optionally.

त्वज् 1st c., त्वक्ता, त्वक्ष्यति 296.

भज् 1st c., भक्ता, भक्ष्यति.

यज् 1st c., यहा 297, यक्ष्यति.

भञ्ज् 6th c., भहा, भर्हा, भक्ष्यति, भर्क्ष्यति.

मञ्ज् 6th c., मक्ता, मक्ष्यति 388. c.

भञ्ज् 7th c., भक्ता, भक्ष्यति.

रञ्ज् 1st and 4th c., रक्ता, रक्ष्यति.

सञ्ज् 1st c., सक्ता, संक्ष्यति.

खञ्ज् 1st c., खक्ता, खक्ष्यते.

निञ्ज् 3d c., नेक्ता, नेक्ष्यति.

विञ्ज् 3d c.†, वेक्ता, &c., like विच्.

भुञ्ज् 7th c., भोक्ता, भोक्ष्यति.

युञ्ज् 7th c., योक्ता, योक्ष्यति.

रुञ्ज् 6th c., रोक्ता, रोक्ष्यति.

सृञ्ज् 6th c., स्रहा 297, स्रक्ष्यति.

\* ञ्ज् 7th c., ञक्ता or ञक्षिता, ञक्ष्यति or ञक्षिष्यति.

\* मृञ्ज् 2d c., मर्हा or मर्क्षिता, मर्क्ष्यति or मर्क्षिष्यति 388. b.

404. Fourteen in द् *d*.

चद् 2d c., चता, चक्ष्यति, see 46.

पद् 4th c., पता, पक्ष्यते.

शद् 1st and 6th c., शता, शक्ष्यति.

सद् 1st and 6th c., सता, सक्ष्यति.

स्कन्द् 1st c., स्कन्ता, स्कन्क्ष्यति.

हद् 1st c., हता, हक्ष्यते.

खिद् 6th c., खेता, खेक्ष्यति.

छिद् 7th c., छेता, छेक्ष्यति.

भिद् 7th c., भेता, भेक्ष्यति.

बिद् 6th c., वेता, वेक्ष्यति.

खिद् 4th c., खेता, खेक्ष्यति.

खुद् 7th c., खोता, खोक्ष्यति.

तुद् 6th c., तोता, तोक्ष्यति.

नुद् 6th c., नोता, नोक्ष्यति.

† When विञ्ज् belongs to the 7th c., it takes *i*: thus, विञ्जिता, विञ्जिष्यति.

405. Eleven in ध *dh*.

बन्ध् 9th c., बन्धा, भन्स्यति 299. *a*.  
 बध् 4th c., बधा, ब्यस्यति.  
 राध् 5th c., राधा, रास्यति.  
 साध् 4th and 5th c., साधा, सास्यति.  
 सिध् 4th c.†, सेधा, सेस्यति.  
 कुध् 4th c., क्रोधा, क्रोस्यति.  
 बुध् 4th c., बोधा 298, बोस्यति 299.  
 बुध् 4th c.†, बोधा 298, भोस्यते 299. *a*.  
 युध् 4th c., योधा, योस्यते.  
 रुध् 7th c., रोधा, रोस्यति.  
 मुध् 4th c., शोधा, शोस्यति.

406. Two in न् *n*.

मन् 4th c., मन्ता, नंस्यते 6. *b*.  
 हन् 2d c., हन्ता, but हनिष्यति.

407. Eleven in प् *p*, and three optionally.

तप् 1st c., तप्ता, तप्स्यति.  
 बप् 1st c., बप्ता, बप्स्यति.  
 जप् 1st c., जप्ता, जप्स्यति.  
 खप् 2d c., खप्ता, खप्स्यति.  
 घाप् 5th c., घाप्ता, घाप्स्यति.  
 क्षिप् 6th c., क्षेप्ता, क्षेप्स्यति.  
 तिप् 1st c., तेप्ता, तेप्स्यति.  
 लिप् 6th c., लेप्ता, लेप्स्यति.  
 लुप् 6th c., लोप्ता, लोप्स्यति.  
 लुप् 6th c., लोप्ता, लोप्स्यति.  
 \*कृप् 1st c., कल्ता or कल्पिता, कल्पस्यति  
 or कल्पिष्यते.  
 \*तृप् 4th c., तर्ता or तर्पिता, तर्प्स्यति  
 or तर्पिष्यति‡.  
 \*दृप् 4th c., दर्ता or दर्पिता, दर्प्स्यति

or दर्पिष्यति‡.

सृप् 1st c., सर्ता, सर्प्स्यति‡.

408. Three in भ् *bh*, and one optionally.

यभ् 1st c., यम्ता, यप्स्यति.  
 रभ् 1st c., रम्ता, रप्स्यते.  
 लभ् 1st c., लम्ता 298, लप्स्यते 299.  
 \*लुभ् 4th c., लोम्ता or लोभिता, but  
 लोभिष्यति.

409. Four in म् *m*, and one optionally.

गम् 1st c., गम्ता 59, but गमिष्यति.  
 नम् 1st c., नम्ता, नंस्यति.  
 यम् 1st c., यम्ता, यंस्यति.  
 रम् 1st c., रम्ता 59, रंस्यते 6. *b*.  
 \*क्रम् 1st c. *Atm.*, क्रम्ता or क्रमिता,  
 क्रंस्यते or क्रमिष्यति.

410. Ten in झ् *ḥ*, and two optionally.

दंझ् 1st c., दंहा 300, दंस्यति 302.  
 दिङ् 6th c., देङ्हा, देङ्स्यति (*deiḥei*).  
 विङ् 6th c., वेङ्हा 300, वेङ्स्यति 302.  
 रिङ् 6th c., रेङ्हा, रेङ्स्यति.  
 लिङ् 4th c., लेङ्हा, लेङ्स्यते.  
 लुङ् 1st c., क्रोङ्हा, क्रोङ्स्यति.  
 रुङ् 6th c., रोङ्हा, रोङ्स्यति.  
 दृङ् 1st c., द्रङ्हा, द्रङ्स्यति.  
 मृङ् 6th c., मर्ङ्हा, मर्ङ्स्यति‡.  
 स्पृङ् 6th c., स्पर्ङ्हा, स्पर्ङ्स्यति‡.  
 \*नङ् 4th c., नंङ्हा or नङ्गिता, नंस्यति  
 or नङ्गिष्यति.

† When सिध् and बुध् belong to the 1st c., they take *i*: thus, सेषिता, बोषिता, &c.

‡ These may optionally change the radical vowel *ri* to *ra* instead of *ar*: thus, *sarptá* or *sraptd*, &c. See 388. *c*.

\* क्रिञ् 9th c., क्रेडा or क्रेक्षिता, क्रेक्ष्यति or क्रेक्षिष्यति.

411. Eleven in ष् *sh*, and six optionally.

निष् 1st c., नेडा, नेक्ष्यति.

डिष् 2d c., डेडा 301, डेक्ष्यति 302.

पिष् 7th c., पेडा, पेक्ष्यति.

पिष् 3d c., वेडा, वेक्ष्यति.

शिष् 7th c., शेडा, शेक्ष्यति.

छिष् 4th c., छेडा 301, छेक्ष्यति 302.

ठुष् 4th c., तोडा, तोक्ष्यति.

ठुष् 4th c., दोडा, दोक्ष्यति.

पुष् 4th c.†, पोडा, पोक्ष्यति.

शुष् 4th c., शोडा, शोक्ष्यति.

कृष् 1st and 6th c., कर्डा, कर्क्ष्यति‡.

\* तक्ष् 1st and 5th c., तडा or तक्षिता, तक्ष्यति or तक्षिष्यति.

\* त्वक्ष् 1st c., त्वडा or त्वक्षिता, &c.

\* इष् 6th c., रडा or रक्षिता, but रक्षिष्यति.

\* रिष् 1st and 4th c., रेडा or रेक्षिता, but रेक्षिष्यति.

\* कुष् (with निस्) 9th c., -कोडा or -कोषिता, -कोक्ष्यति or -कोषिष्यति.

\* रुष् 1st and 4th c., रोडा or रोक्षिता, but रोक्षिष्यति.

412. Two in स *s*.

सस् 1st c., सडा, सक्ष्यति 304. *a*.

सस् 1st c., सडा, सक्ष्यति 304. *a*.

413. Eight in ह *h*, and seven optionally.

दह् 1st c., दग्धा 305, धक्ष्यति 306. *a*.

नह् 4th c., नडा 305, नक्ष्यति 306. *b*.

वह् 1st c., वोडा 305. *a*, वक्ष्यति 306.

दिह् 2d c., देग्धा 305, धेक्ष्यति 306. *a*.

मिह् 1st c., मेडा 305. *a*, मेक्ष्यति 306.

लिह् 2d c., लेडा 305. *a*, लेक्ष्यति 306.

दुह् 2d c., दोग्धा 305, धोक्ष्यति 306. *a*.

रुह् 1st c., रोडा 305. *a*, रोक्ष्यति 306.

\* सह् 1st c., सोडा 305. *a*. or सहिता, सहिष्यते.

\* गाह् 1st c., गाडा or गाहिता, घाक्ष्यते 306. *a*. or गाहिष्यते.

\* छिह् 4th c., छेग्धा or छेडा or छेहिता, छेक्ष्यति or छेहिष्यति.

\* गुह् 1st c., गोडा or गूहिता, घोक्ष्यति 306. *a*. or गूहिष्यति.

\* दूह् 4th c., दूग्धा or दूडा or दूहिता, धोक्ष्यति 306. *a*. or दूहिष्यति.

\* मुह् 4th c., मोग्धा or मोडा or मोहिता, मोक्ष्यति or मोहिष्यति.

\* वृह् 7th c., तर्डा or तर्हिता, तर्हिष्यति or तर्क्ष्यति.

414. All roots, without exception, ending in ख *kh*, ग *g*, घ *gh*, ज्ञ *jh*, ट *t*, ठ *th*, ड *d*, ढ *dh*, ण *n*, ण *t*, थ *th*, प *ph*, ब *b*, य *y*, र *r*, ल *l*, व *v*, take the inserted इ *i* in the last five tenses.

*a*. The root ग्रह् 9th c., 'to take,' lengthens the inserted *i* in every tense except the 2d preterite: thus, ग्रहीता, ग्रहीष्यति, &c. See 699.

† When *push* belongs to the 9th c., it takes *i*.

‡ *Krish* may optionally change *ri* to *ra*; as, *krashd*, &c.

*Third preterite* (Greek aorist, Latin perfect).

415. This complex and multiform tense, the most troublesome and intricate in the whole Sanskrit verb, is not so much one tense, as an aggregation of several tenses, all more or less allied to each other, all bearing a manifest resemblance to the first preterite, but none of them exactly assignable to that tense, and none of them so distinct in its character or so universal in its application as to admit of segregation from the general group, under any separate title of its own.

Fortunately, however, the third preterite occurs but rarely in the better specimens of Hindú composition; so that the student may satisfy himself with a cursory survey of its character and functions.

416. Although grammarians assert that there are seven different varieties of this tense, four of which correspond more or less to the Greek 1st aorist, and three to the 2d aorist, yet we shall endeavour to show that all these varieties may be included under the two distinct forms of terminations given in the table at 247, p. 107. The first form of terminations corresponds to those of the memorial scheme at 246, and belongs both to roots which reject *i* and to roots which assume it (see 394): but in the latter case the initial *s* of the 2d and 3d sing. is rejected, and the *i* blends with the *ś*, which then becomes the initial of those terminations. Moreover, in the case of roots which assume *i* the base is formed according to rules different to those which apply in the case of roots which reject *i*. The 2d form of terminations resembles those of the first preterite, and belongs, in the first place, to certain roots, whose bases in the *first* preterite present some important variation from the root; in the second, to certain roots ending in  $\text{श्र } ś$ ,  $\text{श्र } sh$ , or  $\text{ह्र } h$ , which have *i*, *u*, or *ri*, for their radical vowel; and, in the third, to verbs of the 10th class and causals.

417. Observe also—In all the modifications of the third preterite, the first step in the formation of the base is the prefixing of the augment  $\text{अ } a$ , a further indication of the community of character which this tense presents to the first preterite.

*a.* It will appear, however, in the Syntax, that when the third preterite is used as a prohibitive imperative, the particle  $\text{न } m$  being prefixed, the augment *a* is then rejected.



b. When a root begins with the vowels इ i, उ u, or ए ri, short or long, the augment is prefixed in accordance with 260. a.

## FORM I.

418. The terminations are here repeated from 247, p. 107.

1. <i>sam swa sma</i>	<i>si swahi smahi</i>
2. <i>sís stam or tam sta or ta</i>	<i>sthás or thás sáthám dhvam or ḍhvam</i>
3. <i>sít stám or tám sus</i>	<i>sta or ta sátám sata</i>

419. Observe, that when *i* is not inserted before the above terminations, the initial *s* may be discarded from those terminations in which it is compounded with *t* and *th*, if the base ends in any consonant excepting *n*, or in any *short* vowel. Observe also, that *ḍḥ* *dhvam* takes the place of *dh* *dhvam*, when the base ends in any other vowel than *a*.

420. Rule for the formation of the base for those verbs of the first nine classes, at 395, 396, 398, 400, &c., which reject इ i. In the Parasmai, if a root end in either a vowel or a consonant, vṛiddhi the radical vowel before *all* the terminations. In the Átmane, if a root end in इ i, ई í, उ u, or अ á, gunate the radical vowel; and if in ए ri or any consonant, leave the vowel unchanged before *all* the terminations. Observe—The augment अ a must always be prefixed, as in the 1st preterite. See 260.

421. Thus, from नी 1st c., ‘to lead,’ come the two bases *anai* for Parasmai and *ane* for Átmane (*anai* + *sam* = अनेष by 70; Átm. *ane* + *si* = अनेषि, *ane* + *sthás* = अनेहास्, &c.); and from कृ 8th c., ‘to make,’ come the two bases *akár* for Parasmai and *akri* for Átmane (*akár* + *sam* = अकार्षे by 70, &c.; Átm. *akri* + *si* = अकृषि by 70, *akri* + *thás* = अकृषास् by 419, *akri* + *ta* = अकृत, &c.). See 682. Similarly, भृ 3d c., ‘to bear.’ See the table at 583.

422. So from युज् 7th c., ‘to join,’ come the two bases *ayaúj* for Parasmai and *ayuj* for Átmane (Parasmai *ayaúj* + *sam* = अयोजे by 296, *ayaúj* + *swa* = अयोजस्, *ayaúj* + *tam* = अयोजे by 419; Átm. *ayuj* + *si* = अयुषि by 296, *ayuj* + *thás* = अयुषास्, *ayuj* + *ta* = अयुक्त); and from रुध् 7th c., ‘to hinder,’ the bases *araudh* and *arudh* (Parasmai *araudh* + *sam* = अरोत्से by 299, Du. *araudh* + *swa* = अरोत्स, *araudh* + *tam* = अरोत्से; Átm. *arudh* + *si* = अरुहति, *arudh* + *thás* = अरुहास्, &c.).

423. Similarly, from पक् 1st c., ‘to cook,’ come the bases *apách* and *apach* (*apách* + *sam* = अपाच्ये by 296; Átm. *apach* + *si* = अपचि, *apach* + *thás* = अपचषास्, &c.); and from दह् 1st c., ‘to burn’ (601), the bases *adáh* and *adach* (*adáh* + *sam* =

अदाह by 306. *a*, *adāh + tam* = अदाह by 305; *Ātm. adah + si* = अदाहि by 306. *a*, *adah + thds* = अदग्धास्, &c.).

424. The root वह् 1st c., 'to carry' (611), changes the radical vowel to ओ *o* before those terminations which reject an initial *s* (see 419, 305. *a*): thus, *avāksam*, *avāksā*, *avāksāt*, *avākswa*, *avāqham*, &c.; *Ātm. avakshi*, *avāqhdā*, *avāqha*, &c.: compare 375. *c*. सृ 1st c. *Ātm.*, 'to bear,' generally follows 427 (*asakshi*, &c.), though the form *asōqha* is given for the 3d sing. With *avāksāt* compare the Latin *vevit*, and with *avakshi* compare *verit*.

425. नह् 4th c., 'to tie,' 'to fasten,' makes *anātsam*, *anātsā*, *anātsāt*, *anātswa*, *anāddham*, &c.; and *Ātm. anatsi*, *anaddhās*, &c., by 306. *b* (compare 182. *e*). Similarly, वस् 1st c., 'to dwell' (607), makes *avātsam*, &c., by 304. *a*.

426. मज्ज् 6th c., 'to be immersed,' and सज्ज् 1st c., 'to adhere,' make *amān-ksham* &c., *asān-ksham* &c. See 633, 597. *a*.

*a*. The root इ 2d c., 'to go,' with *adhi* prefixed, signifying 'to go over,' 'to read,' *Ātmāne-pada* only, substitutes गी *gī* in the 3d pret.: thus, अध्यगीधि, अध्यगीहास्, अध्यगीह, &c.

*b*. Roots ending in न् or ण् rarely reject the sibilant from some of the terminations in the *Ātmāne*, as indicated at 418, dropping the final nasal where *s* is rejected: thus, तन् 8th c. makes in *Ātmāne* 2d and 3d sing. अतयास्, अतत (compare 57). Similarly, खण् 8th c. makes अखयास्, अखत. And the roots सन् 8th c., जन् 4th c., खन् 1st c., may lengthen the *a* when *n* is dropped: thus, असायास्, असात, &c.; compare 354. *a*, 339. But the above roots generally follow 427, and prefix *i* to all the terminations; so that अतनिहास्, अतनिह, is more usual than अतयास्, अतत. The root मन् 4th and 8th c. makes 3d sing. अमस्त or अमनिह or अमत.

*The same form with इ i prefixed.*

427. Those verbs which assume इ *i* (see 388. *a*, 397, 399, 414) reject the initial sibilant from the terminations of the 2d and 3d sing., and the *i* then blends with the initial *i* of those terminations. In the other terminations the *i* causes the change of *s* to *sh* by 70: thus,

1. <i>isham</i>	<i>ishwa</i>	<i>ishma</i>		<i>ishi</i>	<i>ishwahi</i>	<i>ishmahi</i>
2. <i>is</i>	<i>ishām</i>	<i>ishā</i>		<i>ishthās</i>	<i>ishāthām</i>	<i>idhwam</i> or <i>idhwam</i>
3. <i>it</i>	<i>ishām</i>	<i>ishus</i>		<i>ishā</i>	<i>ishātām</i>	<i>ishata</i>

Verbs which assume *i*, and take the above terminations, require a different rule for the formation of their base, as follows:—

428. Rule for the formation of the base for those verbs of the first nine classes which assume इ *i* before the terminations, as above.

*a*. If a root end in the vowels इ *i*, ई *ī*, उ *u*, अ *a*, ए *ri*, ऊ *ri*, वृद्धि those vowels in the *Parasmai* before *all* the terminations, and gupate them in the *Ātmāne*.

Observe—Roots ending in any other vowel than *i* and *r* rarely follow 427, as they generally reject *i*, and follow 418\* (see 394, &c.).

*b*. If a root end in a single consonant, gunate the radical vowel in both Parasmai and Ātmane (except when debarred by 28. *b*, and except in the roots enumerated at 388. *b*). Of course the augment *a* must in every case be prefixed. See 260.

429. Thus, from *पू* 9th c., 'to purify,' come the two bases *apau* for Parasmai and *apo* for Ātmane (*apau* + *i* + *sam* = *अपाविषं* by 37, *apau* + *i* + *is* = *अपावीत्*, *apau* + *i* + *it* = *अपावीत्*, &c.; Ātm. *apo* + *i* + *si* = *अपविषि*, &c., by 36), see 583; and from *तृ* 1st c., 'to cross,' comes the base *atár* for Parasmai (*atár* + *i* + *sam* = *atárisham*, &c.).

*a*. Observe—Roots in *रृ*, and the root *वृ*, may optionally lengthen the inserted *i* in the Ātmane: thus, *अकरिषि* or *अकरीषि*.

430. Similarly, *बुध्* *budh*, 1st c., 'to know,' makes *abodhisham*, &c., see 583; and *वृत्* *vrit*, 1st c., 'to be,' makes *avartishi*, &c.; and *वृध्* *edh*, 1st c., 'to increase,' makes *aidhishi*, &c. (260. *b*), see 600.

431. A medial *a* is sometimes lengthened: thus, *वद्* *vad*, 1st c., makes *अवादिषं*, &c. See 598.

432. The roots *बू*, *गू*, *धू*, *भू*, *नू*, all of the 6th c., may either follow 429 or make *अधुविषं* *adhuvisham*, &c.

*a*. *हन्* 2d c., 'to kill,' forms its 3d preterite from *वध्*: thus, *अवधिषं*, &c. See 654.

433. Many roots in *आ* *á*, *इ* *e*, *ओ* *o*, and *ऐ* *ai*, with three in *म्* *m*, viz. *यम्* *yam*, *रम्* *ram*, *नम्* *nam*, assume *i*, but insert *s* before it; the final *e*, *o*, and *ai*, being changed to *आ* *á*: thus, from *या* 2d c., 'to go,' comes *अयासिषं*, &c. (see 644); from *शो* 4th c., 'to sharpen,' *अशासिषं*, &c.; from *यम्* 1st c., 'to restrain,' *अयंसिषं*, &c. *दरिद्रा* 2d c., 'to be poor,' makes *adaridrisham* or *adaridrásisham*, &c.

*a*. In the Ātmane these roots reject the *i* and the *s* which precedes it, and follow 418: thus, from *मा* 3d c., 'to measure,' comes *अमासि*, &c. (see 665); from *रम्* 1st c., 'to sport,' *अरंसि*, *अरंस्यात्*, *अरंल*, &c.

434. Some Ātmane-pada verbs of the 4th class form the 3d person sing. of the 3d preterite by rejecting the termination *sta*, and leaving *i*, as in the passive (475. *a*): thus, *यद्* 4th c., 'to go,' makes 3d pret. 3d sing. *अपादि*; *जन्* 4th c., 'to be born,' makes *अजनि*; and *बुध्* 4th c., 'to know,' makes *अबोधि*. Compare 253. *a*.

\* Except *जागृ*, *जर्णु*, and *ञि*, which follow 427, and are gunated, instead of taking Vṛiddhi: thus, *अजागरिषं*, *जौर्णविषं*, *अञिषिषं*.

## FORM II.

435.

Resembling the first preterite.

1. <i>am</i>	<i>áva</i> or <i>va</i>	<i>áma</i> or <i>ma</i>	<i>e</i> or <i>i</i>	<i>ávaḥi</i>	<i>ámahi</i>
2. <i>as</i> or <i>s</i>	<i>atam</i> or <i>tam</i>	<i>ata</i> or <i>ta</i>	<i>athás</i>	<i>ethám</i> or <i>áthám</i>	<i>adhvam</i>
3. <i>at</i> or <i>t</i>	<i>atám</i> or <i>tám</i>	<i>an</i> or <i>us</i>	<i>ata</i>	<i>etám</i> or <i>átám</i>	<i>antá</i>

Note, that this form corresponds to the Greek 2d aorist (compare *asthám*, *asthás*, *asthái*, with *ἔστην*, *ἔστης*, *ἔστη*), and that the first form is more or less analogous to the 1st aorist. The substitution of *i* for *e*, and *áthám*, *átám*, for *ethám*, *etám*, in the *Átmane* of form II, is confined to a class of roots mentioned at 439.

436. Rule for the formation of the base in verbs of the first nine classes. In general the terminations are attached directly to the root: thus, गन् 1st c., 'to go,' makes अगमं *agamam*, &c., see 602; भिद् 7th c., 'to break,' अभिदं; नश् 4th c., 'to perish,' अनशं (or अनेशं, see 441). But दृश् 1st c., 'to see,' is guṇated, and makes *adarśam*, see 604. Observe—Sometimes roots which follow this form in the *Parasmai*, follow form I. (418) in the *Átmane*.

437. No confusion can arise from this apparent identity with the 1st preterite, as in all cases where these terminations are used for the 3d preterite, the 1st preterite presents some difference in the form of its base; as in *agachchham* (270), *abhinadam* (343). So again, the sixth conjugation, which alone can ever show a perfect identity of root and base, never makes use of this form for its 3d preterite, unless by some special rule the base of its 1st preterite is made to differ from the root: thus, *lip*, 'to smear' (cf. ἀλείφω), which is *alipam* in the 3d preterite, is *alimpam* in the first (281). So in Greek, compare the imperfect ἔλειπον with the 2d aor. ἔλειπον; and similarly, ἐλάμβανον with ἔλαβον; ἔδάμνην with ἔδαμον, &c.

a. One or two roots in आ *á* and इ *i* reject their finals; and one or two in वृ *ṛi* and शृ *ṣṛi* change these vowels to *ar* before the above terminations: thus, स्वा 2d c., 'to tell,' makes अस्वः; श्वि 1st c., 'to swell,' makes अश्वः; वृ 1st c., 'to go,' makes अवरः; शृ 4th c., 'to grow old,' अशरः.

438. Certain roots ending in long vowels reject the initial vowel from the terminations of the *Parasmai*, as indicated in the table at 435: thus, दा 3d c., 'to give,' makes *adám*, *adás*, *adát*, *adáva*, &c.; 3d pl. *adus*, see 663. So also, पा 3d c., 'to place,' makes *adhám*, &c., 664; and स्था 1st c., 'to stand,' makes *asthám*, &c., 587. Similarly, भू 1st c., 'to be,' excepting in 1st sing. and 3d pl. (अभूव, अभूत्, अभूत्, अभूव, &c.; 3d pl. अभूवन्), see 585.

a. Observe, however, that some roots in *á*, like *yá*, 2d c., 'to go,' follow 434.

b. Some roots in *ए e* and *ओ o*, which follow 434, optionally follow 438; in which case *e* and *o* are changed as before to *á*: thus, *धे dhe*, 1st c., 'to drink,' makes either *adhásisham* &c., or *adhám* &c.; *सो so*, 4th c., 'to come to an end,' makes either *asásisham* or *asám*, see 613: *ये* also makes *अदथं*, see 440. a.

c. But *हे* 1st c., 'to call,' drops the final *e*, and retains the initial vowel of the terminations: thus, *ahwam*, *ahwas*, *ahwat*, &c. See 595.

d. In the *Átmane-pada*, roots like *दा*, *या*, *स्था*, &c., at 438, follow form I. at 418; but drop the final *á*, and assume *i* in its place: thus, *adishi*, *adithás*, *adita*, *adishwahi*, &c.; 2d pl. *अदिषु*. See 663.

e. *इ* 2d c., 'to go,' makes its 3d preterite from a root *ग*: thus, *agám*, *agás*, &c.

f. The classical scholar will observe, that *adadám*, the 1st preterite of the root *द*, 'to give,' bears the same relation to its 3d preterite *adám* that *ἔδιδον* does to *ἔδωκ*. So also the relation of *adhám* (3d pret. of *dhd*, 'to place') to *adadhám* (1st pret.) corresponds to that of *ἔθηκ* to *ἔτιθηκ*. Compare also *abhavas* and *abhás* with *ἔφθες* and *ἔφθες*.

439. Certain roots ending in *श् s*, *ष sh*, *ह h*, enclosing a medial *i*, *u*, or *ri*, form their 3d preterites according to form II. at 435; but whenever confusion is likely to arise between the 1st and 3d preterites, *s* is prefixed to the terminations, before which sibilant the final of the root becomes *k* by 302 and 306.

a. Thus, *दिश* 6th c., 'to point out,' the 1st pret. of which is *adísam*, makes *adiksham* &c. in 3d pret. (compare the Greek 1st aorist *ἔδειξα*). Similarly, *विष* 2d c., 'to hate,' makes *adwiksham* &c. 657; *दुह* 2d c., 'to milk,' makes *adhuksham* &c. by 306. a. See 660.

b. This class of roots substitutes *i* for *e*, and *dihám*, *dtám*, for *ethám*, *etám*, in the *Átmane* terminations: thus, *adikshi*, *adikshathás*, *adikshata*, *adikshávahi*, *adiksháthám*, &c.

c. A few roots of this kind optionally follow 418 in the *Átmane*: thus, *लिह* 2d c. may make *अलिषि*, *अलीढास्*, *अलीढ*, &c., 661; and *दुह* 2d c., 'to milk,' may make *अधुषि*, *अदुध्वास्*, &c. See 660.

440. Causal verbs make use of form II, but the base assumes a peculiar reduplication (analogous to the Greek pluperfect), to be explained at 492: thus, from *बुध* 1st c., 'to know,' comes *अबूबुधं*, &c.

a. A few primitive verbs take a reduplicated 3d preterite, analogous to causals: thus, *वि* 1st c., 'to have recourse,' makes *अविषिषि*, &c.; *स्वि* 1st c., 'to swell,' makes either *अस्वं* or *अस्वयिषि* or *अस्विषिषि*; *वृ* 1st c., 'to run,' *अवृवृषं*; *वृ* 1st c., 'to flow,' *अवृवृषं*; *धे* 1st c., 'to drink,' *अदथं*; *स्म* 1st c., 'to love,' *अस्मस्मे*, &c. This last is defective when it belongs to the 1st c., having no conjugational tenses; but when it belongs to the 10th c. (Pres. *कामये*, &c.) its 3d preterite is *अस्मीस्मे*.

441. The following primitive verbs take a contracted form of reduplicated 3d preterite: *वच्* 2d c., 'to speak,' makes *अवोचं* *avocham*

(from अवधत् for अवधत् 650); पत् 1st c., 'to fall,' अपतं (from अपपतं; compare Greek *ἐπιπτον*); शास् 2d c., 'to rule,' अशिशं (from अशिशसं. The *Ātmane* follows 427; see 658); अस् 4th c., 'to throw,' आसं (from आससं, contracted into आसं for आसं 304. a, whence by transposition आसं); मश् 4th c., 'to perish,' अनेशं (from अनश् for अननिशं 620, 436).

*Benedictive or precative.*

442. Observe, that the terminations of this tense resemble those of the potential in the memorial scheme at p. 105. In the 2d and 3d singular they are identical. In the other persons of the *Parasmai* a sibilant is inserted, and in some of the *Ātmane* both prefixed and inserted. The only difference between the potential and benedictive of verbs of the 2d and 3d groups, at 290, will often be that the potential will have the conjugational characteristic: thus, *bhid*, 7th c., 'to break,' will be *bhindyāt* in the potential, and *bhidydāt* in the benedictive. Compare the optative of the Greek aorist *δοίην* with the optative of the present *δίδοιην*.

443. Rule for the formation of the base in verbs of the first nine classes. In the *Parasmai*, as a general rule, leave the root unchanged before the terminations, and never insert *i*; but in the *Ātmane* prefix *i* to the terminations in those roots ending in consonants or vowels which take the inserted *i* in the futures (388. a, 414), and before this *i* gunate the radical vowel. It is also gunated in the *Ātmane* in some roots ending in vowels which reject *i*: but if a root end in a consonant, and reject *i*, the radical vowel is left unchanged in the *Ātmane*, as well as *Parasmai*.

444. Thus, from भू 1st c., 'to be,' come the base of the *Parasmai* *bhú*, and the base of the *Ātmane* *bhavi*, by 36. b (*bhú* + *yásam* = भूयासं &c., *bhavi* + *síya* = भविषीय by 70).

445. Frequently, however, before the *y* of the *Parasmai* terminations, the root is liable to changes analogous to those which take place before the *y* of the 4th conjugation at 272, and the *y* of passive verbs at 465; and not unfrequently it undergoes changes similar to those of the 2d preterite at 373, &c., as follows:—

446. A final आ *á* is changed to ए *e* in the *Parasmai*, but remains unchanged in the *Ātmane*: thus, दा 3d c., 'to give,' makes देयासं &c. for *Parasmai*; दासीय &c. for *Ātmane-pada*.

447. Final इ *i* and उ *u* are lengthened in *Parasmai*, and gunated in *Ātmane*: thus, चि 5th c., 'to gather,' makes चीयासं &c., चेवीय &c.; and हु 3d c., 'to sacrifice,' makes हूयासं &c., होवीय &c.

448. Final श्च *ri* is changed to रि *ri* in *Parasmai*, but retained in *Ātmane*: thus, कृ 8th c., 'to do,' makes क्रियासं &c., and कृवीय &c. After a double consonant *ri* is gunated in *Parasmai*, as well as before inserted *i*: thus, स्फु 5th and 9th c., 'to spread,' makes स्फरीयासं &c., स्फुवीय &c., or स्फरिषीय &c.

a. वृ, 'to cover,' 'to choose,' makes either व्रियासं or वृयासं, वृषीय or वरिषीय or वृषीय.

449. Final वृ १ is changed to ईर ४ in both voices, but is gunated before inserted i in Ātmāne: thus, वृ 1st c., 'to cross,' makes तीयासं &c., तीषीय &c., or त्रिषीय &c., or त्रीषीय &c.

a. One root, पू 10th c., 'to fill,' makes पूयासं &c. Compare 448. a.

450. Of roots in रे, धे 1st c., 'to drink,' makes धेयासं &c.; but डे 1st c., 'to call,' makes हूयासं &c., and झासीय &c.; धे 1st c., 'to cover,' makes वीयासं &c., and व्यासीय &c.; and वे 1st c., 'to weave,' makes जयासं &c., and वासीय &c.

451. Final ऐ ai and ओ o are treated like final ४ at 446: thus, गे 1st c., 'to sing,' makes गेयासं &c.; जे 1st c., 'to preserve,' makes ज्ञासीय &c.

452. If a root end in a consonant, there is no change in Parasmai; and there are no changes in Ātmāne, excepting those of Sandhi, unless the root take i, when the radical vowel is gunated: thus, दुह् 2d c., 'to milk,' makes दुह्यासं &c., and धुषीय &c., by 306. a; द्विष् 2d c., 'to hate,' makes द्विष्यासं &c., and द्विषीय &c., by 302; and बुध् 1st c., 'to know,' makes बुध्यासं &c., and बोधिषीय &c.

a. Roots of the 10th class, however, retain Guna in the Parasmai, as well as in the Ātmāne, rejecting the conjugational aya in the Parasmai only; see under Causals (460).

b. And if a root end in a double consonant, of which the first member is a nasal, the latter is generally rejected: thus, भ्रान्जि, 7th c., makes भ्रान्ज्यासं, &c.

453. ग्रह् 9th c., 'to take,' makes in Parasmai गृह्यासं &c.; प्रश् 6th c., 'to ask,' makes पृच्छासं &c. Similarly, भ्रज् 6th c., 'to fry,' and ब्रह् 6th c., 'to out.' In the Ātmāne they are regular.

454. वच् 2d c. 'to speak,' वह् 1st c. 'to say,' वप् 1st c. 'to sow,' वञ् 2d c. 'to wish,' वह् 1st c. 'to carry,' and स्वप् 2d c. 'to sleep,' substitute उः for वः in the Parasmai: thus, उष्यासं &c., सुष्यासं &c. In the Ātmāne they are regular; as, वक्षीय from वह्.

### Conditional.

455. Note, that this tense bears the same relation to the 2d future that the 1st preterite does to the present. In its formation it lies half-way between a first preterite and a second future. It resembles the first preterite in prefixing the augment अ a to the base (see 260), and in the latter part of its terminations: it resembles the second future in gunating the radical vowel, in inserting इ i in exactly those roots in which the future inserts i, and in the sy of its terminations. See the scheme at 246, p. 105.

456. Rule for the formation of the base in verbs of the first nine classes. Prefix the augment अ a, gunate the radical vowel, except when debarred by 28. b, and insert i before the terminations if the futures insert i. When i is rejected, as in all the roots at 400 &c., the rules of Sandhi must be observed.

457. Thus, बुध् 1st c., 'to know,' makes अबोधिष्यं &c.; दुह् 2d c.,

‘to milk,’ makes चपोह्यं &c., by 306. a; द्विप् 2d c., ‘to hate,’ makes चद्वेह्यं &c., by 302.

### Infinitive.

458. The termination of the infinitive is तुं *tum*, like the *um* of the Latin *supine*.

459. Rule for the formation of the base in verbs of the ten classes. The base of the infinitive is identical with the base of the first future, and where one inserts इ *i*, the other does also: thus, *budh*, 1st c., ‘to know,’ makes बोधिषुं *bodhitum*; *kship*, 6th c., ‘to throw,’ makes क्षेपुं *ksheptum*. Moreover, all the rules for the change of the final consonant of a root before the *t* of the future terminations apply equally before the *t* of the infinitive. Hence, by substituting *um* for the final *á* of the 3d pers. sing. of the 1st future, the infinitive is at once obtained: thus, *śaktá*, *śaktum*; *tyaktá*, *tyaktum*; प्रष्टा, प्रष्टुं; सोढा, सोढुं, &c. See 400, &c.

a. The following examples will show how remarkably the Sanskrit infinitive answers to the Latin *supine*. S. स्थातुं ‘to stand,’ L. *statum*; S. दातुं ‘to give,’ L. *datum*; S. पातुं ‘to drink,’ L. *potum*; S. एतुं ‘to go,’ L. *itum*; S. स्तुतुं ‘to strew,’ L. *stratum*; S. चक्षुं ‘to anoint,’ L. *unctum*; S. जनिषुं ‘to beget,’ L. *genitum*; S. खनिषुं ‘to sound,’ L. *sonitum*; S. सर्षुं ‘to go,’ L. *serptum*; S. वमिषुं ‘to vomit,’ L. *vomitum*. Prof. Bopp considers that the infinitive affix *tum* is the accusative of an affix *tu*, of which the affix *twa* of the indeclinable participle (see 555. a) is the instrumental case.

### DERIVATIVE VERBS.

460. Having explained the formation of the verbal base in the ten classes of primitive verbs, we come next to the four kinds of derivative verbs, viz. passives, causals, desideratives, and frequentatives.

### PASSIVE VERBS.

461. Every root in every one of the ten classes may take a passive form\*, which is conjugated as an *Ātmane-pada* verb of the 4th class.

a. It is a form, however, not very commonly used, except in the 3d singular and plural of the present and imperative; for although a passive construction is exceedingly common in Sanskrit syntax, yet almost all the tenses of the passive verb are expressed by participles.

462. Observe—Passive verbs take the regular *Ātmane-pada* terminations\* at 247, making use of the substitutions required in the

\* See 253, and 253. a. b. There are occasional instances in the *Mahābhārata* of passive verbs conjugated in the *Parasmai*.



4th class. In the 3d preterite they take either of the forms at 418 and 427, according as the root may admit the inserted इ i or not; but they require that in the 3d singular of both forms the termination be इ i in place of *sta* and *ishṭa*.

### Conjugational tenses.

463. Rule for the formation of the base in the four conjugational tenses, *Ātmane-pada*, of roots of the first nine classes. The rule is the same as in the 4th class at 272, viz. affix य *ya*\*—lengthened to या *yā* before initial *m* or *v*—to the root, the vowel of which is not gunated, and generally remains unchanged.

464. Thus, from भू 1st c., 'to be,' comes the base भूय *bhúya* (Pres. *bhúya* + *i* = भूये, *bhúya* + *se* = भूयसे, &c.; Pot. *bhúya* + *íya* = भूयेय, &c.; Imp. *bhúya* + *ai* = भूये, &c.; 1st Pret. *abhúya* + *i* = अभूये, &c.); from हु 6th c., 'to strike,' comes *tudya* (Pres. *tudya* + *i* = तुये, &c.).

465. A final vowel, however, often undergoes changes, some of which are different from, and some analogous to, those of the 4th class, as follows:—

Six roots in आ *ā*, and one or two in ए *e*, ऐ *ai*, and ओ *o*, change their final vowels to इ *i*: thus, दा 3d c., 'to give,' makes Pres. दीये, दीयसे, दीयते, &c. So also, पा, स्वा, मा, वा, 1st c. 'to drink;' हा 3d c. 'to quit;' धे 1st c. 'to drink' (3d sing. धीयते, &c.); गे 1st c. 'to sing' (गीयते); सो 4th c. 'to be destroyed' (सीयते).

a. But other roots in *ā* remain unchanged; and most others in *ai* and *o* are changed to *ā*: thus, स्वा 2d c., 'to tell,' makes 3d sing. स्वायते; and ज्ञा 9th c., 'to know,' ज्ञायते; पा 2d c., 'to protect,' पायते; ध्ये 1st c., 'to meditate,' ध्यायते; शो 4th c., 'to sharpen,' शायते. But दरिद्रा 2d c. makes दरिद्रियते.

b. हे 1st c. 'to call,' ध्ये 1st c. 'to cover,' वे 1st c. 'to weave,' make their bases *híya*, *víya*, and *éya* (3d sing. हूयते).

466. Final इ *i* or उ *u* are lengthened, as also *i* or *u* before *v* or *r*: thus, from मि 1st c., हु 3d c., दि 4th c., come the three bases मीय, हूय, दीय.

a. But मि 1st c., 'to swell,' makes मूयते; and शी 2d c., 'to sleep,' शय्यते.

467. Final च *ṛi* becomes रि *ri*, but if preceded by a double consonant is gunated: thus, कृ 8th c., 'to do,' makes क्रियते; but खृ 1st c., खर्यते. The roots च and जागृ are also gunated.

468. Final च *ṛi* becomes ई *ī*: thus, कृ 6th c., 'to scatter,' makes कीर्यते; but पू, 'to fill,' पूर्यते.

469. Roots ending in two consonants, of which the first is a nasal, usually reject the nasal; as, from बन्ध, स्तम्भ, खड्ग, come the bases *badhya*, &c. (बध्यते, &c.).

\* Bopp considers that this *ya* is derived from *yā*, 'to go,' just as the causal *aya* is derived from *i*, 'to go.' It is certain that in Bengálí and Hindí the passive is formed with the root *yā*. Compare the Latin *amatum iri*, &c. See 481.

470. जन् 4th c., खन् 1st c., तन् 8th c., may optionally reject the final nasal, and lengthen the preceding *a*: thus, जायते or जन्यते, &c.

471. वच् 2d c., वद् 1st c., वप् 1st c., वस् 1st c., वञ् 2d c. 'to wish,' वह् 1st c., खप् 2d c., यच् 1st c., make their bases उच्य, उख, उच्य, उख, उच्य, उख, लुच्य, इज्य (उच्यते, &c.).

472. ग्रह्, मज्, भज्, व्यच्, व्यप्, मज्, म्नाच्, make their bases गृह्, पृज्यन्, भृज्यन्, विज्य, विज्य, वृज्य, शिज्य, respectively (गृह्यते, &c.).

*Non-conjugational tenses.—Second preterite of passives.*

473. The base of this tense in the passive verb is identical with that of all primitive verbs, in all ten conjugations. The bases, therefore, as formed at 364, will serve equally well for the 2d preterite of the passive, provided only that they be restricted to the *Ātmane-pada* inflection.

*a.* According to some grammarians, however, the root भू may make बुभूवे *bubhūve*, as well as अभूवे *ababhūve*, in the passive 2d preterite.

*First and second future of passives.*

474. In these and the remaining tenses no variation can occur from the bases of the same tenses in the primitive, unless the root end in a vowel. In that case the insertion of इः may take place in the passive, although prohibited in the primitive, provided the final vowel of the root be first *vṛddhi*d: thus, from चि *chi*, 5th c., 'to gather,' may come the base of the 1st and 2d fut. pass. *cháyī* (*cháyitáhe* &c., *cháyishye* &c.), although the base of the same tenses in the primitive is *che* (*chetáhe* &c., *cheshye* &c.). Similarly, from हु *hu* and कृ *kṛi* may come *hávi* and *káři* (*hávitáhe*, *káritáhe*), although the bases in the primitive are *ho* and *kar*.

*a.* In like manner इः may be inserted when the root ends in long आ *á*, or in ए *e* changeable to *á*, provided that, instead of *Vṛddhi* (which is impossible), *y* be interposed between the final *á* and inserted *i*: thus, from दá, 'to give,' may come the base of the fut. pass. *dáyī* (*dáyitáhe* &c.), although the base of the same tenses in the primitive is *dá* (*dátáhe* &c.); from हवे, 'to call,' may come *hwáyī* (*hwáyitáhe* &c.), although the base in the primitive is *hwd*. But in all these cases it is permitted to take the base of the primitive for that of the passive, and *chetáhe* or *cháyitáhe* may equally stand for the 1st fut. pass. \*

*b.* In the case of roots ending in consonants, the base of the two futures in the passive will be identical with that of the same tenses in the primitive verb †, the inflection being that of the *Ātmane*.

*c.* In verbs of the 10th conjugation deviation from the *Ātmane* form of the primitive may take place in these and the succeeding tenses. See 496.

\* This explanation of the passive rests on the authority of Pāṇini (VI. 4. 62), and the *Siddhānta Kaumudī*.

† The root दृश् 1st c., 'to see,' however, in the passive, may be दर्शिताहे, दर्शिये, as well as द्रष्टाहे, द्रष्ट्ये; and हन् may be घानिताहे, घानिये, as well as हक्ताहे, हनिये; and ग्रह् may be ग्राहिताहे, ग्राहिये, as well as ग्रहीताहे, ग्रहीये.

*Third preterite of passives.*

475. In this tense, also, variation from the primitive may occur when the root ends in a vowel. For in that case the insertion of ऌ i may take place, although forbidden in the primitive verb, provided the final of the root be vṛiddhi: thus, from चि चि may come the base of the 3d pret. pass. *achāyi* (*achāyishi* &c., 427), although the base in the *Ātmane* of the primitive is *ache* (*acheshi* &c., 418). So also, from हु hu and कृ कृ may come *ahāvi* and *akāri* (*ahāvishi*, *akārishi*, 427), although the bases in the *Ātmane* of the primitive are *aho* and *akri* (*ahoshi*, *akriishi*, 418). Again, i may be inserted when the root ends in long द d, provided that य y be interposed between final द d and inserted i: thus, from दd, 'to give,' may come *adāyi* (*adāyishi* &c.), although the base in the *Ātmane* of the primitive is *adi* (*adiishi* &c.). But in all these cases it is permitted to take the base of the primitive for that of the passive (so that the passive of चि may be either *achāyishi* or *acheshi*), except in the 3d pers. sing., where the terminations *ishā* and *sta* being rejected, the base, as formed by Vṛiddhi and the inserted i, must stand alone: thus, *achāyi*, 'it was gathered;' *ahāvi*, 'it was sacrificed;' *akāri*, 'it was done;' *adāyi*, 'it was given.' Sometimes, however, the regular form of the 3d sing. *Ātmane* is admissible, as well as the mutilated form.

a. If the root end in a consonant, the base of the 3d pret. pass. will always be identical with that of the 3d pret. *Ātmane* of the primitive, except in the 3d pers. sing., where ऌ i being substituted for the terminations *ishā* and *sta* of the 1st form, requires before it the lengthening of a medial a, and the *Gūṇa* of any other short medial vowel\*. Hence, in तन, 8th c., 'to stretch,' the form of the 1st, 2d, and 3d sing. 3d pret. will be *atanishi*, *atanishihās*, *atāni*; from कृषि, 6th c., 'to throw,' *akshipsi*, *akshipihās*, *akshepi*; from विद्, 2d c., 'to know,' *avedishi*, *avedishihās*, *avedi*. Observe—This 3d sing. of the 3d pret. passive is not unfrequently found, even in the simplest writings.

*Benedictive and conditional of passives.*

476. In these tenses the same variation is permitted in the case of roots ending in vowels as in the last; that is, the insertion of ऌ i is allowed, provided that, before it, Vṛiddhi take place in a final vowel capable of such a change, and y be interposed after final द: thus, from चि may come the bases *chāyi* and *achāyi* (*chāyishya*, *achāyishye*); from हु, *hāvi* and *ahāvi*; from कृ, *kāri* and *akāri*; from दd, *dāyi* and *adāyi*. But *cheshiya*, *akeshiye*, *hoshiya*, *ahoshiye*, &c., the forms belonging to the *Ātmane* of the primitive verb, are equally admissible in the passive.

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\* A medial vowel, long by nature or position, remains unchanged (by 28. b), and in one or two cases a short; as, *asāmi* for *asāmi*. The above explanation of the 3d preterite rests on the authority of Pāṇini, the Siddhānta Kaumudī, and the Bhaṭṭi Kāvya (15. 64, 65).

*Passive infinitive mood.*

477. There is no passive infinitive mood in Sanskrit distinct in form from the active. But although the affix *tam* has generally an active, it is capable of a passive sense, when joined with certain verbs, especially with शक् *śak*, 4th c., 'to be able.' It is also used passively, in connection with the participles *ārabdha*, *nirūpita*, *yukta*, &c. See Syntax.

*Passive verbs from roots of the 10th class.*

478. In forming a passive verb from roots of the 10th class, although the conjugational अय is rejected in the first four tenses, yet the other conjugational changes of the root are retained before the affix *ya*: thus, from चुर 10th c., 'to steal,' comes the base *chorya* (चोर्यते). In the 2d pret. अय is retained (see 473), and in the other non-conjugational tenses the base may deviate from the *Ātmane* form of the primitive by the optional rejection or assumption of अय, especially in the 3d preterite. See Causal Passives at 496.

## CAUSAL VERBS.

479. Every root in every one of the ten classes may take a causal form, which is conjugated as a verb of the 10th class; and which is not only employed to give a causal sense to a primitive verb, but also an active sense to a neuter verb; see 289, 254: thus the primitive verb *bodhati*, 'he knows' (from the root *budh*, 1st c.), becomes in the causal बोधयति *bodhayati*, 'he causes to know,' 'he informs,' and the neuter verb *kshubhyati*, 'he is shaken' (from *kshubh*, 4th c.), becomes क्षोभयति 'he shakes.'

a. This form may rarely imply 'allowing,' 'permitting:' thus, हारयति, 'he allows to take;' नाशयति, 'he suffers to perish.'

480. As to the terminations of causal verbs, they are the same as those of the scheme at 247, p. 106; and the same substitutions are required in the first four tenses as in the 1st, 4th, 6th, and 10th classes.

*Conjugational tenses.*

481. Rule for the formation of the base in the four conjugational tenses of roots of the ten classes. If a root end in a vowel, vṛiddhi that vowel; if in a consonant, gupate the radical vowel before *all* the terminations, and affix अय *aya* \* (changeable to *ayá* before initial *m* or *v*) to the root so vṛiddhied or gupated.

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\* Derived from the root ई i, 'to go,' just as the passive *ya* is derived from *yá*. See 463.

482. Thus, from नी 1st c., 'to lead,' comes the base नायय by 37 (Pres. *náyayá + mi* = नाययामि, *náyaya + si* = नाययसि &c.; Pot. *náyaya + iyam* = नाययेयं &c.; Imp. *náyaya + áni* = नाययानि &c.; 1st Pret. *anáyaya + m* = अनाययं &c. Átm. Pres. *náyaya + i* = नायये &c.). Similarly, from भू *bhú*, 1st c., 'to be,' comes the base भावय *bhávaya*; and from कृ 8th c., 'to do,' the base कारय *káraya*. But from बुध् 1st and 4th c., 'to know,' comes the gunated बोधय *bodhaya*; and from सर्प 1st c., 'to creep,' the gunated सर्पय *sarpaya*.

483. Roots ending in आ *á*, or in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *á*, cannot be vridhdied, but generally insert प *p* between the root and the affix *aya*: thus, दा 1st c., 'to give,' makes दापयामि *dápayámi*, &c.; पे 1st c., 'to drink,' धापयामि *dhápayámi*, &c.; गै 1st c., 'to sing,' गापयामि *gápayámi*, &c.

a. All other roots in *á* insert *p*, excepting पा 1st c., 'to drink,' which inserts य *y*, making पाययामि &c.; and पा 2d c., 'to preserve,' which inserts ल *l*, making पालयामि &c.

b. All other roots in *ai* insert *p*, but most other roots in *e* and *o* insert *y*: thus, ज्ञे 1st c., 'to call,' makes ज्ञापयामि &c.; and शो 4th c., 'to sharpen,' makes शाययामि &c.

484. ज्ञा 9th c. 'to know,' आ 2d c. 'to cook,' आ 2d c. 'to bathe,' and ग्ने 1st c. 'to languish,' may optionally shorten the *á*, the last two only when not joined with prepositions: thus, ज्ञापयामि &c., or ज्ञपयामि &c.; ग्रापयामि &c., or ग्रपयामि &c.

485. Some roots in *i*, *í*, *ri*, also insert *p*, after changing the final vowel to *á*: thus, जि 1st c., 'to conquer,' makes जापयामि &c.; स्मि 1st c., 'to smile,' makes स्मापयामि &c., and स्मापये &c.; चि 5th c., 'to collect,' has four forms; 1. चापयामि &c., 2. चपयामि &c., 3. चाययामि &c., 4. चययामि &c.; भी 3d c., 'to fear,' has three forms; 1. भापयामि &c., 2. भापये &c., Átm. only, 3. भीपये &c.; इ 2d c., 'to go,' makes आपयामि &c., especially with the preposition अधि 'over,' अघ्यापयामि 'I cause to go over,' 'I teach.'

a. Three roots insert नः: ली 4th c., 'to embrace,' 'to adhere,' making (with prep. वि) -लीनयामि &c., as well as -लापयामि, -लाययामि, and -लालयामि &c.; प्री 9th c., 'to please,' making प्रीणयामि; and धू 5th and 9th c., 'to shake,' धूनयामि.

486. ह्री 3d c. 'to be ashamed' and गृ 1st c. 'to go' insert *p* after gunation: thus, ह्रेपयामि &c., गर्पयामि &c.

487. Roots ending in consonants, enclosing a medial अ *a*, generally, but not always, lengthen the *a*: thus, षक् 1st c., 'to cook,' makes षाचयामि &c.

a. Note, that few roots in *m* lengthen the *a*: thus, गम् 1st c., 'to go,' makes गमयामि &c. Some, however, optionally do so.

488. Anomalies.—रू 1st c., 'to grow,' changes *h* to *p*, making रोपयामि &c.; दुष् 4th c., 'to be corrupt,' makes दूषयामि &c., 'I corrupt'; हन् 2d c., 'to kill,' शातयामि &c.; ऋद् 1st and 6th c., 'to perish,' ज्ञातयामि &c.; स्फुर 6th c., 'to quiver,' स्फुरयामि &c.; स्क्व 1st c., 'to increase,' स्क्वपयामि &c.

*Non-conjugational tenses.*

489. The changes of the root required to form the base of the conjugational tenses are continued in the non-conjugational. Moreover, *aya* is retained in all these tenses, excepting in the 3d preterite and benedictive, Parasmai; but the last *a* of *aya* is dropped before the inserted इ *i*, which is invariably assumed.

*Second preterite of causals.*

490. This tense is formed by adding चाँ *ám* to the base of the conjugational tenses, and affixing the 2d preterite of one of the three auxiliary verbs, अस् 'to be,' भू 'to be,' or कृ 'to do:' thus, बुष् 1st c., 'to know,' makes बोधयानास् or बोधयाम्भूव\* or बोधयाचकार. See 385.

*First and second future of causals.*

491. In these tenses the inserted इ *i* is invariably assumed between the base, as formed in the conjugational tenses, and the usual terminations: thus, *budh* makes *bodhayitásmi* &c., *bodhayishyámi* &c.

*Third preterite of causals* (Greek pluperfect).

492. The terminations are those of form III; see 441. In the formation of the base of this tense, the affix *ay* is rejected; but any other change that may take place in the conjugational tenses, such as the insertion of *p* or *y*, is preserved. The base is a reduplicated form of this change, and to this reduplication the augment अ *a* is prefixed: thus, taking the bases *bodhay* and *jápay* (causal bases of *budh*, 'to know,' and *ji*, 'to conquer'), and rejecting *ay*, we have *bodh* and *jáp*; and from these are formed the bases of the 3d pret. *abúbudh* and *ajíjap* (अबूबुधं *abúbudham* &c., अबूबुधे *abúbudhe* &c., अजीजपं *ajíjapam* &c., अजीजपे *ajíjape* &c., cf. the Greek pluperfect).

493. The rule for this reduplication is as follows:—The initial consonant of the root, with its vowel, is reduplicated, and the reduplicated consonant follows the rules given at 331; but the reduplication of the vowel is peculiar.

*Rules for the reduplication of the vowel of the initial consonant.*

*a.* Causal bases, after rejecting *ay*, will end either in *áy*, *áv*, *ár*, or a consonant preceded by *a*, *á*, *e*, *o*, or *ar*. The usual reduplicated vowel for all these vowels, except *o*, is *i*. But *u* is reduplicated for *o*, and sometimes also for *áv*. The rule is, that either the reduplicated syllable or the base syllable must be long either by

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\* It may, however, be questioned whether भू is often found added to causals.

nature or position; and in general the reduplicated vowel is made long, and, to compensate for this, the long vowel of the causal base shortened, or, if it be Guna, changed to its cognate short vowel: thus, the causal base *náy* (from *ná*, rejecting *ay*) makes the base of the 3d pret. *anínay* (अनीनयं *anínayam* &c.); the causal base *bháv* (from *bhú*) makes *abíbhav* (अबीभवं &c.); the causal base *kár* (form *kṛi*), *achkar*; *gam* (from *gam*), *ajígam*; *pákh* (from *pack*), *apípach*; *pál* (from *pá*), *apípal*; *ved* (from *vid*), *avívid*; *vart* (from *vṛit*), *avívrit*. But *bodh* (from *budh*), *abúbudh*; and *sáv* (from *su*), *asúshav*. Sometimes the reduplicated vowel is only long by position before two consonants, the radical vowel being still made short; as, *śráv* (from *śru*) makes *asúśrav*; *dráv* from (*dru*), *adudrav*; *bhráj*, *abibhraj*. Sometimes the reduplicated vowel remains short, whilst the vowel of the causal base, which must be long either by nature or position, remains unchanged: thus, the causal base *jív* (from *jío*) may make *ajijív*; *chint*, *achichint*; *kalp*, *achikalp*. In such cases *a* may be reduplicated for *a* or *á*; as, *laksh* makes *alalaksh*; *yákh*, *ayayákh*; *vart* (from *vṛit*), *avavart*, &c.

b. The following are anomalous: from *páy* (*pá*, 'to drink'), अपीपं &c.\*; from *stháp* (*sthá*, 'to stand'), अतिथिपं &c.; from *ghráp* (*ghrá*, 'to smell'), अनिघ्रिपं &c., and अनिघ्रपं &c.; from *adhýp* (*i*, 'to go,' with *adhi*), अय्यजीगपं &c.

*Reduplication of an initial vowel in causal third preterites.*

494. Roots beginning with vowels, and ending with single consonants, form their causal third preterites by a peculiar reduplication of the root (after rejecting अय). The rule is that not only the initial vowel, as in the 2d pret. at 364. a, but the final consonant also be reduplicated. In fact, the whole root is doubled, as it would be if it began with a consonant, and ended with a vowel; but the consonant is reduplicated according to the rules at 331, and the reduplicated vowel is always *i*. This *i*, however, takes the place of the radical vowel, instead of beginning the reduplicated syllable; and the vowel of the root then becomes the initial of the reduplicated syllable, combining with the augment अ *a*, according to 260. a: thus, अय् 5th c., 'to prosper,' which ought to be reduplicated into इदृष् by 331. a, becomes, by transposition of the vowels, अदिष्; and with अ prefixed, आदिष् by 260. a (आदिषं 'I caused to prosper,' &c.). Similarly, अह् 1st c., 'to infer,' which ought to be इजूह *ijúh*, becomes अजिह् *ájih*; and with अ prefixed, औजिह् (औजिहं 'I caused to infer'). So also, आप् 5th c., 'to obtain,' makes आपिषं 'I caused to obtain;' ईह् 2d c., 'to praise,' makes ऐडिहं 'I caused to praise.' Compare the Greek 2d aorist ἤγαγον from ἄγω, and ὤπορον from ὀρω.

a. If a root end in a compound consonant, the first member of the compound is rejected from the final, but not from the reduplicated letter: thus, अह् 1st c., 'to be worthy,' makes आजिहं 'I caused to be worthy,' 'I honoured;' उन्द् 7th c., 'to moisten,' makes औन्दिहं 'I caused to moisten.'

b. Note, that अ *ksh* is treated as a single consonant, and अ *ch* is reduplicated for it by 331. c: thus, ईक्ष् 1st c., 'to see,' makes ऐचिक्षं *aichiksham*, 'I caused to see.'

c. Roots consisting of a single vowel, form their causal 3d preterite from the causal base (after rejecting *aya*): thus, the root **ग**, 'to go,' makes its causal base *arp*, 'to deliver over;' and its causal 3d pret. **आर्पिषं** 'I caused to deliver.'

d. **अर्ण** 2d c., 'to cover,' makes **और्णुषं**.

*Benedictive and conditional of causals.*

495. The base of the benedictive, *Ātmane*, and of the conditional in both voices, does not differ from that of the non-conjugational tenses; but the last *a* of *aya* is dropped before the inserted इ *i*, which is always assumed. In the Parasmai of the benedictive both *ay* and *i* are rejected, but any other change of the root is retained: thus, **बुध्** 1st c., 'to know,' makes in benedictive *bodhyāsam* &c., *bodhayishya* &c.; in conditional, *abodhayishyam* &c., *abodhayishye* &c.

*Passive form of causals.*

496. In forming a passive verb from a causal base, the causal affix **अय** is rejected, but the other causal changes of the root are retained before the passive affix *ya*: thus, from the causal base **पातय** *pātaya* (from **पत्** 1st c., 'to fall') comes the passive *pātya*, making 3d sing. **पातते** 'he is made to fall.' Similarly, **स्था** 1st c., 'to stand,' makes **स्थापयति** 'he causes to stand,' **स्थाप्यते** 'he is made to stand;' and **ज्ञा** 9th c., 'to know,' makes **ज्ञापयति** 'he causes to know,' and **ज्ञाप्यते** 'he is caused to know,' 'he is informed.'

a. In the non-conjugational tenses, the base of all the tenses, excepting the 2d preterite, may vary from the *Ātmane* form by the optional rejection of the conjugation **अय**. But in the 2d preterite, the *Ātmane* of the usual form with *ām* and the auxiliaries (490, 385) is admitted for the passive. In the 3d preterite, the usual reduplicated form (492) gives place to the *Ātmane* form which belongs to those verbs of the first nine classes which assume *i*: thus, from **भाषय**, the causal base of **भू** 'to be,' come the passive 2d pret. **भाषयाचक्षे**; 1st fut. **भाषयिताहे** or **भाषिताहे**; 2d fut. **भाषयिष्ये** or **भाषिष्ये**; 3d pret. **अभाषयिषि** or **अभाषिषि**, 3d sing. **अभाषि**; bened. **भाषयिषीय** or **भाषिषीय**; cond. **अभाषयिष्ये** or **अभाषिष्ये**. So also, from **ज्ञप्**, the causal base of **ज्ञम्** 'to cease,' come the passive 2d pret. **ज्ञमयाचक्षे** or **ज्ञमयानाहे**; 1st fut. **ज्ञमयिताहे** or **ज्ञमिताहे**; 2d fut. **ज्ञमयिष्ये** or **ज्ञमिष्ये**; 3d pret. **अज्ञमयिषि** or **अज्ञमिषि**, 3d sing. **अज्ञमि**; bened. **ज्ञमयिषीय** &c.; and the radical *a* may in every case be optionally lengthened: thus, 1st fut. **ज्ञमयिताहे** or **ज्ञामयिताहे** &c.



*Desiderative form of causals.*

497. Causals may take a desiderative form (498): thus, from *pátayámi*, 'I cause to fall,' *pípátayishámi*, 'I desire to cause to fall;' from *svápáyámi*, 'I cause to sleep,' *sushvápáyishámi*, 'I desire to cause to sleep.'

DESIDERATIVE VERBS.

498. Every root in the ten classes may take a desiderative form.

a. Although this form of the root rarely appears in its character of a verb, yet nouns and participles derived from the desiderative base are not uncommon (see 80. XXII, and 82. III). Moreover, there are certain roots which take a desiderative form, without yielding a volitive signification; and these, as being equivalent to primitive verbs (amongst which they are sometimes classed), may occur in the best writers. For example, *jugups*, 'to blame,' from the root गुप् *gup*; *chikits*, 'to cure,' from कृत् *kit*; *titiksh*, 'to bear,' from तिज् *tij*; *mímáns*, 'to reason,' from मन् *man*; *bíbhat*, 'to abhor,' from बाध् *bád*.

499. Note, that desideratives take the terminations of the scheme at 247, with the substitutions required in the 1st, 4th, 6th, and 10th classes; and their inflection, either in the Parasmai or Átmane, is determined by the practice of the primitive verb: thus, the root बुद् *budh*, 1st c., 'to know,' taking both inflections in the primitive, may take both in the desiderative (*bubodhishámi* &c., or *bubodhishe* &c., 'I desire to know'); and लब् *labh*, 'to take,' taking only the Átmane in the primitive, may take only the Átmane in the desiderative (*lípse* &c., 'I desire to take').

500. Rule for the formation of the base in the four conjugational tenses. Reduplicate the initial consonant and vowel of the root, and if the primitive verb inserts इ *i* (see 388. a), affix इष् *ish*; if it rejects *i*, then simply श् *s*, changeable to श् *sh*, to the root so reduplicated: the vowel *a* is then added to form the base, as in the 1st, 4th, 6th, and 10th classes; and, according to the rule in those classes, this *a* is lengthened before *m* and *v*.

a. Thus, from क्षिप् *kship*, 6th c., 'to throw,' comes the base *chikshipsa* (*chiksipsá* + *mi* = चिक्षिप्सामि *chikshipsámi* &c., 'I desire to throw'); but from विद् *vid*, 2d c., 'to know,' taking inserted *i*, comes *vividisha* (*vividishá* + *mi* = विविदिषामि *vividishámi* &c.).

b. The reduplication of the consonant is strictly in conformity with the rules laid down at 331, and that of the vowel of the initial consonant follows the

analogy of causal third preterites at 493; that is, the vowel इ i (generally, however, short) is reduplicated for a, á, i, í, ri, rí, e, or ai; but the vowel उ u for u, ú, and o. Observe—The final consonant of a root rejecting i will unite with the s of sa, in accordance with the rules at 296: thus, from पक् 1st c. comes the base *pipaksha* by 296; from याक् 1st c. comes *yiyačhisha*; from जीक् 1st c., *jijivisha*; from दुक् 1st c., *didriksha*; from सेक् 1st c., *sisevisha* (in this and in some other roots beginning with s, the i of the reduplicated syllable does not influence the following s, as might be expected from rule 70); from गै 1st c., *jigás*; from ज्ञा, *jijñás* (गृण्यन्स्त्व): but from युक् 7th c. comes *yuyuksha*; from पू 9th c., *pupúsha*; from पुष् 4th c., *bubhutsa*, see 299. a (पिपञ्चामि &c., यियाचिषामि &c.).

c. And if the root begin with a vowel the reduplication still follows the analogy of the same tense: thus, from अश् comes अशिश्; and with *isha* added, अशिश्शिष. Similarly, from अर्ह comes *arjihisha*; from अर्ह, *újihisha*; from ईष्, *íchikshisha*; from उन्द्, *undidisha*: see 494. The vowel i is reduplicated for a, as being lighter; see 331. e.

501. When a root takes the inserted i, and consequently forms its desiderative with *isha*, the radical vowel may in general be optionally gunated: thus, मुद् 1st c., 'to rejoice,' makes either *mumodisha* or *mumudisha*.

502. When स sa is affixed to roots ending in vowels, it has the effect of lengthening a final इ i or उ u; of changing ए e, ऐ ai, ओ o, to आ á; च ri or च् ri to ईr, or after a labial to ऊr: thus, from चि 5th c. comes *chichísha*; from चु 5th c., *chúrúsha*; from कृ 8th c., *chikírsha*; from गै 1st c., *jigás*; from तृ, *titírsha*; from पू, *pupúrsha*; from भृ, *bubhúrsha*; from मृ, *mumúrsha*.

a. When it is affixed to roots ending in consonants, the radical vowel remains unchanged, but the final consonant combines with the initial sibilant, in accordance with the rules laid down at 296; as, from युष् 4th c. comes *yuyutsa* (299); from दह् 1st c. comes *didhaksha* (306. a); from दुह् 2d c., *dudhuksha*; from भुक् 7th c., *bubhuksha*.

503. The following roots form their desiderative bases anomalously: from दा 3d c., 'to give,' comes *ditsa* (*ditsámi*, 'I wish to give'); from मा, 'to measure,' *mitsa*; from आप् 5th c., 'to obtain,' comes *apsa*; from धा, 'to place,' *dhitsa*: so also, from धे, 'to drink,' *dhitsa*; from जि, 'to conquer,' *jigísha*; from चि, 'to gather,' *chikísha*, as well as *chichísha*; from हन्, 'to kill,' *jisháns*; from ग्रह्, *nisháns*; from प्रज्, *pipúchish*; from स्वप्, *suvush*; from शक्, 'to be able,' *shish*; from लभ्, 'to obtain,' *lish*; from राप्, *ritsh*; from रभ, *rish*; from पत्, *pitsh*; from ऋप्, ईत्, or regularly अर्दिषिष; from दिष्, दुष्ट्, or regularly दिदेविष; from ज्ञे, जुह्व; from दरिद्रा, *didiridrish*; from अद्, *jishats*, substituted from षत् 304. a.

504. When causals and verbs of the 10th class take a desiderative form, they retain ay, and are all formed with *isha*: thus, चूर् makes *chuchorayishámi* &c. The causal *adhyápayati*, 'he causes to go over,' 'he teaches,' makes अज्यापियिषति or अधिनिगापयिषति &c., 'he desires to teach.'

*Non-conjugational tenses of desideratives.*

505. The second preterite is formed by affixing *ám* to the desiderative base, as already formed, and adding the second preterite of either one of the auxiliaries *kṛi* or *bhú* (see 385. b): thus, from *pach* comes the 2d preterite *pipakshánchakdra*, 'I wished to cook.' In all the remaining tenses it is an universal rule, that inserted *i* be assumed after the desiderative base, whether formed by *sa* or *isha*, except in the bened. Parasmai: thus, from *pach* comes 1st fut. 1st sing. *pipakshitásmi* &c.; 2d fut. *pipakshishyámi* &c.; 3d pret. *apipakshisham* &c. (form II. at 427); bened. Parasmai *pipakshiyáam* &c.; Átmane *pipakshishíya* &c.; cond. *apipakshishyam* &c. So also; taking *vividish* (formed with *ish* from *vid*), the 1st fut. is *vividishitásmi*; 2d fut. *vividishishyámi*; 3d pret. *avividishisham* &c.

*Causal form of desideratives.*

506. Desiderative verbs may sometimes take a causal form: thus, *dis*, 'to play,' makes Pres. *dadyúshámi*, 'I desire to play;' *dudyúshayámi*, 'I cause to desire to play.'

FREQUENTATIVE OR INTENSIVE VERBS.

507. Every one of the roots in the ten classes may take a frequentative form.

a. This form is even less used than the desiderative. In the present participle, however, and in a few nouns, it may sometimes appear (see 80. XXII). It either expresses repetition or gives intensity to the radical idea, especially in the case of roots signifying 'to shine,' 'to be beautiful,' or 'to lament:' thus, from *दीप्*, 'to shine,' comes the frequentative base *dedípya* (Pres. 3d sing. *dedípyate*, 'it shines brightly'), and the present participle *dedípyamāna*, 'shining brightly:' so also, from *सुप्*, 'to be beautiful,' comes *śotubhya* and *śotubhyamāna*; from *रुद्*, 'to weep,' *rorudya* and *rorudyamāna*.

508. There are two kinds of frequentative verb, the one a reduplicated Átmane-pada verb, conforming, like neuter and passive verbs, to the conjugation of the 4th class, and usually, though not always, yielding a neuter signification; the other a reduplicated Parasmai-pada verb, following the conjugation of the 3d class of verbs. This last is rarely used\*.

a. Observe—There is no frequentative form for roots of the 10th class, or for polysyllabic roots †, or for most roots beginning with

\* Intensive or frequentative forms are found in Greek, such as *καίπαλλω*, *δαυδάλλω*, *μαιμάζω* or *μαιμάω*, *παμφαίνω*, *ἀλαλάζω*.

† *कञ्* 'to cover' excepted, which has for its first form *कञ्जीनूय*, and for its second *कञ्जीनु*.

vowels. Some roots beginning with vowels take the *Ātmane* form of frequentative; see 511, 681.

b. The terminations for the first form of frequentative will be those of the *Ātmane* at 247, with the usual substitutions required for the 4th class of verbs. For the second form they will be the regular *Parasmai-pada* terminations of the memorial scheme at 246.

#### ĀTMANE-PADA FREQUENTATIVES.

509. Rule for the formation of the base in the four conjugational tenses. Reduplicate the initial consonant and vowel of the passive base according to the rules for reduplicating consonants at 331, and gunate the reduplicated vowel (if capable of Guna), whether it be long or short: thus, from the passive base दीय (of *dā*, 'to give') comes the frequentative base *dedīya* (Pres. 1. *dedīya* + *i* = ददीये, 2. *dedīya* + *se* = देदीयसे &c.); from ह्रीय (passive of *hā*, 'to quit') comes *jehtīya* (*jehtīye* &c.); from स्त्रीय comes *testīrya*; from पूय, *popūya*; from विद्य, *vevidya*; from बुध्य, *bobudhya* (Pres. बोबुध्ये, बोबुध्यसे, बोबुध्यते, &c.). The conjugation of all four tenses will correspond exactly with that of the passive.

510. If the passive base contain a medial अ *a*, long *d* is substituted in the reduplication; as, *pāpachya* from *pachya*; *dāsmarya* from *smarya*: if a medial *d*, *e*, or *o*, the same are reduplicated; as, *yāyāchya* from *yāchya*; *seshevyā* from *sevyā*; *lolochya* from *lochyā*: if a medial इ *ri*, then अरी *arī*\* is substituted in the reduplication; as, *dārīdūryā* from *dārīya*; *parīspūryā* from *spūryā*, &c.

511. If a passive base contain रि *ri*, this becomes री *ri* in the frequentative base; as, *vejīryā* from *krīryā* (passive of कृ 'to do'). If the base begin with अ *a*, as in अट् *aṭya* (from अट् 'to wander'), the initial *aṭ* is repeated, and the radical *d* lengthened: thus, *aṭaṭṭya* (3d sing. *aṭaṭṭate*).

512. If the passive base contain a nasal after short *a*, this nasal is often repeated; as, from *gam*, 'to go,' comes *gaṁṁya* (*gaṁṁye* &c.), 'to walk crookedly;' from *bhram*, *bambhramya*.

a. The passive bases जप्, जल्य, दश्य, भज्य, and some others, may insert nasals, instead of lengthening the vowel in the reduplication: thus, *jaṇṇye* &c.

b. *Padya* (from *pad*) inserts नी *nī*: thus, *panīpadya* †; from *charya* is formed चचूर्य; from *hanya*, passive of *han*, 'to kill,' जेह्रीय; from *ghrāya*, जेह्रीय; from *dhmāya*, देह्मीय (देह्मीये &c.).

\* This supports the idea that the original Guna of *ri* is *ari*. See 29. b.

† Similarly, the roots भञ्ज्, संस्, ज्वस्, स्कन्, वच् (चनीभश्य &c.).

*Non-conjugational tenses of Ātmane-pada frequentatives.*

513. In these tenses frequentatives follow the analogy of passives, and reject the affix *ya*. Since, however, the base of the second preterite is formed by affixing *dm* (as usual in all polysyllabic forms, see 385. *b*), and since, in all the other tenses, inserted *i* is assumed, a coalition of vowels might arise were it not allowed to retain *y* in all cases in which a vowel immediately precedes that letter\*: thus, from *dedṛpya* is formed the 2d preterite (1st sing.) *dedṛpānchakre* &c., rejecting *ya*; but from *dedṛya*, *dedṛyānchakre* &c., retaining *y*. Similarly in the other tenses: 1st fut. *dedṛpitāhe* &c., *dedṛyitāhe* &c.; 2d fut. *dedṛpishye* &c., *dedṛyishye* &c.; 3d pret. *adedṛpishi* &c., *adedṛyishi* &c.; bened. *dedṛpishṭya* &c., *dedṛyishṭya* &c.; cond. *adedṛpishye* &c., *adedṛyishye* &c. In the 3d sing. 3d preterite *i* is not allowed to take the place of the regular terminations, as in the passive form.

PARASMAI-PADA FREQUENTATIVES.

514. Rule for the formation of the base in the four conjugational tenses. The base is here also formed by a reduplication similar to that of Ātmane-pada frequentatives; not, however, from the passive, but from the root: thus, from the root *pack* comes *pāpack*; from *vid*, *vevid*; from दृश्, *darīdṛś*; from कृ, *charīkṛi*†. Moreover, in accordance with the rules for the 2d and 3d conjugation (307, 330), the radical vowel is gunated before the P terminations of the scheme at 246. Hence come the two bases *veved* and *vevid* (Pres. *vevedmi*, *veveti*, *veveti*; Du. *vevidwas*, &c.; 1st Pret. *avevedam*, *avevet*, *avevet*, *avevidwa*, &c.; Pot. *vevidyām*, &c.; Imp. *vevedāni*, *veviddhi*, *vevetu*, *vevedāva*, *vevittam*, &c.). Again, the base will vary in accordance with the rules of combination at 296 &c., as in *budh* (Pres. *bobodhmi*, *bobhoti*, *boboddhi*, *bobudhwas*, &c.). And in further analogy to the 2d conjugation (313, 314) long *i* is often optionally inserted before the consonantal P terminations (Pres. *vevedāmi*, *vevedāshi*, *vevedāti*; Du. *vevidwas*, &c.; 1st Pret. *avevedam*, *avevedāi*, *avevedāi*, *avevidwa*, &c.; Imp. *vevedāni*, *veviddhi*, *vevedātu*).

515. Lastly, when the root ends in a vowel, the usual changes take place of *i* and *ī* to *y* or *iy*; of *u* and *ū* to *uv*; and of *ri* to *r* (see 312): as in the roots *bhā*, *bhā*, *kṛi* (Pres. 1st sing. *bebhemī*, *bobhomī*, *charkarmi*; 3d plur. *bebhyati*, *bobhuvati*, *charkrati*).

a. Observe—Roots in कृ *r* substitute *d* in the reduplicated syllable: thus, from कृ, चाकृ; from कृ, नाकृ; from कृ, पाकृ, &c.

*Non-conjugational tenses of Parasmai-pada frequentatives.*

516. The second preterite follows the usual rule for polysyllabic bases (385. *b*),

\* In passives this coalition of vowels is avoided by the change of a final vowel to Vṛiddhi, as of *chi* to *chdy*, of *hu* to *hdy*, and of *kṛi* to *kdr*; and by the change of final *d* to *dy*, as of *dd* to *ddy*; see 473.

† In the Parasmai form of frequentative, *ari* and *ar* as well as *arī* may be reduplicated for the vowel कृ *ri*; so that दृश् may make दरीदृश् or दरीदृश् or दरीदृश्; and कृ, चरीकृ or चरीकृ or चरीकृ.

and affixes *ám* with the auxiliaries: thus, from *vid*, 'to know,' comes 1st sing. *vevidámśa*; from *bhí*, *bebhyámśa*. In the other tenses, excepting the benedictive, inserted *i* is invariably assumed; and before this inserted *i* roots ending in vowels forbid the usual Guṇa change in the futures, but admit Viddhi in the 3d preterite: thus, 1st fut. 1st sing. *vevedítāmi* &c., *bebhyítāmi* &c. (367); 2d fut. *vevedishyāmi* &c., *bebhyishyāmi* &c.; 3d pret. *avevedisham* &c., *abebhyisham* &c.; bened. *vevidyāsam* &c., *bebhyāsam*; cond. *avevedishyam*, *abebhyishyam*. This rejection of Guṇa, however, admits of question, especially in the case of roots in *u* or *ú*.

*Causal, desiderative, and desiderative causal form of frequentatives.*

517. Frequentatives are said to be capable of these forms: thus, from the frequentative base *totud*, 'to strike often,' come *totudayāmi*, 'I cause to strike often;' *totudishāmi*, 'I desire to strike often;' *totudayishami*, 'I desire to cause to strike often.'

#### NOMINAL VERBS, OR VERBS DERIVED FROM NOUNS.

518. These are formed by adding certain affixes to the crude base of nouns. They are not in very common use, but, theoretically, there is no limit to their formation. They might be classed under three heads, according to their meaning; viz. 1st, transitive nominals, yielding the sense of performing, practising, making or using the thing or quality expressed by the noun; 2d, intransitive nominals, giving a sense of behaving like, becoming like, acting like the person or thing expressed by the noun; 3d, desiderative nominals, yielding the sense of wishing for the thing expressed by the noun. It will be more convenient, however, to arrange them according to the affixes by which they are formed, as follows:—

Observe—The terminations of nominals will be those of the scheme at 247, making use of the substitutions required by the 1st, 4th, 6th, and 10th classes.

519. 1st, Those formed by affixing *ञ a* (changeable to *á* before *m* and *v*) to a nominal base, the final of the base being gunated (if capable of Guṇa). When the base ends in *a*, this vowel takes the place of the affix *a*. A final *á* absorbs the affix.

*a*. Thus, from कृष्ण 'Kṛṣṇa,' Pres. 1. कृष्णामि 'I act like Kṛṣṇa,' 2. कृष्णसि, 3. कृष्णति, &c. So from कवि 'a poet,' Pres. 1. कवयामि 'I act the poet,' 2. कवयसि, &c.; and from पितृ 'a father,' Pres. 1. पितरामि 'I act like a father,' 2. पितरसि, 3. पितरति. Atm. Pres. 1. पितरे, &c.; from माला 'a garland,' Pres. 1. मालामि, 2. मालासि, 3. मालाति; 1st Pret. 1. अमालां, 2. अमालास्, &c.; Pot. मालेयं, &c.; from स्व 'own,' Pres. 3. स्वति 'he acts like himself.' Sometimes a final *i* or *u* is not gunated; as, from चक्षु 'a beak,' Pres. चक्षामि, चक्षसि, चक्षति, 'he uses his beak,' &c.; from कवि 'a poet,' कवामि, कवसि, &c. Words ending in nasals

preserve the nasals, and lengthen the preceding vowels; as, राजानमि 'he acts like a king,' पथीनमि 'it serves as a road,' इदामि 'he acts like this.'

520. 2dly, Those formed by affixing य ya to a nominal base.

a. If it is intended to express 'wish' or 'desire,' then a final अ a or आ á must be changed to ई í; a final इ i or उ u must be lengthened; a final ऋ ri changed to री rí; and a final न n dropped, before य ya is affixed.

b. Thus, from पुत्र 'a son,' Pres. 1. पुत्रीयामि 'I desire a son,' 2. पुत्रीयसि, &c.; from पति 'a husband,' Pres. 1. पतीयामि 'I desire a husband,' &c. So also, from मातृ comes मात्रीयामि, &c.; from राजन्, Pres. राजीयामि, &c.; Pot. राजीयेयं, &c. If a word end in a consonant, ya is generally affixed without change; as, from वाक् 'a word,' वाच्यमि 'he wishes for words.'

c. This form of nominal has not always a desiderative meaning. The following are examples of other meanings, some of which properly belong to the next form: प्रसादीयमि 'he fancies himself in a palace;' कवीयमि 'he acts like a poet;' कङ्क्षीयमि or -ते 'he scratches;' मनुषीयमि or -ते 'he sins' or 'he is angry;' मित्रीयते 'he acts the part of a friend;' तपस्यमि 'he performs penance' (from tapas, 'penance'); निरस्यमि 'he vanishes;' गव्यमि 'he seeks cows' (from गो 'a cow').

d. If it is intended to express 'behaving like,' 'acting like,' a final अ a must be lengthened, a final आ á retained, and a final न n, स s, or त t, may be dropped: thus, from पण्डित 'a wise man,' Pres. 1. पण्डिताये 'I act the part of a wise man,' 2. पण्डितायसे, 3. पण्डितायते, &c.; from द्रुम 'a tree,' Pres. 1. द्रुमाये, &c.; from राजन् 'a king,' Pres. 1. राजाये, &c.; from उन्मनस् 'sorrowful,' Pres. उन्मनाये, &c.; from बृहत् 'great,' Pres. बृहाये, &c.

e. This nominal is sometimes found with an active sense, especially when derived from nouns expressive of colour; as, from कृष्ण 'black,' कृष्णायते or -ति 'he blackens:' and sometimes in the Parasmai with a neuter sense; as, from जिघ्र 'crooked,' जिघ्रायति 'it is crooked;' from दास 'a slave,' दासायति 'he is a slave.' It corresponds to Greek desiderative denominatives in *íaw*, as *θανατíaw* &c.

521. 3dly, Those formed by affixing अय aya to a nominal base. This form is similar to that of causals and verbs of the 10th class, with which it is sometimes confounded. Like them it has generally an active sense. A final vowel must be dropped before aya; and if the nominal base have more than one syllable, and end in a consonant, both the consonant and its preceding vowel must be dropped.

a. Thus, from वस्त्र 'cloth,' Pres. 1. वस्त्रायामि 'I clothe,' 2. वस्त्रायसि, 3. वस्त्रायति, &c.; from वर्नन् 'armour,' Pres. 1. वर्नयामि 'I put on armour,' &c.; from प्रमाण 'authority,' प्रमाणायामि 'I propose as authority;' from सज्ज 'a garland,' सज्जयामि 'I crown,' &c.

b. In further analogy to causals, a *प्* *p* is sometimes inserted between the base and *aya*, especially if the noun be monosyllabic, and end in *a*. Before this *प्* *p*, *Vṛiddhi* is required: thus, from स्व 'own,' Pres. स्वापयामि 'I make my own.' There are one or two examples of dissyllabic nouns: thus, from सत्य 'true,' सत्यापयामि, &c.\*

c. If the base be monosyllabic, and end in a consonant, *Guna* may take place; as, from सुष् 'hunger,' क्षोषयामि.

d. Whatever modifications adjectives undergo before the affixes *īyas* and *ishīha* at 194, the same take place before *aya*: thus, from दीर्घ 'long,' द्वापयामि, द्वापयसि, &c.; from अन्तिक 'near,' नेदयामि 'I make near,' &c.

e. This form of nominal is rarely neuter, as चिरयति 'he delays' (from चिर 'long'). According to Prof. Bopp, Greek denominatives in *αζω*, *αω*, *εω*, *οω*, *ιζω*, correspond to this form; as, *ὄνομα-αζω*, *γυναικ-ιζω*, *πολεμ-οω*.

522. 4thly, Those formed by affixing स्य *syā* or अस्य *asyā* to a nominal base, giving it the form of a future tense, generally with the sense of 'desiring,' 'longing for.'

a. Thus, from क्षीर 'milk,' Pres. 1. क्षीरस्यामि 'I desire milk,' 2. क्षीरस्यसि, &c.; from वृष 'a bull,' वृषस्यति (the cow) desires the bull; from दधि 'curds,' दध्यस्यामि 'I desire curds,' &c. Compare Greek desideratives in *σείω*.

523. 5thly, Those formed by affixing काम्य *kāmya* (derived from *kam*, 'to desire') to a nominal base; as, from पुत्र 'a son,' Pres. 1. पुत्रकाम्यामि 'I desire a son,' 2. पुत्रकाम्यसि, 3. पुत्रकाम्यति, &c.

## PARTICIPLES.

### PRESENT PARTICIPLES; PARASMAI-PADA.—FORMATION OF THE BASE.

524. These are the only participles that have any affinity with the conjugational structure of the verb. The base in the Parasmai is formed by substituting *त्* *t* for *न्ति*, and *त्* *at* for *न्ति* and *न्ति*, the terminations of the 3d plural present; so that the peculiarities of conjugation necessarily appear in the participle: thus, from पचन्ति *pachanti*, 'they cook' (3d pl. pres. of पच्, 1st c.), comes पचत् *pachat*, 'cooking'; from घ्नन्ति *ghnanti* (3d pl. of हन्, 2d c.) comes घ्नत् *ghnat*; from सन्ति (3d pl. of अस्, 2d c., 'to be') comes सत् *sat*; from गच्छन्ति 'they go' (3d pl. of गच्छ, 2d c.), गच्छत् *gacchat*; from गच्छन्ति (3d pl. of गच्छ, 2d c.), गच्छत् *gacchat*; from जुह्वन्ति *juhvanti* (3d pl. of हु, 3d c.), जुह्वत् *juhvat*; from नृत्यन्ति *nrityanti*, 4th c., नृत्यत् *nrityat*; from चिन्वन्ति *chinwanti*, 5th c., चिन्वत् *chinwat*; from अर्ण्वन्ति, 5th c., अर्ण्वत् *arṇvat*; from रुन्धन्ति, 7th c., रुन्धत् *rundhat*; from कुर्यन्ति, 8th c., कुर्यत् *kurvat*; from पुनन्ति, 9th c., पुनत् *punat*.

\* Similarly, अर्थ, 'substance,' makes अर्थापयामि, &c.



525. So again, from the causal बोधयन्ति, 'they cause to know' (479), comes *bodhayat*, 'causing to know'; from the desiderative बुभोषिषन्ति, 'they desire to know' (499), comes *bubodhishat*, 'desiring to know'; from दित्सन्ति, 'they desire to give' (503), comes *ditsat*, 'desiring to give.'

a. It has been remarked at 253. b, that the passive verb may sometimes assume a Parasmai-pada inflection; and that all the neuter verbs placed under the 4th conjugation may be considered as so many examples of this form of the passive. This theory is corroborated by the fact of the existence of a Parasmai-pada present participle derivable from a passive base: thus, from the passive base दृश्य *dríśya* comes दृश्यन् 'being seen'; from चिय *chíya* (passive base of *chi*) comes चीयन् 'being gathered.'

b. The inflection of Parasmai-pada present participles is explained at 141. In the first five inflections a nasal is inserted, proving that the base of this participle properly ends in *ant*. In the cognate languages the *n* is preserved throughout.

c. Thus, compare Sanskrit *bharan*, *bharantam* (from *bhṛi*), with *φέρων*, *φέροντα*, *ferentem*; also, *bharantau* (Ved. *bharantá*) with *φέροντε*; *bharantas* with *φέροντες*, *ferentes*; *bharatas* with *φέροντας*; gen. sing. *bharatas* with *φέροντος*, *ferentis*. So also, Sanskrit *vahan*, *vahantam*, with *vehens*, *vehentem*; and *san*, *santam* (from *as*, 'to be'), with the *sens* of *ab-sens*, *præ-sens*. Compare also the base *stirnwant* with *στροπώνν*.

#### PRESENT PARTICIPLES; ÁTMANE-PADA.—FORMATION OF THE BASE.

526. The base is formed by substituting मान *mána* for *nte*, the termination of the 3d plur. pres. of verbs of the 1st, 4th, and 6th conjugations, and passives; and by substituting जान *ána* for *ate*, the termination of the 3d plur. pres. of verbs of the other conjugations; see 247, p. 106: thus, from पचन्ते *pachante* (1st conj.) comes पचमान *pachamána*, 'cooking'; from तिष्ठन्ते (*sthá*, 1st conj.), तिष्ठमान 'standing'; from नृचन्ते (4th conj.), नृचमान; from लिप्यन्ते (*lip*, 6th conj.), लिप्यमान.

a. But from ब्रुवन्ते *bruvate* (ब्रू 2d conj.), ब्रुवाञ्च *bruvána* (see 58); from निहन्ते (हन् with नि 2d conj.), निहवान्; from दधन्ते (*dhá*, 3d conj.), दधान्; from चिन्वन्ते (5th conj.), चिन्वान्; from युञ्जन्ते (7th conj.), युञ्जान्; from कुर्वन्ते (8th conj.), कुर्वीञ्च; from पुनन्ते (9th conj.), पुनान्. The root आस 2d c., 'to sit,' makes आसीन् for आसान्; and झी 2d c. is शेते in 3d pl. (see 315), but झवान् in the pres. participle.

b. Observe—The real affix for the Átmane-pada pres. participle is *mána*, of

which *ána* is probably an abbreviation. Compare the Greek *μενο*: भरमाण (58) = *φερόμενος*.

527. Verbs of the 10th conjugation and causals may substitute either *mána* or *ána*, but more frequently the latter: thus, from *bodhayante* comes *bodhayamána* and *bodhayána*; from *darśayante*, *darśayána*; from *vedayante*, *vedayána*. The affix *ána* is probably preferred on account of the greater fulness of form of verbs of the 10th class.

528. Passives and other derivative verbs always substitute *mána*: thus, from क्रियन्ते, 'they are made,' comes क्रियमान, 'being made' (58); from दीयन्ते, 'they are given,' दीयमान, 'being given'; from the desiderative दित्सन्ते, 'they desire to give,' दित्समान, 'desiring to give'; from जिघांसन्ते, 'they desire to kill,' जिघांसमान, 'desiring to kill.'

529. The inflection of *Ātmane-pada* pres. participles follows that of the 1st class of nouns at 103: thus, N. masc. sing. पचमानस्; fem. पचमाना; neut. पचमानं.

## PAST PARTICIPLES.

### PAST PASSIVE PARTICIPLES.—FORMATION OF THE BASE.

530. These participles may be regarded as falling under four heads: 1st, as derived from roots; 2dly, as derived from causal bases; 3dly, as derived from desiderative bases; 4thly, as derived from nominal bases.

#### 1. Derived from roots.

531. In general the base is formed by adding *ta* directly to the root; as, from क्षिप् *kship*, 'to throw,' क्षिप्त *kshipta*, 'thrown.'

a. But if the root end in च् *ṛ*, by adding न *na*; as, from कृ *kr*, 'to scatter,' क्रीर्ण *kīrṇa*, 'scattered.' Some roots in चा *ā*, ई *ī*, and ऊ *ū*, some in ऐ *ai* preceded by two consonants, with some of those in द् *d*, र् *r*, ज् *j*, one in ग् *g*, and one in च् *ch*, rejecting inserted *i* (see the lists at 394) from the participle, also take *na* instead of *ta*.

532. Roots ending in vowels do not admit inserted इ *i* in this participle, although they may admit it in the futures\* (395. a, 396. b, 397, &c.), but attach *ta* or *na* directly to the root; as, from या *yā*, यात *yāta*, 'gone'; from जि, जित 'conquered'; from नी, नीत *nīta*;

\* इ *ī*, however, makes इयित; and यू *yū* may be ययित as well as यूत.

from **सु**, **सुन**; from **भू**, **भूत**; from **कृ**, **कृत**; from **जा**, **जाय** (58); from **ली**, **लीन**; from **ही**, **हीन**; from **लू**, **लून**; from **चि**, **चून**.

533. But in certain cases the final vowel of the root is changed: thus, some roots in **आ** *ā* change *ā* to *i* before *ta*; as, from **स्था** *sthā*, **स्थित** *sthita*; from **मा**, **मित**; from **दरिद्रा**, **दरिद्रित**. **धा**, 'to place,' becomes **हित**; **दा**, 'to give,' **दत्त**\*; **पा**, 'to drink,' **पीत**. **हा**, 'to quit,' becomes **ही** before *na* (**हीन**). Some roots in *ā* take both *na* and *ta*; as, from **जा**, **जाय** and **जात**; from **वा**, with the preposition **निर्**, **निर्वाय** and **निर्वात**.

534. Roots in **चृ** *ṛ* change *ṛ* to *ī* before *na*, which passes into **या** *ya* by 58; as, from **तृ**, 'to pass,' **तीर्य**, 'passed.' But from **पृ**, **पूर्य** 'full,' 'filled.'

535. The root **धे** *dhe*, 'to suck,' becomes **धी** before *ta* (**धीत**); **हे** *hwe*, 'to call,' **हू** (**हूत**); **वे** *ve*, 'to weave,' **व** (**वत**); **ये** *eye*, 'to cover,' **वी** *of* (**वीत**).

536. Roots in **ऐ** *ai* generally change *ai* to *ā* before *na* or *ta*; as, from **म्लै** *mlai*, 'to fade,' **म्लान** *mlāna*; from **ध्यै**, 'to meditate,' **ध्यात**; from **दै**, 'to purify,' **दात**; from **क्षै**, 'to rescue,' **क्षाय** or **क्षान**. But from **गै**, 'to sing,' **गीत**; from **वै**, 'to waste,' **वान**.

537. Roots in **ओ** *o* change *o* to *i*; as, from **सो**, **सित**; from **शो**, **शित**.

538. Those roots ending in consonants which take the inserted *i* in the last five tenses (388. a), generally take this vowel also in the past passive participle, but not invariably (see 542). Whenever *i* is assumed, *ta* is affixed, and not *na*; as, from **पत** *pat*, 'to fall,' **पतित** *patita*, 'fallen;' and if **उ** *u* or **चृ** *ṛi* precede the final consonant of the root, these vowels may take *Guna*; as, from **द्युत** *dyut*, **द्योतित** *dyotita*; from **गृह्**, **गृहित**. **ग्रह्**, 'to take,' lengthens the inserted *i* (**गृहीत** 'taken').

539. Roots ending in consonants which reject the inserted *i* in the last five tenses (400), generally reject it in the past passive participle. They must be combined with *ta*, agreeably to the rules at 296, &c. Whatever form, therefore, the final consonant assumes before the termination *tā* of the 1st future (see the lists at 400), the same form will generally, though not invariably, be preserved before the *ta* of the past participle; so that, in many cases, this participle may be derived from the 3d sing. of the 1st future by shortening the final *ā*, and, if necessary, restoring the radical vowel to its original state: thus, taking some of the examples at 400; **शक्ता**

\* When prepositions are prefixed to *datta*, the initial *da* may be rejected: thus, *dīta* for *ādatta*, 'taken'; *prātta* for *pradatta*, 'bestowed'; *vydīta* for *vydatta*, 'expanded'; *parīta* for *paridatta*; *sūta* for *sudatta*, the *i* and *u* being lengthened.

*śaktā*, 'he will be able,' gives शक्त *śakta*, 'able;' शेक्त *śekta*, 'he will sprinkle,' सिक्त *sikta*, 'sprinkled;' मोक्त *mokta*, मुक्त *mukta*; मृष्टा, पृष्ट; त्यक्ता, त्यक्त; योक्त, युक्त; कृष्टा, कृष्ट; मारी, मृष्ट; सेष्टा, सिष्ट; चोष्टा, चुष्ट; चोष्टा, चुष्ट; जेमा, क्षिप्त; लोमा, लुप्त; सनी, क्षुप्त; कल्मा, क्षुप्त; लम्मा, लम्प; लोम्मा, लुम्प; वेष्टा, विष्ट; द्रष्टा, दृष्ट; क्रोष्टा, क्रुष्ट; जेष्टा, जिष्ट; दोष्टा, दुष्ट; मृष्टा, कृष्ट; तष्टा, तष्ट; त्वष्टा, त्वष्ट; दृष्टा, दृष्ट; दग्धा, दग्ध; सोष्टा, सोष्ट; नष्टा, नष्ट; गाष्टा, गाष्ट; लेष्टा, लीष्ट (305. a); देग्धा, दिग्ध; जेग्धा, क्षिग्ध; रोष्टा, रुष्ट (305. a); मोष्टा, मूष्ट; or मोग्धा, मुग्ध; दोग्धा, दुग्ध; गोष्टा, गूष्ट: but भञ्ज 'to fry,' which is भृष्ट in the 1st future, is भृष्ट in the participle.

540. Most roots ending in *ḍ* *d*, forbidding the inserted *ḍ* *i* (404), take *na* instead of *ta*, and are combined with *na*, agreeably to 47; as, from पद्, पन्न; from भिद्, भिन्न; from सद्, with the preposition वि, विषन्न (70 and 58); from अद् 'to eat,' अन्न (unless जग्ध is substituted, from *jakṣh* at 542).

541. Those roots ending in *ḥ* *j*, which take *na*, change *j* to *g* before *na*; as, from विज् *viḥ*, विग्न *vigna*; from रुज् *ruḥ*, रुग्न *rugna*. So from मज्ज, rejecting one *j*, मग्न; from लज्ज 'to be ashamed,' लग्न (as well as लज्जित). लग्, 'to adhere,' also makes लग्न; and त्रज्, 'to cut,' makes वृक्ष or वृज् (see 58).

542. Some roots which admit *i* in the futures, reject it in this participle; as, वृष्, 1st fut. धर्षिता, but pass. part. वृष्ट; so अर्द्, अर्दिता, but अर्त (with आ *a* prefixed, आर्त 'pained'); दृह्, दर्हिता, but दृढ; मद्, मदिता, but मन्न; जच् 'to eat,' जक्षिता, but जग्ध; दीप् 'to shine,' दीपिता, but दीप्त; नश् 'to perish,' नक्षिता, but नष्ट; मूर्च्छ 'to faint,' मूर्च्छिता, but मूर्च्छ as well as मूर्च्छित; ज्ञेच् 'to speak barbarously,' ज्ञेक्षिता, but ज्ञिष्ट as well as ज्ञेक्षित; नृच् 'to dance,' नर्तिता, but नृच् as well as नर्तित.

543. If in forming the passive base (471), or in the 2d preterite (375. c. d), the *v* or *y* contained in a root is changed to its semivowel *u* or *i*, the same change takes place in the past passive participle: thus, from वच् *vach*, 'to say,' उक्त *ukta*; from वप् *vap*, उप्त *upta*; from वह्, ऊढ; from स्वप्, सुप्त; from यन्, इष्ट. Similarly, from दिव्, क्षुप्त or क्षूत; from त्वर्, तूष्णी.

544. Some other changes which take place in forming the passive base (472) are preserved before *ta*: thus, from ज्ञात्, जिष्ट; from व्यप्, विष्ट. And when the root ends in two conjunct consonants, of which the first is a nasal, this nasal is rejected; as, from जन्प्, जन्न; from भंश्, भष्ट; from जञ्ज्, जक्त; from सञ्ज्, सक्त; from भञ्ज्, भग्न: but not if *ḍ* *i* is inserted; as, from सज्ज्, सज्जित; from क्रन्द्, क्रन्दित (except मन्प्, making मषित).

545. Roots ending in *ṇ* *m* or *ṇ* *n* reject these nasals before *ta*; as, from गन् *gam*, 'to go,' गत *gata*; from यन् *yam*, यत *yata*; from रन्, रत; from तन्, तत; from हन्, हत: but retain them if *ḍ* *i* is inserted; as, from सन्, सनिष्ट. From जन्, 'to be born,' is formed जात; from सन्, सात; the *a* being lengthened.

546. Those roots ending in *ṇ* *m*, of the 4th conjugation, which lengthen a

medial *a* before the conjugational affix *y*, also lengthen it before *ta*, and change *a* to *ā* as in the futures: thus, from कृन्, कृतान्; from भन्, भवान्; from ज्ञन्, ज्ञान्; from दन्, दान्; from ज्ञन्, ज्ञान्; from कृन्, कृतान्. Similarly, from वन्, वान्; from कन्, कान्.

547. From स्वप्, 'to swell,' is formed स्वप्ति or स्वप्ता; from पुष्, 'to be putrid,' पुष्ट; from प्या or प्ये, 'to be fat,' 'to increase,' पीन or प्यान; from उवा, 'to grow old,' वीन; from बन्ध्, 'to bind,' बन्ध.

548. The following are quite anomalous: from पक् pack, 'to cook,' पक्क pakka; from शुष्, 'to dry,' शुष्क; from क्षीप्, 'to be drunk,' क्षीप्.

### 2. Derived from causal bases.

549. In forming the past passive participles from these, the causal affix अय *aya* is rejected, but the inserted इ *i* is always assumed: thus, from कारय, causal of कृ 'to make,' comes कारित *kārīta*, 'caused to be made,' from स्थापय, causal of स्था 'to stand,' comes स्थापित *sthāpīta*, 'placed.'

### 3. Derived from desiderative bases.

550. In adding त *ta* to a desiderative base, the inserted इ *i* is invariably assumed; as, from पिपास, 'to desire to drink,' comes पिपासित; from चिकीर्षे, चिकीर्षित; from ईष्य, ईषित, &c.

### 4. Derived from nominal bases.

551. There are in Sanskrit certain participles, which are said to be formed by adding इत *ita* to nouns: thus, from क्षिपिल, 'loose,' क्षिपिलित, 'loosened,' from जिघ्र, 'crooked,' जिघ्रित, 'curved.' These may be regarded as the passive participles of the transitive nominal verbs क्षिपिलयति, जिघ्रयति (521); and whenever this kind of participial adjective is found, it may indicate that a nominal verb is in use, whence the participle is derived.

a. Moreover, as ना sometimes takes the place of *ta*, so *ina* is added to some nouns instead of *ita*: thus, *malīna*, 'soiled,' from *mala*; *śringīṇa*, 'horned,' from *śringa*.

b. Corresponding forms in Latin are *barbatus*, *alatus*, *cordatus*, *turritus*, &c.; and in Greek, *ὀμφαλωτός*, *κροκωτός*, *αὐλωτός*, &c. See Bopp's Comp. Gr.

552. The inflection of past passive participles follows that of the first class of nouns at 103; thus exhibiting a perfect similarity to the declension of Latin participles in *tus*: thus, कृत *kṛita*, nom. sing. masc. fem. neut. कृतम्, कृता, कृतं.

a. The perfect identity between Sanskrit passive participles in *ta*, Latin participles in *tu-s*, and Greek verbals in *to-s*, will be evident from the following examples: Sanskrit *jñātas* = (*g*)*notus* (*ignotus*), *γινωτός*; *dattas* = *datus*, *δοτός*; *frutās* = *clutus*, *κλυτός*; *bhūtas* = *φυτός*; *yuktas* = *junctus*, *ζευκτός*; *labdhas* = *ληπτός*; *pītas* = *πότος*; *bhṛtas* = *fertus*, *φερτός*; *dishās* = *dictus*, *δεικτός*. And, like Sanskrit, Latin often inserts an *i*, as in *domitus* (= Sanskrit *damitas*), *monitus*, &c. In Greek, *ε* is inserted in forms like *μενετός*, *εραπετός*. There are also examples of Latin and Greek formations in *nu-s* and *vo-s*, corresponding to the Sanskrit participle in *na*: thus, *plenus* (= *पूर्ण*), *magnus* (from Sanskrit root *mah*), *dignus* (from Sanskrit *diś*, *dik*, Greek *δεικ*); and *στυγνό-ς*, *στεγνό-ς*, *σεμνό-ς*, &c. See Eastwick's Bopp's Comp. Gr. III 7.

### PAST ACTIVE PARTICIPLES.

These are of two kinds: 1st, those derived from the past passive participle; 2dly, those derived from the second preterite. These latter rarely occur. The former are much used to supply the place of a perfect tense active.

#### PAST ACTIVE PARTICIPLES DERIVED FROM PAST PASSIVE PARTICIPLES.—FORMATION OF THE BASE.

553. The base of these participles is easily formed by adding *vat* to that of the past passive participle: thus, from *कृत* 'made,' *कृतवत्* 'who made;' from *दग्ध* 'burnt,' *दग्धवत्* 'who burnt;' from *उक्त* 'said,' *उक्तवत्* 'who addressed;' from *भिन्न* 'broken,' *भिन्नवत्* 'who broke;' from *स्थापित* 'placed,' *स्थापितवत्* 'who placed,' &c.

a. These participles are declined at 140. a. b.

#### *Participles of the second preterite.*

554. In the case of participles derived from the 2d preterite, either *वस्* *vas* or *इवस्* *ivas* is added to the base of that tense, as formed in the dual and plural. *Vas*, when the base in the dual and plural consists of more than one syllable; as, from *vivid* (365), *vividvas*; from *chichi* (367), *chichivas*; from *nanṛi* (364, compare 45. a), *nanṛitvas*; from *sasmar* (367. c), *sasmarvas*. But *ivas*, when the base in the dual and plural consists of one syllable only; as, from *ten* (375. a), *tenivas*; from *jagm* (376), *jagmivas*; from *jaksh* (377), *jakshivas*. Roots which take *ām* in the 2d preterite (385. a. b. c. d) form the participles of this tense by adding the 2d preterite participles of *kṛi*, *bhū*, and *as*, to *ām*: thus, from *chaw*, 10th c., *chorayāmbabhūvas*, *chorayāñchakṛivas*, *chorayāñśivas*. Those roots which insert a *y* or *v* in the base of the 2d preterite (see 367. a. b), reject it in the participle: thus, *śri*, 'to have recourse,' makes its participle *śīrivas*; and *bhū*, 'to be,' makes *babhūvas*, not *babhūvas*, &c.

a. There is an *Ātmane-pada* participle of the 2d preterite formed by adding *āna* to the base of the dual and plural: thus, *vividāna*, *chichyāna*, *jaḡmāna*. See 526. a; and compare the Greek perfect participle in *μενο*: *बुभूयान्* = *τετυμμένος*.

b. The participles of the 2d preterite are inflected at 168. Those of the *Ātmane-pada* follow the inflection of the first class of nouns at 103.

c. Observe—Sanskrit has no past participles derived from the 1st or 3d preterite, corresponding to the participles of the Greek aorists.

### PAST INDECLINABLE PARTICIPLES.

555. These may be classed under two heads: 1st, as formed by affixing *त्वा* *twá* to uncompounded roots; as, from *भू* *bhú*, 'to be,' *भूत्वा* *bhútwá*, 'having been:' 2dly, as formed by affixing *य* *ya* to roots compounded with prepositions or other adverbial prefixes; as, from *अनुभू* *anubhú*, 'to perceive,' *अनुभूय* *anubhúya*, 'having perceived;' from *सज्जीभू* *sajjībhú*, 'to become ready,' *सज्जीभूय* *sajjībhúya*, 'having become ready.' The sense involved in them is generally expressed by the English 'when,' 'after,' 'having,' or 'by:' thus, *तत् कृत्वा* *tat kṛtwá*, 'when he had done that,' 'after he had done that,' 'having done that,' 'by doing that.' See the chapter on Syntax.

a. Prof. Bopp considers the affix *twá* of this participle to be the instrumental case of an affix *tu*, of which the infinitive affix *tum* is the accusative. There can be little doubt that the indeclinable participle has about it much of the character of an instrumental case (see Syntax); but the form of its base varies considerably from that of the infinitive: thus, *vaktum*, *uktwá*, from *vach*; *yashṭum*, *ishṭwá*, from *yaj*, &c.

#### *Indeclinable participles formed from uncompounded roots.*

556. When the root stands alone and uncompounded, the indeclinable participle is formed with *त्वा* *twá* \*.

This affix is closely allied to the *त* *ta* of the past passive participle at 531, insomuch that the rules for the annexation of *त* *ta* to the root apply equally to the indeclinable affix *त्वा* *twá*. The formation, therefore, of one participle generally involves that of the other: thus, from *क्षिप्त* *kshipta*, 'thrown,' *क्षिप्त्वा* *kshiptwá*, 'having thrown;' from *कृत*, 'done,' *कृत्वा*, 'having done;' so from *स्थित*, *स्थित्वा*; from *दृष्ट*, *दृष्ट्वा*; from *दत्त*, *दत्त्वा*; from *पीत*, *पीत्वा*; from *क्रान्त*, *क्रान्त्वा*; from *गृहीत*, *गृहीत्वा*; from *उपित*, *उपित्वा*; from *उक्त*, *उक्त्वा*; from *बुद्ध*, *बुद्ध्वा*; from *उद्ध*, *उद्ध्वा*; from *हित* (root *धा*), *हित्वा*; from *जग्ध*, *जग्ध्वा*. And where *i* is inserted, there is often an optional change of the radical

\* There are one or two instances in which an uncompounded root takes *य*; as, *अर्चय* 'having revered.' Manu VII. 145. I. 4. Mahābh. 3. 8017.





place; as, from विहा, विहाय; from उपली, उपलीय; from विधू, विधूय; but if in long *वृ*, this vowel becomes *ऋ*; as, from अवहृ, अवहरीय 'having scattered.' आपृ (from पू 'to fill') makes आपृरी (compare 534).

562. Final diphthongs pass into आ *ā*; as, from परिये, परियाय (also परिवीय); from अभिये, अभियाय; from अवसो, अवसाय.

a. But from सो with अव comes अवस्य; and from हे with आ, आहूय.

563. A penultimate nasal is generally rejected; as, from समसञ्ज *samsaṅj*, समसज्य *samsajya*; from प्रमन्थ्, प्रमथ्य (used adverbially, 'violently').

a. But not always; as, from आसङ्ग, आसङ्ग्य; from आलिङ्ग, आलिङ्ग्य.

564. If a root end in a consonant the general rule is, that no change takes place; as, from निक्षिप् *nikship*, निक्षिप्य *nikshipya*; from प्राप् (*pra* and *āp*), प्राप्य; from वीक्ष् (*vi* and *ikṣh*), वीक्ष्य.

a. But some roots ending in *am* and *an* may optionally reject the nasal, and interpose *t* between the final short *a* and *ya*; as, from निर्गम् *nirgam*, निर्गत्य *nirgatya* or निर्गम्य *nirgamya*; from निहन्, निहत्य. जन् and खन्, instead of interposing *t*, lengthen the final *a*; as, from उत्खन्, उत्खाय.

565. The changes which take place in certain roots before the *ya* of the passive (471, 472) are preserved before *ya*; as, from निवप्, न्युप्य; from विवप्, व्युप्य; from पिद्यद्, विगृह्य; from आप्रह्, आपृह्य; from आबध्, आविध्य. न्युन् lengthens its vowel before *y*; as, विस्तूर्ये.

566. In affixing य *ya* to the bases of causals and verbs of the 10th class the characteristic अय is generally rejected; as, from प्रबोधय *prabodhaya*, प्रबोध्य *prabodhya*; from प्रसारय, प्रसायै; from सन्दर्शय, सन्दर्श्ये.

a. It is, however, retained in some few instances; as, विगणय्य, 'having calculated,' from गण्; आकलय्य, 'having imagined,' from कल्; सङ्कथय्य, 'having narrated,' from कथ्.

### *Adverbial indeclinable participle.*

567. There is another indeclinable participle yielding the same sense as those formed with *tva* and *ya*, but of rare occurrence. It is equivalent to the accusative case of a noun derived from a root, used adverbially; and is formed by adding अम् *am* to the root, before which affix changes of the radical vowel take place, similar to those required before the causal affix अय (481): thus, from नी *nī*, 'to lead,' नायं *nāyam*, 'having led'; from पा, 'to drink,' पायं, 'having drunk'; from जे, ज्ञावं; from यप्, पायं; from क्षिप्, क्षेयं; from हन्, 'to kill,' शानं. It often occupies the last place in a compound; as in the expression समूलशानं, 'having totally exterminated;' and in the following passage from Bhāṭṭi:

ललानुपानं कुसुमायगुह्यात् स नखवस्त्रन्दुपास्युञ्ज च ।

कुतूहलाचारुशिलोपवेशं काकुत्स्थ ईषत्सयमान आस ॥

'The descendant of Kakutetha, smiling softly, repeatedly bending down the creepers, would pluck the blossoms; descending to the streams, would sip (the

waters); seating himself on some variegated rock, would recline in admiration (of the scene).' Compare also the passage at the end of Act V. of *Sakuntalā*; बाहूत्थेयं क्रुन्दिषु प्रवृत्ता 'repeatedly throwing up her arms she began to weep.'

a. These participles generally imply repetition of the action, as in the passage above, and in this sense are themselves often repeated; as, *dāyam, dāyam*, 'having repeatedly given.'

### FUTURE PASSIVE PARTICIPLES.

568. These are amongst the most common and useful of all participles, and may be classed under three heads: 1st, as formed with the affix तव्य *tavya*; 2dly, as formed with चनीय *anīya*; 3dly, as formed with य *ya*. These affixes yield a sense corresponding to the Latin future passive participle in *dus*, and the English *able* and *ible*, and most commonly denote 'obligation' or 'propriety' and 'fitness.'

a. Although these participles agree in signification with the Latin participles in *dus*, yet Prof. Bopp considers that the affix *tavya* corresponds in form to the Latin *tivus*, and in sense as well as form to the Greek *τεός*. In some of the Latin formations with *tivus*, the passive sense is preserved, as in *captivus, natus, coctivus*. Compare Sanskrit *dātavya* with *dativus (dandus)*, *δοτέος*; *yoktavya* with *(con)junctivus (jungendus)*; *janitavya* with *genitivus (gignendus)*; *dhātavya* with *θετέος*, &c.

#### *Future passive participles formed with तव्य tavya.*

569. These are formed by substituting तव्य *tavya* for ता *tá*, the termination of the 3d pers. sing. of the 1st future: thus, from क्षेप्ता *ksheptá*, 'he will throw,' क्षेप्तव्य *ksheptavya*, 'to be thrown;' कर्त्ता, 'he will do,' कर्त्तव्य, 'to be done;' from भविता, 'he will be,' भवितव्य, 'about to be.' And in the case of roots ending in consonants rejecting *i*, whatever changes take place before *tá*, the same take place before *tavya* (see 400): thus, त्यक्ता, त्यक्तव्य (*relinquendus*); ग्रहा, ग्रहव्य; द्रुहा, द्रुहव्य; बोधा, बोधव्य; दग्धा, दग्धव्य; सोढा, सोढव्य; and from the causal कारयिता, कारयितव्य, &c.

#### *Future passive participles formed with चनीय anīya.*

570. This affix is added directly to the root, without any other change than the Guna of the radical vowel: thus, from चि *chi*, 'to gather,' चयनीय *chayanīya*, 'to be gathered;' from भू, भवनीय; from कृ, करणीय (58); from लिङ्, लेखनीय; from झृष्, शोधनीय; from स्पृश्, स्पर्शनीय; from कृष्, कर्षणीय (58). A final diphthong is changed to आ *á*; as, from ध्ये, ध्यानीय; from गे, गानीय.

*Future passive participles formed with य ya.*

571. Before this affix, as before all others beginning with *y*, certain changes of final vowels become necessary.

*a.* If a root end in चा *á*, or in ए *e*, ऐ *ai*, औ *o*, changeable to आ *á*, this vowel becomes ए *e* (compare 446); as, from मा *má*, 'to measure,' मेय *meya*, 'to be measured,' 'measurable;' from हा *há*, हेय *heya*; from ध्ये *dhyai*, ध्येय *dhyeya*; from ज्ञे, ज्ञेय, &c.

*b.* If in इ *i*, ई *í*, उ *u*, or ऊ *ú*, these vowels are gunated; as, from चि *chi*, चेय *cheya*. But the Guṇa औ *o* is changed to *av*, and sometimes the Guṇa ए *e* to *ay*, before *ya* (as if before a vowel): thus, from भू, भव्य; from जि, 'to conquer,' जय्य *jayya*. The Guṇa औ *o*, however, oftener passes into *áv* before *y*; as, from क्षु, क्षव्य; from मु, शव्य; from भू, भाव्य.

*c.* If in चृ *ri* or च्रृ *rí*, these vowels are vṛiddhied; as, from कृ, काव्य.

572. Sometimes if a root end in a short vowel no change takes place, but *t* is interposed, after the analogy of the indeclinable participle formed with *ya* at 560; so that the crude base of the future participle is often not distinguishable from the indeclinable: thus, from जि *ji*, 'to conquer,' जित्य *jitya*, 'conquerable;' from स्तु *stu*, 'to praise,' स्तुत्य *stutya*, 'laudable;' from कृ *kṛi*, 'to do,' कृत्य *kritya*, 'practicable;' from इ 'to go,' इत्य 'to be gone;' from आदृ 'to honour,' आदृत्य 'to be honoured.'

573. If a root end in a single consonant with a medial *a*, the latter may be vṛiddhied; as, from ग्रह *grah*, ग्राह्य *gráhya*: but not always; as, from शक्, शक्य; from सह, सख्य; from बध्, बध्य *badhya*: and rarely if the final is a labial; as, from गम्, गम्य; from लभ्, लभ्य.

*a.* If with a medial इ *i* or उ *u*, these are generally gunated; as, from भुज्, भोज्य; from लिह्, लेख्य.

*b.* If with a medial चृ *ri*, no change takes place; as, from स्पृश्, स्पृश्य; from दृश्, दृश्य.

574. A final च् *ch* may sometimes optionally be changed to क् *k*, and ज् *j* to ग् *g*; and other changes may take place, some of which are similar to those before the *ya* of passives; as, from पच् *pach*, पाक्य *pákya* and पाच्य *páchya*; from वच्, वाक्य and वाच्य; from भुज्, भोग्य and भोज्य; from ग्रह्, गृह्य as well as ग्राह्य *gráhya*; from वद्, उख्य (471); from यज्, इज्य; from ज्ञास्, ज्ञिष्य (472); from खन्, खेय.

575. Many of these participles are used as substantives: thus, वाक्य n. 'speech;' भोज्य n. 'food;' भोग्या f. 'a harlot;' इज्या f. 'sacrifice;' खेय n. 'a ditch;' भाव्या f. 'a wife,' from भू 'to support,' &c.

576. The affix *ya* may occasionally be added to nouns or nominal bases: thus, from मुसल 'a pestle,' मुसल्य 'to be pounded with a pestle.'

577. The inflection of future passive participles follows that of the first class of nouns at 103: thus, कर्तव्य 'to be done,' N. sing. m. f. n. *kartavyas*, *kartavyá*, *kartavyam*. Similarly, *karaṇīyas*, *karaṇīyá*, *karaṇīyam*; and *kāryas*, *kāryá*, *kāryam*.

PARTICIPLES OF THE SECOND FUTURE.—FORMATION OF THE BASE.

578. These are not common. They are of two kinds, either *Parasmai-pada* or *Ātmane-pada*; the former being formed by changing कर्ति *anti*, the termination of the 3d plur. of the 2d future, into कर्त् at; the latter, by changing कर्ते *ante* into कर्मान *amāna*: thus, from करिष्यन्ति *karishyanti* and करिष्यन्ते *karishyante*, 'they will do,' come करिष्यत् *karishyat* and करिष्यमाणा *karishyamāna* (58), 'about to do;' from the passive 2d fut. वक्ष्यन्ते, 'they will be said,' comes वक्ष्यमाणा, 'about to be said.'

a. In the mode of their formation from the 3d person plural, by the affixes *at* and *amāna*, and in their inflection, they resemble present participles at 524 and 526.

b. Observe—The future participle in *māna* may be compared with the Greek in μένο: *dāsyamāna* = δασύμενος.

PARTICIPIAL NOUNS OF AGENCY.

579. These have been already incidentally noticed at 80, 83, 85. As, however, they partake of the nature of participles, and are of great practical utility, some further mention of them is necessary. They may be classed under three heads: 1st, as formed from the root; 2dly, as formed from the 1st future; 3dly, as formed from the causal base.

580. The base of the first class (see 80. II) is formed from the root by affixing क् *a*, before which Guna, and rarely Vṛiddhi, of a final vowel is required; as, from जि *ji*, 'to conquer,' जय *jaya*, 'conquering.' Medial vowels are generally unchanged; as, from वद् *vad*, 'to say,' वद *vada*, 'saying;' from तुद् *tud*, 'to vex,' तुद *tuda*, 'vexing;' and final आ *á*, अम् *am*, or अन् *an*, are dropped; as, from दा *dá*, 'to give,' द *da*, 'giving;' from गम् *gam*, 'to go,' ग *ga*, 'going;' from जन् *jan*, 'to be born,' ज *ja*, 'being born.' Their declension follows the first class of nouns at 103.

581. The base of the second class (see 83) is formed from the 3d pers. sing. of the 1st future of primitive verbs, by substituting the vowel ऋ *ri* for the final vowel *á*, the nominative case being therefore *identical* with the 3d pers. sing. of that tense (see 386): thus, from भोक्ता *bhoktá*, 'he will eat,' भोक्त्रि *bhoktri*, 'an eater;' from वोद्धा, 'he will fight,' वोद्त्रि, 'a fighter;' from वाचिषा, वाचिषु; from सोढा, सोद्त्रि, &c. They are inflected at 127.

582. The base of the third class is formed in three ways.

a. By adding इन् *in* to the root (see 85. V), before which affix changes take place similar to those required before the causal affix *aya* (481, 482, 483); as, from कृ, कारिन् *kārin*, 'a doer;' from हन् (488), घातिन् *ghātin*, 'a killer;' from शी, शायिन्, 'a sleeper;' *y* being inserted after roots in *á* (483); as, from पा, पायिन्, 'a drinker;' from दा, दायिन् *dāyin*, 'a giver.' They are inflected at 159.

b. By adding क्क *aka* to the root (see 80. IV), before which affix changes take place analogous to those before the causal *aya* (481, 482, 483); as, from कृ, कारक *kāraka*, 'a doer,' 'doing;' from नी, नायक *nāyaka*, 'a leader,' 'leading;' from ग्रह्, ग्राहक *grāhaka*; from लिप्, लायक; from हन्, घातक; from दुष्, दूषक; from क्लृ, क्लृपक; from नन्द्, नन्दक; from स्था, स्थापक.

c. By adding जन *ana* to some few roots ending in consonants (see 80. V), after changes similar to those required before the causal affix; as, from नन्द्, नन्दन *nandana*, 'rejoicing;' from दुष्, दूषण, 'vitiated;' from शुष्, शोषण, 'cleansing.'

Observe—The inflection of the last two follows that of the first class of nouns at 103.

#### EXAMPLES OF PRIMITIVE VERBS IN THE TEN CLASSES, AND OF DERIVATIVE VERBS INFLECTED AT FULL.

583. We begin by giving a synopsis of the inflection of the primitive forms of the ten roots: बुध् *budh*, 'to know,' 1st c.; नृत् *nrī*, 'to dance,' 4th c.; दिश् *diś*, 'to point out,' 6th c.; युज् *yuj*, 'to unite,' 10th c.; विद् *vid*, 'to know,' 2d c.; भृ *bhri*, 'to bear,' 3d c.; भिद् *bhid*, 'to break,' 7th c.; चि *chi*, 'to gather,' 5th c.; तन् *tan*, 'to stretch,' 8th c.; पू *pū*, 'to purify,' 9th c.: grouping together, first, the 1st, 4th, 6th, and 10th classes; then the 2d, 3d, and 7th; and lastly, the 5th, 7th, and 9th, for the reasons stated at 257. In the next place, the passive forms of these ten roots will be synoptically exhibited, followed by the present tense of the causal desiderative and frequentative forms, and the participles. Examples will then be given of primitive verbs of all the ten classes (according to the grouping at 257), *inflected at full*; and under every verb the derivative forms and participles will be indicated. Lastly, a full example will be given of each of the four kinds of derivative verbs, passives, causals, desideratives, and frequentatives.

## INFLECTION OF THE BASE OF PRIMITIVE VERBS OF THE TEN CLASSES OR CONJUGATIONS.

## PRESENT.

ROOT.	PARASMAI-PADA.												ĀTMANE-PADA.					
	SING.			DUAL.			PLURAL.			SING.			DUAL.			PLURAL.		
	bodhā nrityā dikā yojayā	bodha nritya dikā yojaya	vet vet*	bodhā nritya dikā yojaya	bodhā nrityā dikā yojaya	bodhā nrityā dikā yojaya	bodhā nrityā dikā yojaya	bodhā nrityā dikā yojaya	bodhā nrityā dikā yojaya	bodhā nrityā dikā yojaya	bodhā nrityā dikā yojaya	bodhā nrityā dikā yojaya	bodhā nrityā dikā yojaya	bodhā nrityā dikā yojaya	bodhā nrityā dikā yojaya	bodhā nrityā dikā yojaya	bodhā nrityā dikā yojaya	bodhā nrityā dikā yojaya
1. Budh																		
4. Nrit																		
6. Dis																		
10. Yuj																		
2. Vid	ved	vet*		vet	vet	vet	vet	vet	vet	vid	vid	vid	vid	vid	vid	vid	vid	vid
3. Bhri	bibhar	bibhar	bibhar	bibhar	bibhar	bibhar	bibhar	bibhar	bibhar	bibhar	bibhar	bibhar	bibhar	bibhar	bibhar	bibhar	bibhar	bibhar
7. Bhid	bhinad	bhinat*	bhinat*	bhinat	bhinat	bhinat	bhinat	bhinat	bhinat	bhinat	bhinat	bhinat	bhinat	bhinat	bhinat	bhinat	bhinat	bhinat
5. Chi	chino	chino	chino	chino	chino	chino	chino	chino	chino	chino	chino	chino	chino	chino	chino	chino	chino	chino
8. Tan	tano	tano	tano	tano	tano	tano	tano	tano	tano	tano	tano	tano	tano	tano	tano	tano	tano	tano
9. Pá	pund	pund*	pund*	pund	pund	pund	pund	pund	pund	pund	pund	pund	pund	pund	pund	pund	pund	pund
1. 4. 6. 10. }	* si			tas			nti			i	* se		ithe	ite		nte		
	mi			vas	thas	tas	mas	tha		e	te		vake			make	dhare	
2. 3. 7. 5. 8. 9. }	shi										she		dike	dte		ate		

Observe.—The base is to be united with the terminations : thus, 1st sing. Pres. Parasmai, *bodhā + si = bodhāsi*, 2d sing. *bodhā + si = bodhāsi*, 3d sing. *bodhā + ti = bodhāti*; 1st dual, *bodhā + vas = bodhāvas*, &c. Ātmane, *bodhā + i = bodhe*, *bodhā + se = bodhase*, &c. Observe also, that whenever the terminations of the 1st, 4th, 6th, and 10th classes differ from those of the others, they are placed in the upper line. *Bhri* will make *bibharati*, not *bibhranti*, in 3d pl.

# POTENTIAL.

PARASMAI-PADA.										ĀTMANE-PADA.									
ROOT.	SING.			DUAL.			PLURAL.			SING.	DUAL.			PLURAL.					
	bodha	ṛṣṭiya	dīṣa	bodha	ṛṣṭiya	dīṣa	bodha	ṛṣṭiya	dīṣa		bodha	ṛṣṭiya	dīṣa	bodha	ṛṣṭiya	dīṣa			
1. Budh	bodha	ṛṣṭiya	dīṣa	bodha	ṛṣṭiya	dīṣa	bodha	ṛṣṭiya	dīṣa	bodha	ṛṣṭiya	dīṣa	bodha	ṛṣṭiya	dīṣa	bodha	ṛṣṭiya	dīṣa	bodha
4. Nṛi	ṛṣṭiya	dīṣa	yojaya	ṛṣṭiya	dīṣa	yojaya	ṛṣṭiya	dīṣa	yojaya	ṛṣṭiya	dīṣa	yojaya	ṛṣṭiya	dīṣa	yojaya	ṛṣṭiya	dīṣa	yojaya	ṛṣṭiya
6. Diṣ	dīṣa	yojaya	vid	dīṣa	yojaya	vid	dīṣa	yojaya	vid	dīṣa	yojaya	vid	dīṣa	yojaya	vid	dīṣa	yojaya	vid	dīṣa
10. Yuj	yojaya	vid	bīḥri	yojaya	vid	bīḥri	yojaya	vid	bīḥri	yojaya	vid	bīḥri	yojaya	vid	bīḥri	yojaya	vid	bīḥri	yojaya
2. Vid	vid	bīḥri	bhīnd	vid	bīḥri	bhīnd	vid	bīḥri	bhīnd	vid	bīḥri	bhīnd	vid	bīḥri	bhīnd	vid	bīḥri	bhīnd	vid
3. Bhri	bīḥri	bhīnd	chīnu	bīḥri	bhīnd	chīnu	bīḥri	bhīnd	chīnu	bīḥri	bhīnd	chīnu	bīḥri	bhīnd	chīnu	bīḥri	bhīnd	chīnu	bīḥri
7. Bhid	bhīnd	chīnu	tanu	bhīnd	chīnu	tanu	bhīnd	chīnu	tanu	bhīnd	chīnu	tanu	bhīnd	chīnu	tanu	bhīnd	chīnu	tanu	bhīnd
5. Chi	chīnu	tanu	punī	chīnu	tanu	punī	chīnu	tanu	punī	chīnu	tanu	punī	chīnu	tanu	punī	chīnu	tanu	punī	chīnu
8. Tan	tanu	punī	ima	tanu	punī	ima	tanu	punī	ima	tanu	punī	ima	tanu	punī	ima	tanu	punī	ima	tanu
9. Pī	punī	ima	ita	punī	ima	ita	punī	ima	ita	punī	ima	ita	punī	ima	ita	punī	ima	ita	punī
1. 4. 6. 10. }	iyam	is	it	iyam	is	it	iyam	is	it	iyam	is	it	iyam	is	it	iyam	is	it	iyam
2. 3. 7. 5. 8. 9. }	yām	yās	yāi	yām	yās	yāi	yām	yās	yāi	yām	yās	yāi	yām	yās	yāi	yām	yās	yāi	yām

Observe—As the base in the 1st group of conjugations ends in *a*, and the terminations begin with *i*, these two vowels will blend into *e* by 32 : thus, *bodha + iyam = bodheyam*, *bodha + is = bodhes*, &c. ; *Ātmane*, *bodha + iya = bodheya*.

## IMPERATIVE.

PARASMAI-PADA.						ĀTMANE-PADA.						
ROOT.	SING.		DUAL.		PLURAL.		SING.	DUAL.		PLURAL.		
	<i>bodha</i> <i>ṛṇitya</i> <i>dīśa</i> <i>yojaya</i>	<i>bodha</i> <i>ṛṇitya</i> <i>dīśa</i> <i>yojaya</i>	<i>bodha</i> <i>ṛṇitya</i> <i>dīśa</i> <i>yojaya</i>	<i>bodha</i> <i>ṛṇitya</i> <i>dīśa</i> <i>yojaya</i>	<i>bodha</i> <i>ṛṇitya</i> <i>dīśa</i> <i>yojaya</i>	<i>bodha</i> <i>ṛṇitya</i> <i>dīśa</i> <i>yojaya</i>		<i>bodha</i> <i>ṛṇitya</i> <i>dīśa</i> <i>yojaya</i>	<i>bodha</i> <i>ṛṇitya</i> <i>dīśa</i> <i>yojaya</i>	<i>bodha</i> <i>ṛṇitya</i> <i>dīśa</i> <i>yojaya</i>	<i>bodha</i> <i>ṛṇitya</i> <i>dīśa</i> <i>yojaya</i>	
1. <i>Budh</i>	<i>ved</i>	<i>vid +</i>	<i>vet</i>	<i>vit</i>	<i>vit</i>	<i>vid</i>	<i>vit</i>	<i>ved</i>	<i>vid</i>	<i>ved</i>	<i>vid</i>	
4. <i>Nṛi</i>	<i>bībhar</i>	<i>bībhri</i>	<i>bībhar</i>	<i>bībhri</i>	<i>bībhri</i>	<i>bībhri</i>	<i>bībhri</i>	<i>bībhar</i>	<i>bībhri</i>	<i>bībhar</i>	<i>bībhri</i>	
6. <i>Dīś</i>	<i>bhīnad</i>	<i>bhīnd +</i>	<i>bhīnat</i>	<i>bhīnt</i>	<i>bhīnt</i>	<i>bhīnt</i>	<i>bhīnt</i>	<i>bhīnad</i>	<i>bhīnt</i>	<i>bhīnad</i>	<i>bhīnt</i>	
10. <i>Yuj</i>	<i>chīnav</i>	<i>chīnu*</i>	<i>chīno</i>	<i>chīnu</i>	<i>chīnu</i>	<i>chīnu</i>	<i>chīnu</i>	<i>chīnav</i>	<i>chīnu</i>	<i>chīnav</i>	<i>chīnu</i>	
2. <i>Vid</i>	<i>tanav</i>	<i>tanu*</i>	<i>tano</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanav</i>	<i>tanu</i>	<i>tanav</i>	<i>tanu</i>	
3. <i>Bhri</i>	<i>panā</i>	<i>panā</i>	<i>panā</i>	<i>panā</i>	<i>panā</i>	<i>panā</i>	<i>panā</i>	<i>panā</i>	<i>panā</i>	<i>panā</i>	<i>panā</i>	
7. <i>Bhid</i>	* —		* —		* —		* <i>eva</i>		* <i>idam</i>		* <i>idam</i>	
5. <i>Chi</i>	<i>āni</i>	<i>hi</i>	<i>tu</i>	<i>tam</i>	<i>tā</i>	<i>ntu</i>	<i>āi</i>	<i>tām</i>	<i>āśahi</i>	<i>dīdām</i>	<i>āśahi</i>	<i>āśām</i>
8. <i>Tan</i>	2.3.7.5.8.9. }		2.3.7.5.8.9. }		2.3.7.5.8.9. }		2.3.7.5.8.9. }		2.3.7.5.8.9. }		2.3.7.5.8.9. }	
9. <i>Pā</i>	2.3.7.5.8.9. }		2.3.7.5.8.9. }		2.3.7.5.8.9. }		2.3.7.5.8.9. }		2.3.7.5.8.9. }		2.3.7.5.8.9. }	

Observe.—In the 2d sing., Parasmai, the roots of the 5th and 8th conj. are like those of the 1st group, and make *chīnu*, *tanu*, rejecting the termination. The 2d and 7th take *dhi* for *hi* by 291, and make *viddhi*, *bhīddhi*. *Bhri* makes *bībhri* for *bībhri* in 3d pl. In the Ātmane, *bodha* + *ai* = *bodhai* by 33. *bodha* + *idam* = *bodhetdām* by 32.



# FIRST PRETERITE.

PARAMAI-PADA.										KTMANE-PADA.										
ROOT.	SING.			DUAL.			PLURAL.			SING.			DUAL.			PLURAL.				
	abodha anriya adisa ayojaya	abodha anriya adisa ayojaya	abodha anriya adisa ayojaya	abodha anriya adisa ayojaya	abodha anriya adisa ayojaya	abodha anriya adisa ayojaya	abodha anriya adisa ayojaya	abodha anriya adisa ayojaya	abodha anriya adisa ayojaya	abodha anriya adisa ayojaya	abodha anriya adisa ayojaya	abodha anriya adisa ayojaya	abodha anriya adisa ayojaya	abodha anriya adisa ayojaya	abodha anriya adisa ayojaya					
1. Badh	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha					
4. Nrit	anriya	anriya	anriya	anriya	anriya	anriya	anriya	anriya	anriya	anriya	anriya	anriya	anriya	anriya	anriya					
6. Dis	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa					
10. Yuj	ayojaya	ayojaya	ayojaya	ayojaya	ayojaya	ayojaya	ayojaya	ayojaya	ayojaya	ayojaya	ayojaya	ayojaya	ayojaya	ayojaya	ayojaya					
2. Vid	avid	avid	avid	avid	avid	avid	avid	avid	avid	avid	avid	avid	avid	avid	avid					
3. Bhr	abidhar	abidhar	abidhar	abidhar	abidhar	abidhar	abidhar	abidhar	abidhar	abidhar	abidhar	abidhar	abidhar	abidhar	abidhar					
7. Bhid	abhinad	abhinat	abhinat	abhinat	abhinat	abhinat	abhinat	abhinat	abhinat	abhinat	abhinat	abhinat	abhinat	abhinat	abhinat					
5. Chi	achinav	achino	achino	achino	achino	achino	achino	achino	achino	achino	achino	achino	achino	achino	achino					
8. Tas	atanav	atano	atano	atano	atano	atano	atano	atano	atano	atano	atano	atano	atano	atano	atano					
9. Pé	apund	apund	apund	apund	apund	apund	apund	apund	apund	apund	apund	apund	apund	apund	apund					
1. 4. 6. 10. } m			s	t	va	tam	tam	ma	ta	n	i	thar	ta	vaki	idam	idam	idam	idam	idam	idam
2. 3. 7. 5. 8. 9. } am			s	t	va	tam	tam	ma	ta	n	i	thar	ta	vaki	idam	idam	idam	idam	idam	idam

Observe—In the 2d and 3d sing., Paramai, the roots of the 2d group reject the terminations by 29a: thus, 2d and 3d sing., *aset*, *abidhar*, *abhinat*. In the Ktmane the final *a* of the bases of the roots of the 1st group will blend with the initial *i* of a termination into *e* by 32.

## SECOND PRETERITE.

PARASHAI-PADA.										ĀTHANE-PADA.														
ROOT.	SING.				DUAL.				PLURAL.				SING.				DUAL.				PLURAL.			
	bubodh nanart didés yojay†	bubodh nanart didés yojay†	bubodh nanart didés yojay†	bubodh nanart didés yojay†	bubodh nanrit didís yojay†	bubudh nanrit didís yojay†	bubudh nanrit didís yojay†	bubudh nanrit didís yojay†	bubudh nanrit didís yojay†	bubudh nanrit didís yojay†	bubudh nanrit didís yojay†	bubudh nanrit didís yojay†	bubudh nanrit didís yojay†	bubudh nanrit didís yojay†	bubudh nanrit didís yojay†	bubudh nanrit didís yojay†	bubudh nanrit didís yojay†	bubudh nanrit didís yojay†	bubudh nanrit didís yojay†	bubudh nanrit didís yojay†	bubudh nanrit didís yojay†			
1. Budh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh			
4. Nrit	nanart	nanart	nanart	nanart	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit			
6. Dís	didés	didés	didés	didés	didés	didés	didés	didés	didés	didés	didés	didés	didés	didés	didés	didés	didés	didés	didés	didés	didés			
10. Yuj	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†			
2. Vid	vived	vived	vived	vived	vived	vived	vived	vived	vived	vived	vived	vived	vived	vived	vived	vived	vived	vived	vived	vived	vived			
3. Bhri*	babhár	babhár	babhár	babhár	babhár	babhár	babhár	babhár	babhár	babhár	babhár	babhár	babhár	babhár	babhár	babhár	babhár	babhár	babhár	babhár	babhár			
7. Bhîd	bîbhêd	bîbhêd	bîbhêd	bîbhêd	bîbhêd	bîbhêd	bîbhêd	bîbhêd	bîbhêd	bîbhêd	bîbhêd	bîbhêd	bîbhêd	bîbhêd	bîbhêd	bîbhêd	bîbhêd	bîbhêd	bîbhêd	bîbhêd	bîbhêd			
5. Chi	chickáy	chickáy	chickáy	chickáy	chickáy	chickáy	chickáy	chickáy	chickáy	chickáy	chickáy	chickáy	chickáy	chickáy	chickáy	chickáy	chickáy	chickáy	chickáy	chickáy	chickáy			
8. Tan	tatán	tatán	tatán	tatán	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten			
9. Pá	pupáto	pupáto	pupáto	pupáto	pupáto	pupáto	pupáto	pupáto	pupáto	pupáto	pupáto	pupáto	pupáto	pupáto	pupáto	pupáto	pupáto	pupáto	pupáto	pupáto	pupáto			
	a	tîha	a	tîha	iva	atîhus	atîus	ima	a	us	e	ishe	e	ishe	e	ivake	dîke	dîte	imake	idîhwe	ire			
					* va			* ma				* she							* make	* dhwe				

† The syllable *ám* must be added to *yojay* throughout; and the base of the second preterites of *as*, *bhás*, or *bṛi*, must be affixed to *yojayám*: thus, 1st sing. *yojayámás* + *a* or *yojayámabháto* + *a*; see 385. *a*. Some of the above roots may optionally take *t̥ha* as well as *it̥ha* in the 2d sing.: thus, *dîś* makes *dîśit̥ha* or *dîśat̥ha*; *bhîd* makes *bhîd̥it̥ha* or *bhîd̥at̥ha*; *chî* makes *chîch̥at̥ha* or *chîch̥it̥ha*: but *bṛi* makes only *babh̥at̥ha*, see p. 107.

## FIRST FUTURE.

ROOT.	BASE.	PAR. TERM.	ATM. TERM.
1. <i>Budh</i>	<i>bodhi*</i>	<i>tásmi</i>	<i>táhe</i>
4. <i>Nṛit</i>	<i>narī</i>	<i>táni</i>	<i>táse</i>
6. <i>Did</i>	<i>deh</i>	<i>tá</i>	<i>tá</i>
10. <i>Yuj</i>	<i>yojayī</i>	—	—
2. <i>Vid</i>	<i>vedī</i>	<i>távas</i>	<i>táwahe</i>
3. <i>Bhṛi</i>	<i>bhar</i>	<i>tásthas</i>	<i>tástthe</i>
7. <i>Bhid</i>	<i>bhet</i>	<i>táras</i>	<i>táras</i>
5. <i>Chi</i>	<i>che</i>	<i>tásmas</i>	<i>tásmahē</i>
8. <i>Tan</i>	<i>tani</i>	<i>tástha</i>	<i>tástawe</i>
9. <i>Pá</i>	<i>pavi</i>	<i>táras</i>	<i>táras</i>

\* Note, that *budh* also forms *boddhāke* &c. in Átm. by 405. After *deh* the *t* of the terminations will become *ṭ* by 300.

## SECOND FUTURE.

ROOT.	BASE.	PAR. TERM.	ATM. TERM.
1. <i>Budh</i>	<i>bodhi*</i>	<i>shyásmi</i>	<i>shyē</i>
4. <i>Nṛit</i>	<i>narī</i>	<i>shyási</i>	<i>shyase</i>
6. <i>Did</i>	<i>dek</i>	<i>shyati</i>	<i>shyate</i>
10. <i>Yuj</i>	<i>yojayī</i>	—	—
2. <i>Vid</i>	<i>vedī</i>	<i>shyávas</i>	<i>shyáwahe</i>
3. <i>Bhṛi</i>	<i>bharī</i>	<i>shyáthas</i>	<i>shyáthe</i>
7. <i>Bhid</i>	<i>bhet*</i>	<i>shyávas</i>	<i>shyáwahe</i>
5. <i>Chi</i>	<i>che</i>	<i>shyátha</i>	<i>shyáthwe</i>
8. <i>Tan</i>	<i>tani</i>	<i>shyásmi</i>	<i>shyásmē</i>
9. <i>Pá</i>	<i>pavi</i>	—	—

\* Note, that *budh* also forms *bhotēye* &c. in Átm. (see 405); and that after *bhet* the terminations will be *shyásmi* &c.

## THIRD PRETERITE.

FORM I.				FORM II.			
ROOT.	BASE	PAR. TERM.	ATM. TERM.	ROOT.	BASE	PAR. TERM.	ATM. TERM.
1. <i>Budā</i>	<i>abodāḥ</i> †	<i>sham</i> <i>shāc</i> or † <i>śā</i> <i>shāt</i> or † <i>śā</i>	<i>shi</i> <i>shāś</i> or * <i>thās</i> <i>shāc</i> or * <i>ta</i>	6. <i>Dīś</i>	<i>adikāḥ</i>	<i>am</i> <i>as</i> <i>at</i>	<i>i</i> or * <i>e</i> <i>athās</i> <i>ata</i>
4. <i>Nṛit</i>	<i>anarīḥ</i> †			10. <i>Yuj</i>	<i>ayāyuj</i> *		
2. <i>Vid</i>	<i>avedī</i> †	<i>shva</i> <i>shvam</i> <i>shvām</i>	<i>shvāśi</i> <i>shvāśām</i> <i>shvāśām</i>	7. <i>Bhid</i> follows this form in Parasm., but not in Ātm.	<i>abhid</i>	<i>dva</i> <i>atam</i> <i>atām</i>	<i>dvaśi</i> <i>dīśām</i> or * <i>ethām</i> <i>dīśām</i> or * <i>etām</i>
3. <i>Bhṛi</i>	{ <i>Par. abhār</i> Ātm. <i>abhīr</i> *	<i>shma</i> <i>shāc</i> <i>shas</i>	<i>shmaśi</i> <i>shvām</i> or * <i>thvām</i> <i>shata</i>			<i>dāma</i> <i>ata</i> <i>an</i>	<i>dāmaśi</i> <i>adhvām</i> <i>anā</i>
5. <i>Chi</i>	{ <i>Par. achai</i> Ātm. <i>ache</i>						
8. <i>Ten</i>	{ <i>Par. atāsi</i> † Ātm. <i>atāsi</i>						
9. <i>Pś</i>	{ <i>Par. apāsi</i> † Ātm. <i>apāsi</i>						
				Note, that <i>bhid</i> follows form I. in Ātmāne.			

## BENEDICTIVE.

## CONDITIONAL.

## INFINITIVE.

ROOT.	BASE.	PAR. TERM.	BASE.	ÁTM. TERM.
1. <i>Budh</i>	<i>budh</i>	<i>yácam</i>	<i>bodhi</i>	<i>ahéya</i>
4. <i>Nrit</i>	<i>nrit</i>	<i>yá</i>	<i>narti</i>	<i>ahéshás</i>
6. <i>Dís</i>	<i>dís</i>	<i>yá</i>	<i>dik</i>	<i>ahéshya</i>
10. <i>Yej</i>	<i>yuj</i>	<i>yánoa</i>	<i>yojayi</i>	<i>ahéva</i>
2. <i>Vid</i>	<i>vid</i>	<i>yácam</i>	<i>vedi</i>	<i>ahéyásthám</i>
3. <i>Bhri</i>	<i>bhri</i>	<i>yástám</i>	<i>bhri</i>	<i>ahéyástám</i>
7. <i>Bhid</i>	<i>bhid</i>	<i>yáma</i>	<i>bhit *</i>	<i>ahéma</i>
5. <i>Chi</i>	<i>chí</i>	<i>yásta</i>	<i>che</i>	<i>ahékwam</i>
8. <i>Tan</i>	<i>tan</i>	<i>yásas</i>	<i>tani</i>	<i>ahéran</i>
9. <i>Pé</i>	<i>pé</i>		<i>pavi</i>	
				* Note, that after <i>bhit</i> the terminations will be <i>séya</i> &c.

ROOT.	BASE.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>abodhi</i>	<i>shyam</i>	<i>shye</i>
4. <i>Nrit</i>	<i>anarti</i>	<i>shyas</i>	<i>shyathás</i>
6. <i>Dís</i>	<i>adek</i>	<i>shyat</i>	<i>shyata</i>
10. <i>Yej</i>	<i>eyojayi</i>	<i>shyáa</i>	<i>shyáva</i>
2. <i>Vid</i>	<i>aveci</i>	<i>shyatam</i>	<i>shyethám</i>
3. <i>Bhri</i>	<i>abhari</i>	<i>shyatám</i>	<i>shyethám</i>
7. <i>Bhid</i>	<i>abhet *</i>	<i>shyána</i>	<i>shyámahi</i>
5. <i>Chi</i>	<i>ache</i>	<i>shyata</i>	<i>shyadhvam</i>
8. <i>Tan</i>	<i>atani</i>	<i>shyam</i>	<i>shyanta</i>
9. <i>Pé</i>	<i>epesi</i>		
		* Note, that after <i>abhet</i> the terminations will be <i>syam</i> &c.	

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	
4. <i>Nrit</i>	<i>narti</i>	
6. <i>Dís</i>	<i>desh *</i>	
10. <i>Yej</i>	<i>yojayi</i>	<i>sum</i>
2. <i>Vid</i>	<i>vedi</i>	or * <i>sum</i>
3. <i>Bhri</i>	<i>bhar</i>	after <i>desh</i>
7. <i>Bhid</i>	<i>bhet</i>	by 300.
5. <i>Chi</i>	<i>che</i>	
8. <i>Tan</i>	<i>tani</i>	
9. <i>Pé</i>	<i>pavi</i>	

# INFLECTION OF THE BASE OF PASSIVE VERBS FROM THE SAME TEN ROOTS.

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## PRESENT.

ROOT.	BASE.	TERM.
1. Budh	{ budhya budhyd* }	i
4. Nṛti	{ nṛtiya nṛtiyd* }	se
6. Diś	{ diśya diśyd* }	te
10. Yuj	{ yojya yojyd* }	*vake
2. Vid	{ vidiya vidiyd* }	itke
3. Bhṛi	{ bhṛiya bhṛiyd* }	ite
7. Bhid	{ bhidiya bhidiyd* }	—
5. Chi	{ chīya chīyd* }	*make
8. Tan	{ taniya taniyd* }	dhwe
9. Pá	{ páya páyid* }	nīe

## POTENTIAL.

ROOT.	BASE.	TERM.
1. Budh	budhya	śya
4. Nṛti	nṛtiya	śhás
6. Diś	diśya	śta
10. Yuj	yojya	śvahi
2. Vid	vidya	śyāśhām
3. Bhṛi	bhṛiya	śyāśhām
7. Bhid	bhidiya	—
5. Chi	chīya	śvahi
8. Tan	taniya	śāśhām
9. Pá	páya	śām

## IMPERATIVE.

ROOT.	BASE.	TERM.
1. Budh	budhya	at
4. Nṛti	nṛtiya	śva
6. Diś	diśya	tām
10. Yuj	yojya	śvakeś
2. Vid	vidya	itām
3. Bhṛi	bhṛiya	itām
7. Bhid	bhidiya	—
5. Chi	chīya	śvakeś
8. Tan	taniya	dhvam
9. Pá	páya	atām

## FIRST PRETERITE.

ROOT.	BASE.	TERM.
1. Budh	{ abudhya abudhyd* }	i
4. Nṛti	{ anṛtiya anṛtiyd* }	śhás
6. Diś	{ adiśya adiśyd* }	ta
10. Yuj	{ ayojya ayojyd* }	—
2. Vid	{ avidya avidyd* }	*vahi
3. Bhṛi	{ abhṛiya abhṛiyd* }	śhām
7. Bhid	{ abhidiya abhidiyd* }	itām
5. Chi	{ achīya achīyd* }	—
8. Tan	{ ataniya ataniyd* }	*mahi
9. Pá	{ apāya apáyid* }	dhvam
		ata

# SECOND PRETERITE.

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>bubudh</i>	<i>e</i>
4. <i>Nṛit</i>	<i>nanṛit</i>	<i>īhe</i>
6. <i>Diś</i>	<i>diśś</i>	<i>e</i>
10. <i>Yuj</i>	<i>yoyajāmās</i>	—
		<i>ivāhe</i>
2. <i>Vid</i>	<i>vivid</i>	<i>āhe</i>
3. <i>Bhṛi</i>	<i>babhr</i>	<i>ūe</i>
7. <i>Bhid</i>	<i>bībhid</i>	—
5. <i>Chi</i>	<i>chichy</i>	<i>inahe</i>
8. <i>Tan</i>	<i>ten</i>	<i>idhwe</i>
9. <i>Pá</i>	<i>pupuv</i>	<i>ire</i>

# FIRST FUTURE.

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	<i>tāhe</i>
4. <i>Nṛit</i>	<i>nariti</i>	<i>tāse</i>
6. <i>Diś</i>	<i>desh (300)</i>	<i>tá</i>
10. <i>Yuj</i>	<i>yoyaji or yoji</i>	—
		<i>tāwāhe</i>
2. <i>Vid</i>	<i>vedi</i>	<i>tāśīhe</i>
3. <i>Bhṛi</i>	<i>bhāri or bhār</i>	<i>tārau</i>
7. <i>Bhid</i>	<i>bhet</i>	—
5. <i>Chi</i>	<i>chāyi or che</i>	<i>tāmahe</i>
8. <i>Tan</i>	<i>tani</i>	<i>tādāhwe</i>
9. <i>Pá</i>	<i>pāri or pāri</i>	<i>tāras</i>

# SECOND FUTURE.

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	<i>shye</i>
4. <i>Nṛit</i>	<i>nariti</i>	<i>shyase</i>
6. <i>Diś</i>	<i>dek (302)</i>	<i>shyate</i>
10. <i>Yuj</i>	<i>yoyaji or yoji</i>	—
		<i>shyāwāhe</i>
2. <i>Vid</i>	<i>vedi</i>	<i>shyethe</i>
3. <i>Bhṛi</i>	<i>bhāri or bhārī</i>	<i>shyete</i>
7. <i>Bhid</i>	<i>bhet</i>	—
5. <i>Chi</i>	<i>chāyi or che</i>	<i>shyāmahe</i>
8. <i>Tan</i>	<i>tani</i>	<i>shyadhwe</i>
9. <i>Pá</i>	<i>pāri or pāri</i>	<i>shyante</i>

## THIRD PRETERITE.

## BENEDICTIVE.

## CONDITIONAL.

ROOT.	BASE.	TERM.	BASE OF TERM. 3D SING.
1. <i>Budh</i>	<i>abodhi</i>	<i>shi</i>	<i>abodh</i>
4. <i>Nrit</i>	<i>anarti</i>	<i>shthás</i>	<i>anart</i>
6. <i>Dis</i>	<i>adit</i> *	—	<i>ades</i>
10. <i>Yuj</i>	{ <i>ayojayi</i> (496. b) or <i>ayoji</i>	<i>shwahi</i>	<i>ayoj</i>
2. <i>Vid</i>	<i>avedi</i>	<i>shdthám</i>	<i>aved</i>
3. <i>Bhri</i>	{ <i>abhári</i> or <i>abhri</i> (421)	<i>shdthám</i>	<i>abhár</i>
7. <i>Bhid</i>	<i>abhit</i> *	—	<i>abhed</i>
5. <i>Chi</i>	<i>acháyi</i> or <i>ache</i>	<i>shmahí</i>	<i>acháy</i>
8. <i>Tan</i>	<i>atani</i>	<i>dhawam</i>	<i>atán</i>
9. <i>Pá</i>	<i>apávi</i> or <i>apavi</i>	<i>shata</i>	<i>apáo</i>

\* Observe—After *abhit* the initial *sh* of the termination takes the dental form *s*, in this and the following tenses. Again, *adit* and *abhit* reject the sibilant from *shthás*, and become *adig* and *abhid* before *dhawam*: thus, *adikshi*, *adikthás*, *adesi*, *adikshwahi*, *adikshdthám*, *adikshdthám*, *adikshmahí*, *adigdhawam*, *adikshata*. So also, *abhiti*, *abhitthás*, *abhedí*, *abhitawahi*, &c. (419, 475. a).

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>abodhi</i>	<i>shye</i>
4. <i>Nrit</i>	<i>anarti</i>	<i>shyathás</i>
6. <i>Dis</i>	<i>adek</i>	<i>shyata</i>
10. <i>Yuj</i>	<i>ayojayi</i> or <i>ayoji</i>	<i>shyáwahi</i>
2. <i>Vid</i>	<i>avedi</i>	<i>shyethám</i>
3. <i>Bhri</i>	<i>abhári</i> or <i>abhari</i>	<i>shyetám</i>
7. <i>Bhid</i>	<i>abhet</i>	—
5. <i>Chi</i>	<i>acháyi</i> or <i>ache</i>	<i>shyámahi</i>
8. <i>Tan</i>	<i>atani</i>	<i>shyadhawam</i>
9. <i>Pá</i>	<i>apávi</i> or <i>apavi</i>	<i>shyanta</i>



# CAUSAL FORM. PRESENT TENSE.

# DESIDERATIVE FORM. PRESENT TENSE.

# FREQUENTATIVE FORM. PRESENT ÁTMANE.

ROOT.	BASE.	PAR. ÁTM. TERM.
1. Budh	{ budhaya budhayá*	* mi i
4. Nrit	{ naritaya naritayá*	si se
6. Diś	{ dēyaya dēyayá*	ti te
10. Yuj	{ yojaya yojayá*	* vas *vake thas ithe
2. Vid	{ vedaya vedayá*	tas ite
3. Bhri	{ bhāraya bhārayá*	* mas *make
7. Bhid	{ bhēdaya bhēdayá*	tha dhwe
5. Chi	{ chāpaya chāpayá*	nti nte
8. Tan	{ tāraya tārayá*	
9. Pá	{ pāvaya pāvayá*	

ROOT.	BASE.	PAR. ÁTM. TERM.
1. Budh	{ budhishka budhishká*	* mi i
4. Nrit	{ nirarishka nirarishká*	si se
6. Diś	{ diāishka diāishká*	ti te
10. Yuj	{ yuyojayishka yuyojayishká*	* vas *vake thas ithe
2. Vid	{ vividishka vividishká*	tas ite
3. Bhri	{ bibharishka bibharishká*	* mas *make buddh and vid
7. Bhid	{ būhishka būhishká*	tha dhwe may respectively make their bases
5. Chi	{ chichishka chichishká*	nti nte buddhata (299. a) and vivitau, but in Átmane only.
8. Tan	{ titanishka titanishká*	
9. Pá	{ piparishka piparishká*	

ROOT.	BASE.	TERM.
1. Budh	{ budhaya budhayá*	i
4. Nrit	{ nararitaya nararitayá*	se
6. Diś	{ dēdiya dēdiyá*	te
10. Yuj†		*vake ithe
2. Vid	{ vevidya vevidyá*	ite
3. Bhri	{ bebhriya bebhriyá*	* make
7. Bhid	{ bebhidiya bebhidiyá*	dhwe
5. Chi	{ chechya chechyá*	nte
8. Tan	{ tantanya tantanyá*	† Observe — The 10th class has no frequentative form.
9. Pá	{ popēya popēyá*	

## PARTICIPLES.

BOOT.	PRES. PARASM.	PRES. ÁTMANE.	PRES. PASSIVE.	PAST PASSIVE.	PAST ACTIVE.	2D PRET. PARASMAI.	2D PRET. ÁTMANE.	PAST INDECL.	FUTURE PASS. 1.	FUTURE PASS. 2.	FUTURE PASS. 3.	2D FUT. PARASMAI.	2D FUT. ÁTMANE OR PASSIVE.
1. <i>Budh</i>	<i>bodhat</i>	<i>bodhamána</i>	<i>budhyamána</i>	<i>buddha</i>	<i>buddhavat</i>	<i>bubudhwas</i>	<i>bubudhána</i>	<i>buddhód</i>	<i>boddhavya</i>	<i>bodhaníya</i>	<i>bodhya</i>	<i>bodhishyat</i>	<i>bodhishyamápa</i>
4. <i>Nṛt</i>	<i>nṛtiyat</i>	<i>nṛtiyamána</i>	<i>nṛtiyamána</i>	<i>nṛtita</i> or <i>nartita</i>	<i>nṛtitavat</i> or <i>nartitavat</i>	<i>nanṛtawas</i>	<i>nanṛtidána</i>	<i>nartitód</i>	<i>nartitavya</i>	<i>nartaniya</i>	<i>nṛtiya</i>	<i>nartishyat</i>	<i>nartishyamápa</i>
6. <i>Dś</i>	<i>dśat</i>	<i>dśamána</i>	<i>dśyamána</i>	<i>dśita</i>	<i>dśitavat</i>	<i>didsawas</i>	<i>didsána</i>	<i>dśitód</i>	<i>deshṭavya</i>	<i>deśaniya</i>	<i>deśya</i>	<i>deśshyat</i>	<i>deśshyamápa</i>
10. <i>Yoj</i>	<i>yojeyat</i>	<i>yojyána</i>	<i>yojyamána</i>	<i>yojita</i>	<i>yojitavat</i>	<i>yoyeyán†</i>	<i>yoyeyán†</i>	<i>yoyayitód</i>	<i>yoyayitavya</i>	<i>yoyaniya</i>	<i>yoyiya</i>	<i>yoyayishyat</i>	<i>yoyayishyamápa</i>
2. <i>Vid</i>	<i>vidat</i>	<i>vidána</i>	<i>vidyamána</i>	<i>vidita</i>	<i>viditavat</i>	<i>vividwas</i>	<i>vividána</i>	<i>viditód</i>	<i>veditavya</i>	<i>vedaniya</i>	<i>vedya</i>	<i>vedishyat</i>	<i>vedishyamápa</i>
3. <i>Bhṛ</i>	<i>bhṛat</i>	<i>bhṛdána</i>	<i>bhṛyamána</i>	<i>bhṛita</i>	<i>bhṛitavat</i>	<i>babhṛwas</i>	<i>babhṛdána</i>	<i>bhṛitód</i>	<i>bhartavya</i>	<i>bharaniya</i>	<i>bhṛdya</i>	<i>bharishyat</i>	<i>bharishyamápa</i>
7. <i>Bhīd</i>	<i>bhīndat</i>	<i>bhīndána</i>	<i>bhīdyamána</i>	<i>bhīna</i>	<i>bhīnnavat</i>	<i>bibhīdwas</i>	<i>bibhīdána</i>	<i>bhīttód</i>	<i>bhettavya</i>	<i>bhedaniya</i>	<i>bhedya</i>	<i>bhetayāt</i>	<i>bhetayamápa</i>
5. <i>Chī</i>	<i>chīsvat</i>	<i>chīsvána</i>	<i>chīyamána</i>	<i>chīta</i>	<i>chītavat</i>	<i>chichīwas</i>	<i>chichīdána</i>	<i>chīttód</i>	<i>chetavya</i>	<i>chayaniya</i>	<i>chēya</i>	<i>cheshat</i>	<i>cheshamána</i>
8. <i>Tan</i>	<i>tanvat</i>	<i>tanvóna</i>	<i>tanyamána</i>	<i>tata</i>	<i>tatavat</i>	<i>tenīwas</i>	<i>tenána</i>	<i>tanitód</i>	<i>tanitavya</i>	<i>tananiya</i>	<i>tānya</i>	<i>tanishyat</i>	<i>tanishyamápa</i>
9. <i>Pś</i>	<i>pśvat</i>	<i>pśvóna</i>	<i>pśyamána</i>	<i>pśta</i>	<i>pśtavat</i>	<i>pūpśwas</i>	<i>pūpśvóna</i>	<i>pśttód</i>	<i>paritavya</i>	<i>paraniya</i>	<i>pṛdya</i>	<i>parishyat</i>	<i>parishyamápa</i>

† *Chakṛwas* must be added to *yoyeyán* for the participle of the 2d pret. Parasmai, and *chakṛdána* for that of the 2d pret. Átmane.

584. Root **अस् as**, 'to be' (see 322). PARASMAI-PADA.

Note, that although this root belongs to the 2d class, its inflection is exhibited here, both because it is sometimes used as an auxiliary, and because it is desirable that the student should study its inflection at the same time with that of the other substantive verb *bhá*, 'to be,' which will follow at 585, and which supplies many of the defective tenses of *as*. It may be remarked, that all the cognate languages have two roots similar to the Sanskrit for the substantive verb 'to be.' Compare *φύ* and *ασ* (*εσ*) in Greek, *es* (*sum*) and *fu* (*fui*) in Latin; and observe how the different parts of the Sanskrit verbs correspond to the Greek and Latin: thus, *asmi*, *asi*, *asti*; *ἐμμί*, *ἐσσί*, *ἐστί*; *sum*, *es*, *est*. Compare also *santi* with *sunt*; *ástam*, *ástám*, with *ἦστον*, *ἦστων*; *ásma*, *ástá*, with *ἦσμεν*, *ἦσθε*, &c. Two other roots in Sanskrit are sometimes employed as substantive verbs, with the sense 'to be,' viz. *sthá*, 1st c., 'to stand' (see 269, 587), and *ds*, 2d c., 'to sit' (see 316). Indeed, the root *as*, here inflected, is probably only an abbreviation of *ds*.

## Present, 'I am.'

PERs.	SING.	DUAL.	PLURAL.
1st,	अस्मि <i>asmi</i>	वस्व <i>swas</i>	वसवस् <i>smas</i>
2d,	असि <i>asi</i>	स्थस् <i>sthas</i>	स्थ <i>stha</i>
3d,	अस्ति <i>asti</i>	स्तस् <i>stas</i>	सन्ति <i>santi</i>

## First preterite, 'I was.'

SING.	DUAL.	PLURAL.
आसं <i>ásam</i>	आसव <i>áswa</i>	आसव <i>ásma</i>
आसीस् <i>ásís</i>	आस्तां <i>ástam</i>	आस्ता <i>ástá</i>
आसीत् <i>ásít</i>	आस्तां <i>ástám</i>	आसन् <i>ásan</i>

## Potential, 'I may be,' &amp;c.

## Imperative, 'Let me be.'

स्यां <i>syám</i>	स्याव <i>syáva</i>	स्यान् <i>syám</i>	अस्तानि <i>astáni</i>	अस्ताव <i>astáva</i>	अस्तान <i>astána</i>
स्यास् <i>syás</i>	स्यातं <i>syátam</i>	स्यात <i>syáta</i>	एधि <i>edhi</i>	स्तं <i>stam</i>	स्त <i>sta</i>
स्यात् <i>syát</i>	स्यातां <i>syátám</i>	स्युस् <i>syus</i>	अस्तु <i>astu</i>	स्तां <i>stám</i>	सन्तु <i>santu</i>

## Second preterite \*, 'I was,' &amp;c.

PARASMAI.			ĀTMANE.		
आस <i>ása</i>	आसिष <i>ásipa</i>	आसिष <i>ásipa</i>	आसे <i>áse</i>	आसिषहे <i>ásipahe</i>	आसिषहे <i>ásipahe</i>
आसिष <i>ásipa</i>	आसिषुस् <i>ásiphus</i>	आस <i>ása</i>	आसिषे <i>ásiphe</i>	आसासे <i>ásáshe</i>	आसिष्ये (द्वा) <i>ásidhwe</i>
आस <i>ása</i>	आसतुस् <i>ásatus</i>	आसुस् <i>ásus</i>	आसे <i>áse</i>	आसाते <i>ásáte</i>	आसिरे <i>ásire</i>

Observe—The root *as*, 'to be,' has no derivative forms, and only two participles, viz. those of the present, Parasmai and Ātmane, सत् *sat*, सान् *sána* (see 524, 526). The conjugational tenses have an Ātmane-pada, which is not used unless the root is compounded with prepositions. In this Pada ह् *h* is substituted for the root in the 1st sing. pres., and स् *s* is changed to द् *d* before द् *dh* in the 2d plur.: thus, Pres. *he*, *se*, *ste*; *swahe*, *súthe*, *sáte*; *smahe*, *ddhwe*, *sate*: see 322.

\* The 2d preterite of *as* is never used by itself, but is employed in forming the 2d preterite of causals and some other verbs, see 385, 490; in which case the Ātmane may be used. The other tenses of *as* are wanting, and are supplied from *bhás* at 585.

EXAMPLES OF PRIMITIVE VERBS OF THE FIRST CONJUGATION, EXPLAINED AT 261.

585. Root भू bhū. Infin. भविष्यं bhavitum, 'to be' or 'become.'

PARASMAI-PADA. *Present tense*, 'I am' or 'I become.'

PERSON.	SING.	DUAL.	PLURAL.
1st,	भवामि bhavāmi	भवावस् bhavāvas	भवावस् bhavāmas
2d,	भवसि bhavasi	भवथस् bhavathas	भवथ bhavatha
3d,	भवति bhavati	भवतस् bhavatas	भवन्ति bhavanti

*Potential*, 'I may be.'

भवेयं bhaveyam	भवेव bhaveva	भवेम bhavema
भवेत् bhaves	भवेतं bhavetam	भवेत bhaveta
भवेत् bhavet	भवेतां bhavetām	भवेयुस् bhaveyus

*Imperative*, 'Let me be.'

भवामि bhavāmi	भवाव bhavāva	भवाव bhavāma
भव bhava	भवतं bhavatam	भवत bhavata
भवतु bhavatu	भवतां bhavatām	भवन्तु bhavantu

*First preterite*, 'I was.'

अभवम् abhavam	अभवाव abhavāva	अभवाम abhavāma
अभवस् abhavas	अभवतं abhavatam	अभवत abhavata
अभवत् abhavat	अभवतां abhavatām	अभवन् abhavan

*Second preterite*, 'I was.'

बभूव babhūva	बभूविष babhūviva	बभूविम babhūvima
बभूविष babhūvitha	बभूवथुस् babhūvathus	बभूव babhūva
बभूव babhūva	बभूवतुस् babhūvatus	बभूवुस् babhūvus

*First future*, 'I will be.'

भवितासि bhavitāsmi	भवितास्वस् bhavitāswas	भवितास्वस् bhavitāsmas
भवितासि bhavitāsi	भवितास्यस् bhavitāsthas	भवितास्य bhavitāstha
भविता bhavitā	भवितारी bhavitārau	भवितारस् bhavitāras

*Second future*, 'I shall be.'

भविष्यामि bhaviśyāmi	भविष्यावस् bhaviśyāvas	भविष्यावस् bhaviśyāmas
भविष्यासि bhaviśyasi	भविष्यथस् bhaviśyathas	भविष्यथ bhaviśyatha
भविष्याति bhaviśyati	भविष्यतस् bhaviśyatas	भविष्यन्ति bhaviśyanti

बभूविष  
bhabhūvitha  
500

*Third preterite, 'I was' or 'had been,' &c.*

अभूँ अभूँ	अभू अभू	अभू अभू
अभू अभू	अभू अभू	अभू अभू
अभू अभू	अभू अभू	अभू अभू

*Benedictive, 'May I be.'*

भूयाँ भूयाँ	भूयाँ भूयाँ	भूयाँ भूयाँ
भूयाँ भूयाँ	भूयाँ भूयाँ	भूयाँ भूयाँ
भूयाँ भूयाँ	भूयाँ भूयाँ	भूयाँ भूयाँ

*Conditional, (If) 'I should be.'*

अभविष्यं अभविष्यं	अभविष्याव अभविष्याव	अभविष्याम अभविष्याम
अभविष्यत् अभविष्यत्	अभविष्यतां अभविष्यतां	अभविष्यतां अभविष्यतां
अभविष्यत् अभविष्यत्	अभविष्यतां अभविष्यतां	अभविष्यतां अभविष्यतां

586. *ATMANE-PADA. Present tense, 'I am,' &c.*

भवे भवे	भवावहे भवावहे	भवामहे भवामहे
भवसे भवसे	भवेथे भवेथे	भवध्वे भवध्वे
भवते भवते	भवते भवते	भवन्ते भवन्ते

*Potential, 'I may be,' &c.*

भवेय भवेय	भवेयहि भवेयहि	भवेमहि भवेमहि
भवेयात् भवेयात्	भवेयातां भवेयातां	भवेयात् भवेयात्
भवेत् भवेत्	भवेयातां भवेयातां	भवेयन् भवेयन्

*Imperative, 'Let me be.'*

भवै भवै	भवावहै भवावहै	भवामहै भवामहै
भवस्व भवस्व	भवेयां भवेयां	भवध्वं भवध्वं
भवतां भवतां	भवेतां भवेतां	भवन्तां भवन्तां

*First preterite, 'I was.'*

अभवे अभवे	अभवावहि अभवावहि	अभवामहि अभवामहि
अभवयात् अभवयात्	अभवेयां अभवेयां	अभवध्वं अभवध्वं
अभवत् अभवत्	अभवेतां अभवेतां	अभवन्तां अभवन्तां

*Second preterite, 'I was,' &c.*

बभूवे बभूवे	बभूविबहे बभूविबहे	बभूविमहे बभूविमहे
बभूविबे बभूविबे	बभूविथे बभूविथे	बभूविध्वे (द्वे) बभूविध्वे
बभूवे बभूवे	बभूविबहे बभूविबहे	बभूविमहे बभूविमहे

*First future, 'I will be,' &c.*

भविताहे bhavitāhe	भवितासहे bhavitāsahe	भवितास्महे bhavitāsmāhe
भवितासे bhavitāse	भवितासाथे bhavitāsathe	भविताभ्ये bhavitādhye
भविता bhavitā	भवितातौ bhavitātau	भवितास् bhavitāas

*Second future, 'I shall be,' &c.*

भविष्ये bhaviṣye	भविष्यावहे bhaviṣyāvahe	भविष्यामहे bhaviṣyāmahe
भविष्यसे bhaviṣyase	भविष्येथे bhaviṣyethe	भविष्यभ्ये bhaviṣyādhye
भविष्यते bhaviṣyate	भविष्येते bhaviṣyete	भविष्यन्ते bhaviṣyante

*Third preterite, 'I was' or 'had been,' &c.*

अभविषि abhaviṣi	अभविष्यहि abhaviṣyahi	अभविष्यमहि abhaviṣyāmahe
अभविष्यास् abhaviṣyāas	अभविष्याथं abhaviṣyātham	अभविष्यं (दुं) abhaviṣyānam
अभविष्ट abhaviṣṭa	अभविष्यातां abhaviṣyātām	अभविषत abhaviṣata

*Benedictive, 'I wish I may be.'*

भविषीय bhaviṣīya	भविषीमहि bhaviṣīmahi	भविषीमहि bhaviṣīmāhe
भविषीयास् bhaviṣīyāas	भविषीयाथं bhaviṣīyātham	भविषीयं (दुं) bhaviṣīyānam
भविषीष्ट bhaviṣīṣṭa	भविषीयास्तां bhaviṣīyāstām	भविषीरन् bhaviṣīran

*Conditional, (If) 'I should be,' &c.*

अभविष्ये abhaviṣyē	अभविष्यावहि abhaviṣyāvahi	अभविष्यामहि abhaviṣyāmahe
अभविष्ययास् abhaviṣyayāas	अभविष्येथं abhaviṣyētham	अभविष्ययं abhaviṣyānam
अभविष्यत abhaviṣyata	अभविष्येतां abhaviṣyētām	अभविष्यन्त abhaviṣyanta

*Passive* (461), Pres. भूये, भूयसे, &c.; 3d Pret. 3d sing. (475) अभवि.  
*Causal* (479), Pres. भावयामि, भावयसि, &c.; 3d Pret. (492) अभविभवं, &c.  
*Desiderative* (498), Pres. बुभूषामि, बुभूषसि, &c. Desiderative form of  
*Causal* (497) विभावयिष्यामि, &c. *Frequentative* (507), Pres. 'बोभूये,  
 बोभोमि or बोभवीमि \*. *Participles*, Pres. भवत् (524); Past pass. भूत्  
 (531); Past indecl. भूत्वा (556), -भूय (559); Fut. pass. भवितव्य (569),  
 भवनीय (570), भाव्य or भव्य (571).

EXAMPLES OF OTHER VERBS OF THE FIRST CONJUGATION  
 IN THE ORDER OF THEIR FINAL LETTERS.

587. Root स्था. Inf. स्थातुं 'to stand' (269, 269. a). Parasmai and  
 Ātmane. Pres. तिष्ठामि, तिष्ठसि, तिष्ठति; तिष्ठामस्, तिष्ठथस्, तिष्ठन्तस्; तिष्ठामस्,

\* These derivative verbs will be inflected at full at the end of the examples of primitive verbs. See 706, 707.

तिष्ठत्, तिष्ठन्ति. *Atm.* तिष्ठे, तिष्ठसे, तिष्ठते; तिष्ठावहे, तिष्ठेथे, तिष्ठेते; तिष्ठामहे, तिष्ठाम्हे, तिष्ठन्ते. *Pot.* तिष्ठेयं, तिष्ठेस्, तिष्ठेत्; तिष्ठेथ, &c. *Atm.* तिष्ठेथ, तिष्ठेथास्, तिष्ठेथ; तिष्ठेथाहि, तिष्ठेथां, &c. *Imp.* तिष्ठानि, तिष्ठ, तिष्ठतु; तिष्ठाव, &c. *Atm.* तिष्ठै, तिष्ठस्, तिष्ठतां; तिष्ठावहे, &c. 2d *Pret.* तस्थौ (373), तस्थिथ or तस्थाव, तस्थौ; तस्थिव, तस्थुस्, तस्थुस्; तस्थिन, तस्थ, तस्थुस्. *Atm.* तस्थे, तस्थेथे, तस्थे; तस्थिवहे, तस्थाथे, तस्थाते; तस्थिमहे, तस्थिम्हे, तस्थिरे. 1st *Fut.* स्थातासि, स्थातासि, &c. *Atm.* स्थाताहे, स्थातासे, &c. 2d *Fut.* स्थास्यामि, स्थास्यसि, स्थास्यति, &c. *Atm.* स्थास्ये, स्थास्यसे, स्थास्यते, &c. 3d *Pret.* (438) जस्थां, जस्थास्, जस्थात्; जस्थाव, जस्थानं, जस्थातां; जस्थान, जस्थान, जस्थुस्. *Atm.* (438. c, 419) जस्थिषि, जस्थिथास्, जस्थित; जस्थिष्यहि, जस्थिथां, जस्थिथातां; जस्थिष्यहि, जस्थिदुं, जस्थिष्यत. *Bened.* स्तेयासं, स्तेयास्, &c. *Atm.* स्वासीय, स्वासीडास्, &c. *Cond.* जस्थास्यं, जस्थास्यस्, &c. *Atm.* जस्थास्ये, जस्थास्यथास्, &c. *Passive, Pres.* स्तीये (465); 3d *Pret.* 3d sing. जस्थायि. *Causal, Pres.* स्थापयामि, -ये; 3d *Pret.* जतिष्ठिषं, जतिष्ठिषे. *Des.* तिष्ठानि, &c. *Freq.* तेहीये or तास्येनि or तास्यानि. *Participles, Pres.* तिष्ठत्; *Past pass.* स्थित; *Past indecl.* स्थिता, -स्थाय, -डाय; *Fut. pass.* स्थातव्य, स्थानीय, स्तेय.

588. Root घ्रा. *Inf.* घ्रातुं 'to smell' (269). *Parasmai. Pres.* जिघ्राणि, जिघ्रासि, &c. *Pot.* जिघ्रेयं, जिघ्रेस्, &c. *Imp.* जिघ्रासि (58), जिघ्रा, &c. 1st *Pret.* जघिघ्रं, जघिघ्रस्, &c. 2d *Pret.* जघ्नौ (373), जघिघ्र or जघ्राव, जघ्नौ; जघिघ्र, जघ्नुस्, जघ्नुस्; जघिन, जघ्न, जघ्नुस्. 1st *Fut.* घ्रातासि, घ्रातासि, &c. 2d *Fut.* घ्रास्यामि, घ्रास्यसि, &c. 3d *Pret.* (438) जघ्नां, जघ्नास्, जघ्नात्; जघ्नाव, जघ्नानं, जघ्नातां; जघ्नान, जघ्नात, जघ्नुस्. Or by 433, जघ्रासिषं, जघ्रासीत्, जघ्रासीत्; जघ्रासिष्य, जघ्रासिष्य, जघ्रासिष्यं; जघ्रासिष्य, जघ्रासिष्य, जघ्रासिष्युस्. *Bened.* घ्रायासं, घ्रायास्, &c. Or घ्रेयासं, &c. *Cond.* जघ्रास्यं, जघ्रास्यस्, &c. *Passive, Pres.* घ्राये (465. a); 3d *Pret.* 3d sing. जघ्रायि. *Causal, Pres.* घ्राययामि; 3d *Pret.* जघिघ्रयं or जघिघ्रयं. *Des.* जिघ्रासामि. *Freq.* जेहीये, जाघ्राणि or जाघ्रेनि. *Participles, Pres.* जिघ्रत्; *Past pass.* घ्रात or घ्राय; *Past indecl.* घ्राता, -घ्राय; *Fut. pass.* घ्रातव्य, घ्राणीय, घ्रेय.

589. Root पा. *Inf.* पातुं 'to drink' (269). *Parasmai. Pres.* पिबामि, पिबसि, &c. *Pot.* पिबेयं, पिबेस्, &c. *Imp.* पिबानि, पिब, &c. 1st *Pret.* जपिषं, जपिषस्, &c. 2d *Pret.* (373) पयौ, पपिष or पपाव, पयौ; पपिष, पप्युस्, पप्युस्; पपिन, पप, पप्युस्. 1st *Fut.* पातासि, पातासि, &c. 2d *Fut.* पास्यामि, पास्यसि, &c. 3d *Pret.* (438) जपां, जपास्, जपात्; जपाव, जपानं, जपातां; जपान, जपात, जपुस्. *Bened.* पेयासं, पेयास्, &c. *Cond.* जपास्यं, जपास्यस्, &c. *Passive, Pres.* पीये (465); 3d *Pret.* 3d sing. जपायि. *Causal, Pres.* पाययामि, -ये; 3d *Pret.* जपीषं (475). *Des.* पिपासामि.

*Freq.* पेयीये, पायेमि or पायामि. *Participles*, Pres. पिबत्; Past pass. पीत् (533); Past indecl. पीत्वा, -पाय; Fut. pass. पातव्य, पानीय, पेय.

590. Root जि. Inf. जेतुं 'to conquer.' Parasmai \*. Pres. जयामि, जयसि, जयति; जयावस्, जयथस्, जयतस्; जयामस्, जयथ, जयन्ति. Pot. जयेयं, जयेयस्, जयेत; जयेथ, जयेतं, जयेतां; जयेथ, जयेत, जयेयुस्. Imp. जयानि, जय, जयतु; जयाव, जयतं, जयतां; जयाम, जयत, जयन्तु. 1st Pret. जजयं, जजयस्, जजयत; जजयाव, जजयतां, जजयतां; जजयाम, जजयत, जजयन्. 2d Pret. जिगाय (378), जिगयिष or जिगेय, जिगाय; जिगिष्व (367), जिग्यधुस्, जिग्यतुस्; जिगिम, जिग्य, जिग्युस्. 1st Fut. जेतासि, जेतासि, जेता; जेतास्, जेतास्व, जेतातु; जेतास्व, जेतास्व, जेतास्व. 2d Fut. जेष्यामि, जेष्यसि, जेष्यति; जेष्यावस्, जेष्यथस्, जेष्यतस्; जेष्यामस्, जेष्यथ, जेष्यन्ति. 3d Pret. जजैयं (420), जजैयस्, जजैयत; जजैय, जजैतं, जजैतां; जजैय, जजैत, जजैयुस्. Bened. जीयासं, जीयास्, जीयात्; जीयास्, जीयासं, जीयास्तं; जीयास्, जीयास्, जीया-मुस्. Cond. जजेयं, जजेयस्, जजेयत; जजेयाव, जजेयतं, जजेयतां; जजेयाम, जजेयत, जजेयन्. *Passive*, Pres. जीये, &c.; 3d Pret. 3d sing. जजामि. *Causal*, Pres. जापयामि; 3d Pret. जजीययं. *Des.* जिगीयामि. *Freq.* जेजीये, जेजेमि or जेजयीमि. *Participles*, Pres. जयत्; Past pass. जित; Past indecl. जित्वा, -जित; Fut. pass. जेतव्य, जयनीय, जेय or जित or जय (571, 572).

a. In the same manner may be conjugated नी. Inf. नेतुं 'to lead.'

591. Root स्मि. Inf. स्मेतुं 'to smile.' Atmane. Pres. स्मये, स्मयसे, &c. Pot. स्मयेय, स्मयेथास्, &c. Imp. स्मयै, स्मयस्, &c. 1st Pret. अस्मये, अस्मयथास्, &c. 2d Pret. (367. a) सिन्धिये, सिन्धियिषे, सिन्धिये; सिन्धियिषहे, सिन्धियाधे, सिन्धियाते; सिन्धियिमहे, सिन्धियिष्ये, सिन्धियिरे. 1st Fut. स्मेताहे, स्मेतासे, &c. 2d Fut. स्मेथे, स्मेथसे, &c. 3d Pret. अस्मेपि, अस्मेहास्, अस्मेह; अस्मेष्वाहि, अस्मेवाथां, अस्मेवातां; अस्मेष्वाहि, अस्मेदुं, अस्मेवत. Bened. स्मेयीय, &c. Cond. अस्मेथे, &c. *Passive*, स्मीये, &c.; 3d Pret. 3d sing. अस्मायि. *Causal*, Pres. स्माययामि or स्मापयामि; 3d Pret. अस्मिषयं or अस्मिषयं. *Des.* सिस्मयिषे. *Freq.* सेस्मीये, सेस्मेमि or सेस्मयीमि. *Participles*, Pres. स्मयमान; Past pass. स्मित; Past indecl. स्मित्वा, -स्मित; Fut. pass. स्मेतव्य, स्मयनीय, स्मेय.

592. Root द्रु. Inf. द्रोतुं 'to run.' Parasmai. Pres. द्रवामि, द्रवसि, द्रवति; द्रवावस्, द्रवथस्, द्रवतस्; द्रवामस्, द्रवथ, द्रवन्ति. Pot. द्रवेयं, द्रवेयस्, &c. Imp. द्रवाणि (58), द्रव, &c. 1st Pret. अद्रवं, अद्रवस्, &c. 2d Pret. द्रुद्राव, द्रुद्रोष, द्रुद्राव; द्रुद्रुव (368), द्रुद्रुवधुस् (367. b), द्रुद्रुवतुस्; द्रुद्रुम,

\* जि is not generally used in the Atmane, excepting with the prepositions *vi* or *pará*.



दुहृष, दुहृषुस्. 1st Fut. द्रोतासि, द्रोतासि, &c. 2d Fut. द्रोष्यामि, द्रोष्यामि, &c. 3d Pret. अदुहृषं (440. a), अदुहृषस्, अदुहृषत्; अदुहृषाच, अदुहृषन्तं, अदुहृषतां; अदुहृषाम, अदुहृषत, अदुहृषन्. Bened. दूयासं, दूयास्, &c. Cond. अद्रोष्यं, अद्रोष्यस्, &c. *Passive*, Pres. दूये; 3d Pret. 3d sing. अद्राचि. *Causal*, Pres. द्रावयामि; 3d Pret. अदुद्रवं or अदिद्रवं. *Des.* दुद्रूयामि. *Freq.* दोदूये, दोद्रोमि or दोद्रूयामि. *Participles*, Pres. द्रवन्; Past pass. दूत; Past indecl. दूत्वा, -दूत्स; Fut. pass. द्रोतव्य, द्रवणीय, द्राव्य or द्रव्य.

593. Root हृ. Inf. हृँ 'to seize,' 'to take.' Parasmai and Ātmane. Pres. हराणि, हरसि, हरति; हरावस्, &c. Ātm. हरे, हरसे, हरते; हरावहे, &c. Pot. हरेयं, हरेस्, &c. Ātm. हरेय, हरेयास्, &c. Imp. हराणि (58), हर, &c. Ātm. हरे, हरस्, &c. 1st Pret. अहरं, अहरस्, अहरत्; अहराच, &c. Ātm. अहरे, अहरयास्, अहरत; अहरावहि, &c. 2d Pret. अहार, अहरिच or अहर्ये, अहार; अह्रिच, अह्रिषुस्, अह्रितुस्; अह्रिम, अह्र, अह्रुस्. Ātm. अहे, अह्रिचे, अहे; अह्रिचहे, अह्राचे, अह्राते; अह्रिमहे, अह्रिदे, अह्रिरे. 1st Fut. हर्तासि, हर्तासि, &c. Ātm. हर्ताहे, हर्तासे, &c. 2d Fut. हरिष्यामि, हरिष्यासि, &c. Ātm. हरिष्ये, हरिष्यसे, &c. 3d Pret. अहार्थं, अहार्थीस्, अहार्थीन्; अहार्थ, अहार्थे, अहार्थी; अहार्थ, अहार्थे, अहार्थुस्. Ātm. अह्रिमि, अह्रियास्, अह्रित; अह्रिष्यहि, अह्रियायां, अह्रियातां; अह्रिष्यहि, अह्रिष्यं, अह्रिवत्. Bened. ह्रियासं, ह्रियास्, &c. Ātm. ह्रिषीय, ह्रिषीयास्, &c. Cond. अहरिष्यं, अहरिष्यस्, &c. Ātm. अहरिष्ये, अहरिष्ययास्, &c. *Passive*, Pres. ह्रिये; 3d Pret. 3d sing. अहारि. *Causal*, Pres. हारयामि, -ये; 3d Pret. अजीहरं. *Des.* जिहीषामि, -वै. *Freq.* जेह्रिये, जहेरीमि or जरीहरीमि or जरिहरीमि or जरीह्रि or जरि- or जहेमि. *Participles*, Pres. हरत्; Pass. ह्रियमाच; Past pass. हृत; Past indecl. हृत्वा, -हृत्स; Fut. pass. हर्तव्य, हरणीय, हाव्य.

594. Root स्मृ. Inf. स्मृँ 'to remember.' Parasmai and Ātmane. Pres. स्मराणि, स्मरसि, &c. Ātm. स्मरे. Pot. स्मरेयं, स्मरेस्, &c. Ātm. स्मरेय, &c. Imp. स्मराणि (58), स्मर, &c. Ātm. स्मरै, &c. 1st Pret. अस्मरं, अस्मरस्, &c. Ātm. अस्मरे. 2d Pret. (367. c) सस्मार, सस्मरिच, सस्मार; सस्मरिच, सस्मरिषुस्, सस्मरितुस्; सस्मरिम, सस्मर, सस्मरुस्. Ātm. सस्मरे, सस्मरिषे, सस्मरे; सस्मरिचहे, सस्मराचे, सस्मराते; सस्मरिमहे, सस्मरिदे, सस्मरिरे. 1st Fut. स्मर्तासि, &c. Ātm. स्मर्ताहे, &c. 2d Fut. स्मरिष्यामि, &c. Ātm. स्मरिष्ये, &c. 3d Pret. अस्मार्थं, &c. (see हृ at 593). Ātm. अस्मृचि, अस्मृयास्, &c. (see हृ at 593). Bened. स्मयासं, &c. Ātm. स्मृषीय &c., or स्मरिषीय &c. Cond. अस्मरिष्यं, &c. Ātm. अस्मरिष्ये, &c. *Passive*, Pres. स्मर्ये; 3d Pret. 3d sing. अस्मारि. *Causal*, Pres. स्मारयामि, -ये; 3d Pret. अस्मरं. *Des.* स्मृय्ये. *Freq.* सास्मर्ये, सास्मरि or सास्मरीमि.

*Participles*, Pres. स्मरन्; Past pass. स्मृत; Past indecl. स्मृता, -स्मृत; Fut. pass. स्मरन्त्य, स्मरन्तीय, स्मरन्त्ये.

595. Root ज्ञे. Inf. ज्ञातुं 'to call.' Parasmai and Ātmane. Pres. ज्ञयामि, &c. Ātm. ज्ञये, &c. Pot. ज्ञयेयं, &c. Ātm. ज्ञयेय, &c. Imp. ज्ञयामि, &c. Ātm. ज्ञये, &c. 1st Pret. ज्ञयं, &c. Ātm. ज्ञये. 2d Pret. (379) जुहाय, जुहविष or जुहोष, जुहाय; जुहुविष, जुहुवपुस्, जुहुवतुस्; जुहुविम, जुहुव, जुहुवुस्. Ātm. जुहुवे, जुहुविषे, जुहुवे; जुहुविषहे, जुहुवाषे, जुहुवाते; जुहुविमहे, जुहुविदे, जुहुविरे. 1st Fut. ज्ञातास्मि, &c. Ātm. ज्ञाताहे, &c. 2d Fut. ज्ञास्यामि, &c. Ātm. ज्ञास्ये, &c. 3d Pret. (438. c) ज्ञां, ज्ञास्, ज्ञात; ज्ञाय, ज्ञातं, ज्ञातां; ज्ञान, ज्ञात, ज्ञान्. Ātm. ज्ञां, ज्ञायास्, ज्ञात; ज्ञायाहि, ज्ञायां, ज्ञातां; ज्ञानहि, ज्ञान्यं, ज्ञान. Or ज्ञासि (433. a), ज्ञास्यास्, ज्ञास्त; ज्ञासहि, ज्ञासायां, ज्ञासातां; ज्ञास्महि, ज्ञास्यं, ज्ञासत. Bened. हूयासं, &c. Ātm. ज्ञासीय. Cond. ज्ञास्यं, &c. Ātm. ज्ञास्ये, &c. *Passive*, हूयते (465. b); 3d Pret. 3d sing. ज्ञायि or ज्ञायिह or ज्ञात or ज्ञास्त. 2d Fut. ज्ञास्यते or ज्ञायिष्यते (474. a). *Causal*, Pres. ज्ञाययामि (483); 3d Pret. ज्ञजूहवं. *Des.* जुहुयामि, जुहुये. *Freq.* जोहूये, जोहोमि or जोहयीमि. *Participles*, Pres. ज्ञयन्; Pass. हूयमान; Past pass. हूत; Past indecl. हूता, -हूय; Fut. pass. ज्ञातव्य, ज्ञानीय, ज्ञेय.

a. The root गे (268), Inf. गातुं 'to sing,' follows the analogy of *hwe*, the final diphthong being changed to *ā* before all terminations beginning with *t* or *s*. Pres. गायामि, &c. Pot. गायेयं, &c. Imp. गायामि, &c. 1st Pret. जगायं, &c. 2d Pret. (374) जगी, जगिष or जगाय, जगी; जगिष, जगपुस्, जगतुस्; जगिम, जग, जगुस्. 1st Fut. गातास्मि, &c. 2d Fut. गास्यामि, &c. 3d Pret. (433) जगासिचं, जगासीत्, जगासीत्; जगासिष्य, जगासिहं, जगासिहं; जगासिष्य, जगासिह, जगासिपुस्. Bened. गेयासं, &c. (451). Cond. जगास्यं, &c. *Passive*, गीयते (465); 3d Pret. 3d sing. जगायि. *Causal*, Pres. गापयामि (483); 3d Pret. जजीगपं. *Des.* जिगासामि. *Freq.* जेगीये, जागेमि or जागामि. *Participles*, Pres. गायन्; Pass. गीयमान; Past pass. गीत; Past indecl. गीता, -गाय; Fut. pass. गातव्य, गानीय, गेय.

b. After गे may be conjugated ग्रे 'to be weary;' ध्रे 'to meditate;' ज्ञे 'to fade;' and all other roots in *ai*.

596. Root तज्. Inf. तज्जुं 'to abandon,' 'to quit.' Parasmai. Pres. तजामि, तजसि, &c. Pot. तजेयं, तजेस्, &c. Imp. तजामि, तज, &c. 1st Pret. अतजं, अतजस्, &c. 2d Pret. तत्याज, तत्वजिष or तत्वज् (368. a), तत्याज; तत्वजिष, तत्वजपुस्, तत्वजतुस्; तत्वजिम, तत्वज, तत्वजुस्.

1st Fut. तत्तासि, तत्तासि, &c. 2d Fut. तत्स्यामि, तत्स्यासि, &c. 3d Pret. (423, 296) अत्तासं, अत्तासीत्, अत्तासीत्; अत्तात्, अत्तात्, अत्तात्; अत्तात्, अत्तात्, अत्तात्. Bened. तत्तासं, तत्तासु, &c. Cond. अत्तास्यं, अत्तास्यत्, &c. *Passive*, Pres. तत्ते; 3d Pret. 3d sing. अत्तासि. *Causal*, Pres. तत्तायामि; 3d Pret. अत्तासि. *Des.* तत्तायामि. *Freq.* तत्तास्ये, तत्तासि or तत्तासीनि. *Participles*, Pres. तत्तात्; Past pass. तत्ता; Past indecl. तत्ता, -तत्ता; Fut. pass. तत्ताय, तत्तानीय, तत्ताय (573).

597. Root यज्. Inf. यजुं 'to sacrifice,' 'to worship.' Parasmai and Ātmane. Pres. यजामि, यजसि, &c. Ātm. यजे, &c. Pot. यजेयं, यजेत्, &c. Ātm. यजेय, &c. Imp. यजानि, यज, &c. Ātm. यजे, &c. 1st Pret. अयजं, अयजत्, &c. Ātm. अयजे, &c. 2d Pret. (375. e) इयाज, इयजिष or येजिष or इयज (297), इयाज; ईजिष, ईजिषुत्, ईजिषुत्; ईजिष, ईज, ईजुत्. Ātm. ईजे, ईजिषे, ईजे; ईजिषहे, ईजाये, ईजाते; ईजिषहे, ईजिषे, ईजिषे. 1st Fut. यहासि, यहासि, &c. (403). Ātm. यहाहे, &c. 2d Fut. यस्यामि, यस्यासि, &c. (403). Ātm. यस्ये, &c. 3d Pret. (423) अयाजं, अयाजीत्, अयाजत्; अयाजत्, अयाजं, अयाजं; अयाजत्, अयाजत्, अयाजुत्. Ātm. अयाजि, अयाजत्, अयाज; अयाजहि, अयाजायां, अयाजातां; अयाजहि, अयाज्यं, अयाज्यत्. Bened. इयासं, इयासु, &c. Ātm. यजीय, &c. Cond. अयास्यं, अयास्यत्, &c. Ātm. अयास्ये, &c. *Passive*, Pres. इजे (471); 1st Pret. ऐजे (260. a); 3d Pret. 3d sing. अयाजि. *Causal*, Pres. याजयामि, -ये; 3d Pret. अयाजयं. *Des.* अयाजयामि, -ये. *Freq.* याजय्ये, याजयि or याजजीनि. *Participles*, Pres. यजत्; Ātm. यजमान; Pass. इजमान; Past pass. इज; Past indecl. इजा, -इज्य; Fut. pass. यजय, यजनीय, याज्य or यज्य.

a. Root सज् \*. Inf. संजुं 'to adhere,' 'to embrace.' Parasmai. Pres. सजामि \*, &c. Pot. सजेयं, &c. Imp. सजानि, &c. 1st Pret. असजं, &c. 2d Pret. ससज, ससजिष or ससज्य, ससज; ससजिष, ससजिषुत्, ससजिषुत्; ससजिष, ससज, ससजुत्. 1st Fut. संक्तासि, &c. 2d Fut. संक्ष्यामि, &c. 3d Pret. असजं, -सीत्, -सीत्; असजत्, असजत्, -क्तं; असजत्, असजत्, असजुत्. Bened. सज्यासं, &c. Cond. असज्यं, &c. *Passive*, Pres. सज्ये. *Causal*, Pres. सजयामि; 3d Pret. असजयं. *Des.* सिसजयामि, &c. *Freq.* सासज्ये, सासज्यि. *Participles*, Pres. सजत् or

\* This root rejects its nasal in the conjugational tenses, and sometimes doubles the final j in those tenses (Pres. सजामि, सजसि, सजति, &c.). It is not, however, to be confounded with an uncommon root सज् or सज्, meaning 'to go,' 'to move,' which also belongs to the 1st c., and makes सजामि &c. in the present tense.

सञ्जन्; Pass. सञ्जमान; Past pass. सञ्ज; Past indecl. सञ्ज or सञ्जा, -सञ्ज; Fut. pass. सञ्जिष्य, सञ्जनीय, संज्य or संज्य.

b. Root क्षु. Inf. क्षोतिर्तु 'to shine.' *Ātmane*, and optionally *Parasmai* in 3d preterite. Pres. क्षोते, &c. Pot. क्षोतेय, &c. Imp. क्षोते, &c. 1st Pret. अक्षोते, &c. 2d Pret. दिक्षुते\*, दिक्षुतिषे, दिक्षुते; दिक्षुतिषहे, दिक्षुताये, दिक्षुताते; दिक्षुतिमहे, दिक्षुतिष्ये or -दे, दिक्षुतिरे. 1st Fut. क्षोतिताहे, &c. 2d Fut. क्षोतिष्ये, &c. 3d Pret. अक्षोतिषि, अक्षोतिषास्, अक्षोतिह; अक्षोतिष्यहि, -तिषाषां, -तिषातां; -तिष्यहि, -तिष्यं, -तिषत. Par. अक्षुतं, -तस्, -तत्; -ताय, -ततं, -ततां; -ताय, -तत, -तन्. Bened. क्षोतिषीय. Cond. अक्षोतिष्ये, &c. *Passive*, Pres. क्षुते; 3d Pret. 3d sing. अक्षोति. *Causal*, Pres. क्षोतयामि; 3d Pret. अदिक्षुतं. *Des.* दिक्षुतिषे or दिक्षोतिषे. *Freq.* देक्षुते, देक्षोतिष or देक्षोतीमि. *Participles*, Pres. क्षोतमान; Past pass. क्षुतिन or क्षोतिन; Past indecl. क्षुतिन्वा or क्षोतिन्वा, -क्षुत; Fut. pass. क्षोतिष्य, क्षोतनीय, क्षोत.

598. Root वृ. Inf. वर्तिर्तु or वर्तिर्तु (73) 'to be,' 'to exist.' *Ātmane*, and optionally *Parasmai* in the 2d future, 3d preterite, and conditional, when it rejects *i*. Pres. वर्ते, &c. Pot. वर्तेय, &c. Imp. वर्ते, &c. 1st Pret. अवर्ते, &c. 2d Pret. ववृते, ववृतिषे, ववृते; ववृतिषहे, ववृताये, ववृताते; ववृतिमहे, ववृतिष्ये or -दे, ववृतिरे. 1st Fut. वर्तिताहे, &c. 2d Fut. वर्तिष्ये or वर्त्यामि, &c. 3d Pret. अवर्तिषि, अवर्तिषास्, अवर्तिह; अवर्तिष्यहि, -तिषाषां, -तिषातां; -तिष्यहि, -तिष्यं, -तिषत. Par. अवृतं, -तस्, -तत्; -ताय, -ततं, -ततां; -ताय, -तत, -तन्. Bened. वर्तिषीय, &c. Cond. अवर्तिष्ये or अवर्त्ये, &c. *Passive*, Pres. वृते. *Causal*, Pres. वर्तयामि; 3d Pret. अवर्तुतं or अवर्वतं. *Des.* विवर्तिषे or विवृत्तामि. *Freq.* वरीवृते, वरिवर्तिषे or वरिवृतीमि or वरीवृतीमि. *Participles*, Pres. वर्तमान; Past pass. वृत्त; Past indecl. वर्तिन्वा or वृत्ता, -वृत; Fut. pass. वर्तिष्य, वर्तनीय, वृत.

599. Root वद्. Inf. वदिर्तु 'to speak.' *Parasmai*. Pres. वदामि, वदसि, &c. Pot. वदेयं, वदेस्, &c. Imp. वदामि, वद, &c. 1st Pret. अवदं, अवदस्, &c. 2d Pret. (375. c) उवाद, उवदिष, उवाद; ऊदिष, ऊदुषस्. ऊदुषस्; ऊदिम, ऊद, ऊदुस्. 1st Fut. वदितामि, वदितासि, &c. 2d Fut. वदिष्यामि, वदिष्यसि, &c. 3d Pret. (431) अवादिषं, अवादीस्, अवादीह; अवादिष्य, अवादिषं, अवादिहं; अवादिष्य, अवादिह, अवादिषुस्. Bened. उवासां, उवास्, &c. Cond. अवदिषं, अवदिष्यस्, &c. *Passive*, Pres. उषे (471);

\* The root क्षु violates 331. d. by making its reduplicated syllable *di* for *ds* in the 2d preterite, &c. Similarly, the reduplicated syllable of the frequentative is *de*. Pāṇini VII. 4. 67.

3d Pret. 3d sing. चवादि. *Causal*, Pres. वादयामि; 3d Pret. चवीदं. *Des.* विवदिषामि, -वे. *Freq.* वाचछे, वाचति or वाचदीमि. *Participles*, Pres. चदत्; Past pass. उदित (543); Past indecl. उदिता, -उच्च; Fut. pass. वदितव्य, वदनीय, वाच or उच्च.

a. Root सद् (270). Inf. सङ् 'to sink.' *Parasmai*. Pres. सीदामि, सीदसि, &c. Pot. सीदयं, सीदेत्, &c. Imp. सीदामि, सीद, &c. 1st Pret. चसीदं, चसीदस्, &c. 2d Pret. ससाद, सेदिष (375. a) or ससात्, ससाद; सेदिष, सेदयुत्, सेदयुत्; सेदिम, सेद, सेदुत्. 1st Fut. सञ्जालि, सञ्जालि, &c. 2d Fut. सञ्जालि, सञ्जालि. 3d Pret. चसदं (436, 437), चसदस्, चसदन्; चसदाव, चसदतं, चसदतां; चसदाम, चसदत, चसदन्. *Bened.* सञ्जालं, सञ्जाल, &c. *Cond.* चसञ्जालं, चसञ्जाल, &c. *Passive*, Pres. सञ्जे; 3d Pret. 3d sing. चसादि. *Causal*, Pres. वादयामि; 3d Pret. चसीदं. *Des.* सिवात्सामि. *Freq.* सासछे, सासति or सासदीमि. *Participles*, Pres. सीदन्; Past pass. सञ्ज (540); Past indecl. सञ्जा, -सञ्ज; Fut. pass. सञ्जव्य, सदनीय, साञ्ज.

600. Root रध्. Inf. रधिर् 'to increase,' 'to flourish.' *Ātmane*. Pres. रधे, रधसे, &c. Pot. रधेय, रधेयात्, &c. Imp. रधे, रधस्, &c. 1st Pret. रेधे (260), रेधयात्, &c. 2d Pret. (385) रधाचक्रे, रधाचक्रते, रधाचक्रे; रधाचक्रवहे, रधाचक्राये, रधाचक्राते; रधाचक्रवहे, रधाचक्रवहे, रधाचक्रवहे. 1st Fut. रधिताहे, &c. 2d Fut. रधिष्ये, &c. 3d Pret. रेधिषि (430, 260. b), रेधिषात्, रेधिष; रेधिष्यहि, रेधिष्यां, रेधिष्यातां; रेधिष्यहि, रेधिष्यं, रेधिष्यात्. *Bened.* रेधिषीय, &c. *Cond.* रेधिष्ये, &c. (260. b). *Passive*, रधे, &c.; 3d Pret. 3d sing. रेधि. *Causal*, Pres. रधयामि; 3d Pret. रेदिषं (494). *Des.* रदिषिषे (500. b). *Participles*, Pres. रधमान; Past pass. रधित; Past indecl. रधिता, -रध; Fut. pass. रधितव्य, रधनीय, रध.

601. Root लभ्. Inf. लभ् 'to take.' *Ātmane*. Pres. लभे, लभसे, लभते; लभायहे, लभेये, लभेते; लभानहे, लभय्ये, लभनो. Pot. लभेय, लभेयात्, लभेता; लभेवहि, लभेयां, लभेयातां; लभेवहि, लभेयं, लभेरन्. Imp. लभे, लभस्, लभतां; लभायहे, लभेयां, लभेतां; लभानहे, लभय्यं, लभनां. 1st Pret. चलभे, चलभयात्, चलभता; चलभयहि, चलभेयां, चलभेतां; चलभयानहि, चलभय्यं, चलभन्. 2d Pret. लेभे (375. a), लेभिषे, लेभे; लेभिषहे, लेभाये, लेभाते; लेभिषहे, लेभिष्ये, लेभिरे. 1st Fut. लब्जाहे (408), लब्जासे, लब्जा; लब्जासहे, लब्जासाये, लब्जारी; लब्जासहे, लब्जाय्ये, लब्जारह. 2d Fut. लप्स्ये (299), लप्स्यवे, लप्स्यते; लप्स्यवहे, लप्स्येये, लप्स्येते; लप्स्यानहे, लप्स्यय्ये, लप्स्यनो. 3d Pret. चलप्सि (420, 299), चलब्जात् (298), चलभ; चलप्सहि, चलप्सां, चलप्सातां; चलप्सहि, चलभं, चलप्सात्. *Bened.* लप्सीय, लप्सीयात्, लप्सीह; लप्सीयहि, लप्सीयासां, लप्सीयासां; लप्सीयहि, लप्सीय्यं, लप्सीयन्. *Cond.* चलप्स्ये, चलप्स्ययात्, चलप्स्यत; चलप्स्यावहि, चलप्स्येयां, चलप्स्येतां; चलप्स्या-

महि, चलप्स्यथं, चलप्स्यन्. *Passive*, Pres. लभ्ये; 3d Pret. चलन्ति, चलन्तास्, चलाभि (475) or चलम्भि, &c. *Causal*, Pres. लम्भवामि, &c.; 3d Pret. चललम्भं. *Des.* लिखे (503). *Freq.* लालभ्ये. *Participles*, Pres. लभमान; Past pass. लब्ध; Past indecl. लब्ध्वा, -लब्ध; Fut. pass. लभ्य, लभनीय, लभ्य.

a. In the same manner may be conjugated रभ् (with prep. चा ऌ), चारभुं 'to begin.'

602. Root गम् (270). Inf. गन्तुं 'to go.' *Parasmai*. Pres. गच्छामि, गच्छसि, गच्छति; गच्छावस्, गच्छथस्, गच्छतस्; गच्छामस्, गच्छथ, गच्छन्ति. *Pot.* गच्छेयं, गच्छेस्, &c. *Imp.* गच्छानि, गच्छ, &c. 1st Pret. अगच्छं, अगच्छस्, &c. 2d Pret. (375) जगाम, जगमिथ or जगम्य, जगाम; जगमिथ (376), जगमथुस्, जगमतुस्; जगिम, जगम, जगमुस्. 1st Fut. गन्तासि, गन्तासि, &c. 2d Fut. गमिष्यामि, गमिष्यसि, गमिष्यति; गमिष्यावस्, गमिष्यथस्, गमिष्यतस्; गमिष्यामस्, गमिष्यथ, गमिष्यन्ति. 3d Pret. (436) अगमं, अगमस्, अगमत्; अगमाव, अगमतं, अगमतां; अगमान, अगमत, अगमन्. *Bened.* गम्यासं, गम्यास्, &c. *Cond.* अगमिष्यं, अगमिष्यस्, &c. *Passive*, Pres. गम्ये; 3d Pret. 3d sing. अगमि. *Causal*, Pres. गमयामि; 3d Pret. अजीगमं. *Des.* अजिगमिष्यामि. *Freq.* जगम्ये, जगमिन् or जगमीनि; see 709. *Participles*, Pres. गच्छत्; Past pass. गत; Past indecl. गत्वा, -गम्य, -गत (563. a, 560); Fut. pass. गम्य, गमनीय, गम्य.

603. Root जीव्. Inf. जीविषुं 'to live.' *Parasmai*. Pres. जीवामि, जीवसि, &c. *Pot.* जीवेयं, जीवेस्, &c. *Imp.* जीवानि, जीव, &c. 1st Pret. अजीवं, अजीवस्, &c. 2d Pret. जिजीव, जिजीविथ, जिजीव; जिजीविथ (28. b), जिजीवथुस्, जिजीवतुस्; जिजीविम, जिजीव, जजीवुस्. 1st Fut. जीवितासि, &c. 2d Fut. जीविष्यामि, &c. 3d Pret. अजीविषं, अजीवीस्, अजीवीत्; अजीविष्य, अजीविषं, अजीविषं; अजीविष्य, अजीविष्य, अजीविषुस्. *Bened.* जीव्यासं, &c. *Cond.* अजीविष्यं, &c. *Passive*, Pres. जीव्ये; 3d Pret. 3d sing. अजीवि. *Causal*, Pres. जीवयामि; 3d Pret. अजिजीवं or अजीजिवं. *Des.* जिजीविष्यामि. *Freq.* जेजीव्ये. *Participles*, Pres. जीवत्; Past pass. जीवित; Past indecl. जीवित्वा, -जीव्य; Fut. pass. जीवितव्य, जीवनीय, जीव्य.

604. Root दृश् (270). Inf. द्रष्टुं 'to see.' *Parasmai*. Pres. पश्यामि, पश्यसि, पश्यति; पश्वावस्, पश्यथस्, पश्यतस्; पश्यामस्, पश्यथ, पश्यन्ति. *Pot.* पश्येयं, पश्येस्, पश्येत्; पश्येथ, &c. *Imp.* पश्यानि, पश्य, पश्यतु; पश्वाव, &c. 1st Pret. अपश्यं, अपश्यस्, अपश्यत्; अपश्वाव, &c. 2d Pret. ददर्शं, ददर्शित् or दद्रुह (368. a. b, 388. c), ददर्श; ददृशिव, ददृशुथुस्, ददृशतुस्; ददृशिम, ददृश, ददृशुस्. 1st Fut. द्रष्टासि, द्रष्टासि, &c. 2d Fut. द्रक्ष्यामि, द्रक्ष्यसि, &c. 3d Pret. (436) अदर्शं, अदर्शस्, अदर्शत्; अदर्शाव, अदर्शतं, अदर्शतां; अदर्शान, अदर्शत, अदर्शन्. Or अद्राक्षं (420, 388. c),

अद्वासीत्, अद्वासीत्; अद्वाह, अद्वाह, अद्वाहां; अद्वाह, अद्वाह, अद्वाहत्.  
Bened. दृश्यसं, दृश्यात्, &c. Cond. अद्वाह्यं, अद्वाह्यत्, &c. *Passive*,  
Pres. दृश्ये; 3d Pret. 3d sing. अदृशी. *Causal*, Pres. दृश्यामि; 3d Pret.  
अदीदृशं or अददृशं; see 703. *Des.* दिदृक्षे. *Freq.* दरिदृश्ये or दरी-, दरिदृ-  
शीमि or ददृशिमि. *Participles*, Pres. पश्यत्; Past pass. दृष्ट; Past indecl.  
दृष्टा, -दृश्य; Fut. pass. दृश्य, दृशीनीय, दृश्य.

605. Root ईक्ष्. Inf. ईक्षितुं 'to see.' *Ātmane*. Pres. ईक्षे, &c.  
Pot. ईक्षेय, &c. Imp. ईक्षे, &c. 1st Pret. ऐक्षे, &c. (260. a). 2d Pret.  
ईक्षाचक्रे, &c. (385, and compare एष् at 600). 1st Fut. ईक्षिताहे, &c.  
2d Fut. ईक्षिष्ये, &c. 3d Pret. ऐक्षिमि (260. b), ऐक्षिष्यात्, ऐक्षिह;  
ऐक्षिष्यहि, ऐक्षिष्यायां, ऐक्षिष्यातां; ऐक्षिष्यहि, ऐक्षिदुं, ऐक्षिष्यत. Bened. ईक्षि-  
षीय, &c. Cond. ऐक्षिष्ये, &c. *Passive*, ईक्ष्ये, &c.; 3d Pret. 3d sing.  
ऐक्षि. *Causal*, Pres. ईक्ष्यामि; 3d Pret. ऐक्षिष्यं (494). *Des.* ईषिषिष्ये  
(500. b). *Participles*, Pres. ईक्ष्मास; Past pass. ईक्षित; Past indecl.  
ईक्षित्वा, -ईक्ष; Fut. pass. ईक्षितव्य, ईक्षणीय, ईक्ष्य.

606. Root कृष्\*. Inf. कर्तुं or क्रातुं 'to draw,' 'to drag.' *Parasmai*  
and *Ātmane*. Pres. कर्षामि, &c. *Ātm.* कर्षे. Pot. कर्षेयं &c., कर्षेय &c.  
Imp. कर्षाणि &c., कर्षे &c. 1st Pret. अकर्षे, &c. *Ātm.* अकर्षे, &c. 2d Pret.  
अकर्षे, अकर्षिष, अकर्षे; अकर्षिष, अकर्षयुत्, अकर्षतुत्; अकर्षिम, अकर्ष, अकर्षुत्.  
*Ātm.* अकर्षे, अकर्षिषे, अकर्षे; अकर्षिषहे, अकर्षाषे, अकर्षाते; अकर्षिमहे, अकर्-  
षिषे, अकर्षिरे. 1st Fut. कर्षासि or क्राहासि, &c. *Ātm.* कर्षेहे &c. or  
क्राहाहे &c. 2d Fut. कर्ष्यामि or क्रास्यामि, &c. *Ātm.* कर्ष्ये or क्रास्ये, &c.  
3d Pret. अकर्षे, अकर्षीत्, अकर्षीत्; अकर्षे, अकर्षे, अकर्षे; अकर्षे,  
अकर्षत्. Or अक्राषं, अक्राषीत्, &c. Or अकर्षं, अकर्षत्, अकर्षत्;  
अकर्षाव, अकर्षतं, अकर्षतां; अकर्षाम, अकर्षत, अकर्षन्. *Ātm.* अकर्षि,  
अकर्ष्यात् or अकर्षात्, अकर्षत or अकर्ष; अकर्षावहि or अकर्षहि, अकर्षायां,  
अकर्षातां; अकर्षामहि or अकर्षहि, अकर्ष्यं or अकर्षदुं, अकर्षत or अकर्षत.  
Bened. कृष्यासं, &c. *Ātm.* कृषीय, &c. Cond. अकर्ष्ये or अक्रास्ये, &c.  
*Ātm.* अकर्ष्ये or अक्रास्ये, &c. *Passive*, Pres. कृष्ये; 3d Pret. 3d sing.  
अकर्षि. *Causal*, Pres. कर्ष्यामि; 3d Pret. अचकर्षे or अचीकर्षे. *Des.* वि-  
कृष्यामि, -खे. *Freq.* चरीकृष्ये, चरीकरी or चरीक्रामि. *Participles*, Pres.  
कर्षत्; Past pass. कृष्ट; Past indecl. कृष्टा, -कृष्य; Fut. pass. कर्ष्य or  
क्रास्य, कर्षणीय, कृष्य.

607. Root वस्. Inf. वस्तुं 'to dwell.' *Parasmai*. Pres. वसामि,  
वससि, &c. Pot. वसेयं, वसेत्, &c. Imp. वसामि, वस, &c. 1st Pret.  
अवसं, अवसत्, &c. 2d Pret. उवास, उवसिष or उवस्य, उवास; अविव,

\* This root is also conjugated in the 6th conj. Pres. कृषामि, &c.; Pot. कृषेयं, &c.

609. Root गुह् (271). Inf. गूहिर्तुं or गोह् 'to hide.' Parasmai and Ātmane. Pres. गूहामि, &c. Ātm. गूहे, &c. Pot. गूहेयं &c., गूहेय &c. Imp. गूहामि &c., गूहे &c. 1st Pret. अगूहं &c., अगूहे &c. 2d Pret. अगूह (28. b), अगूहिष or अगूगोह (305. a), अगूह; अगूहिष or अगूह (see note to 368. b), अगूहयस्, अगूहयस्; अगूहिष or अगूह, अगूह, अगूहयस्. Ātm. अगूहे, अगूहिषे, अगूहे, &c. 1st Fut. (413) गूहितास्मि or गोढास्मि, &c. (305. a). Ātm. गूहिताहे or गोढाहे, &c. 2d Fut. (413) गूहिष्यामि or बोक्ष्यामि, &c. Ātm. गूहिष्ये or बोक्ष्ये, &c. 3d Pret. अगूहिषं, अगूहीस्, अगूहीत; अगूहिष्य, अगूहिहं, अगूहिहां; अगूहिष्य, अगूहिह, अगूहिषुस्. Or अघुषं (306. a), अघुष्यस्, अघुषत्; अघुषाव, अघुषातं, अघुषतां; अघुषान, अघुषत, अघुषन्. Ātm. अगूहिषि, अगूहिषास्, अगूहिह, &c. Or अघुषि, अगूढास् (305. a), अगूढ; अघुषाहि, अघुषाषां, अघुषातां; अघुषाहि, अघूहं (306. c. d), अघुषत. Or अघुषि (439), अघुष्यास्, अघुषत; अघुषावहि, अघुषाषां, अघुषातां; अघुषानहि, अघुषध्वं, अघुषन्त. Bened. गुह्यातं, &c. Ātm. गूहिषीय &c. or बुधीय &c. (306. a). Cond. अगूहिष्यं or अघोष्यं &c., अगूहिष्ये or अघोष्ये &c. Passive, Pres. गूसे, &c.; 3d Pret. 3d sing. अगूहि. Causal, Pres. गूहयामि; 3d Pret. अगूगूहं. Des. अघुषामि, -षे. Freq. अगूसे, अगूगोषि (3d sing. अगूगोहि 305. a) or अगूहीमि. Participles, Pres. गूहत्; Past pass. गूह (305. a); Past indecl. गूहिता or गूढा or गूहिता, -गूह; Fut. pass. गूहिताय or गोढाय, गूहीय, गूह or गोह.



610. Root दह्. Inf. दग्धुं 'to burn.' Parasmai. Pres. दहामि, दहसि, &c. Pot. दहेयं, दहेस्, &c. Imp. दहानि, दह, &c. 1st Pret. जदहं, जदहस्, &c. 2d Pret. ददाह, देहिष (375. a) or ददग्ध (305), ददाह; देहिष, देहपुस्, देहगुस्; देहिम, देह, देहृस्. 1st Fut. दग्धास्मि, दग्धासि, &c. (305). 2d Fut. धक्ष्यामि, धक्ष्यसि, &c. (306. a). 3d Pret. जधाक्षं (423), जधाक्षीस्, जधाक्षीन्; जधाक्ष, जदाग्धं, जदाग्धां; जधाक्ष, जदाग्ध, जधाक्षुस्. Bened. दक्षार्त्तं, दक्षास्, &c. Cond. जधक्ष्यं, जधक्ष्यस् (306. a). *Passive*, Pres. दक्षे, &c.; 3d Pret. 3d sing. जदाहि. *Causal*, Pres. दाहयामि, -ये; 3d Pret. जदीदहं. *Des.* दिषद्यामि (306. a). *Freq.* दादक्षे, दादक्षि or दादहीमि; 3d sing. दादग्धि. *Participles*, Pres. दहन्; Past pass. दग्ध; Past indecl. दग्धा, -दक्ष; Fut. pass. दग्धव्य, दहनीय, दाक्ष.

611. Root वह्. Inf. वोढुं 'to carry.' Parasmai and Ātmane. Pres. वहामि, वहसि, &c. Ātm. वहे, &c. Pot. वहेयं, वहेस्, &c. Imp. वहानि, वह, &c. Ātm. वहे, &c. 1st Pret. जवहं, जवहस्, &c. Ātm. जवहे, &c. 2d Pret. (375. c) उवाह, उवहिष or उवोढ (375. c), उवाह; जहिष, जहपुस्, जहगुस्; जहिम, जह, जहृस्. Ātm. जहे, जहिषे, जहे; जहिषहे, जहाषे, जहाते; जहिमहे, जहिदे, जहिरे. 1st Fut. वोढास्मि, वोढासि, &c. Ātm. वोढाहे, &c. 2d Fut. वक्ष्यामि, वक्ष्यसि, &c. Ātm. वक्ष्ये, वक्ष्यसे, &c. 3d Pret. (424) जवाक्षं, जवाक्षीस्, जवाक्षीन्; जवाक्ष, जवोढं, जवोढां; जवाक्ष, जवोढ, जवाक्षुस्. Ātm. जवक्षि, जवोढास् (424), जवोढ; जवक्षहि, जवक्षायां, जवक्षातां; जवक्षहि, जवोढं, जवक्षन्. Bened. उक्षार्त्तं, उक्षास्, &c. Ātm. वक्षीय, &c. Cond. जवक्ष्यं, जवक्ष्यस्, &c. Ātm. जवक्ष्ये, &c. *Passive*, Pres. (471) उक्षे; 1st Pret. जौक्षे (260. a); 3d Pret. 3d sing. जवाहि. *Causal*, Pres. वाहयामि, -ये; 3d Pret. जवीवहं. *Des.* विवद्यामि, -क्षे. *Freq.* वावक्षे, वावक्षि; 3d sing. वावोढि (compare 424). *Participles*, Pres. वहन्; Ātm. वहमान; Pass. उद्यमान; Past pass. ऊढ; Past indecl. ऊढा, -उक्ष (565); Fut. pass. वोढव्य, वहनीय, वाक्ष.

a. The root सह्, Inf. सोढुं 'to bear,' is Ātmane only, and follows vah in making सोढाहे &c. in 1st Fut.: but in this tense it optionally, and in the other non-conjugational tenses it necessarily inserts i; thus, 1st Fut. सहिताहे; 2d Fut. सहिये; 3d Pret. जसहिषि; Bened. सहिषीय; Cond. जसहिष्ये. The 2d Pret. is सेहे (375. a), सेहिषे, सेहे; सेहिषहे, &c. The other tenses are like the Ātmane of vah; thus, Pres. सहे, &c.

EXAMPLES OF PRIMITIVE VERBS OF THE FOURTH CON-  
JUGATION, EXPLAINED AT 272.

612. Root मुह् *muh*. Infin. मोहितुं *mohitum*, 'to be troubled.'

PARASMAI-PADA. *Present tense*, 'I am troubled.'

मुह्यामि <i>muhyāmi</i>	मुह्यावस् <i>muhyāvas</i>	मुह्यामस् <i>muhyāmas</i>
मुह्यासि <i>muhyasi</i>	मुह्याथस् <i>muhyathas</i>	मुह्याथ <i>muhyatha</i>
मुह्याति <i>muhyati</i>	मुह्यातस् <i>muhyatas</i>	मुह्यान्ति <i>muhyanti</i>

*Potential*, 'I may be troubled.'

मुह्येयं <i>muhyeyam</i>	मुह्येव <i>muhyeva</i>	मुह्येम <i>muhyema</i>
मुह्येस् <i>muhyes</i>	मुह्येतां <i>muhyetam</i>	मुह्येत <i>muhyeta</i>
मुह्येत् <i>muhyet</i>	मुह्येतां <i>muhyetām</i>	मुह्येयुस् <i>muhyeyus</i>

*Imperative*, 'Let me be troubled.'

मुह्यामि <i>muhyāmi</i>	मुह्याव <i>muhyāva</i>	मुह्याम <i>muhyāma</i>
मुह्या <i>muhya</i>	मुह्यातां <i>muhyatam</i>	मुह्यात <i>muhyata</i>
मुह्यातु <i>muhyatu</i>	मुह्यातां <i>muhyatām</i>	मुह्यान्तु <i>muhyantu</i>

*First preterite*, 'I was troubled.'

अमुह्याम <i>amuhyam</i>	अमुह्याव <i>amuhyāva</i>	अमुह्याम <i>amuhyāma</i>
अमुह्यास् <i>amuhyas</i>	अमुह्यातां <i>amuhyatam</i>	अमुह्यात <i>amuhyata</i>
अमुह्यात् <i>amuhyat</i>	अमुह्यातां <i>amuhyatām</i>	अमुह्यान् <i>amuhyan</i>

*Second preterite*, 'I became troubled.'

मुमोह <i>mumoha</i>	मुमुहिव <i>mumukhiva</i>	मुमुहिम <i>mumukhima</i>
मुमोहिथ <i>mumokitha</i> *	मुमुहपुस् <i>mumuhathus</i>	मुमुह <i>mumuha</i>
मुमोह <i>mumoha</i>	मुमुहतस् <i>mumuhatus</i>	मुमुहुस् <i>mumukus</i>

*First future* †, 'I will be troubled.'

मोहितास्मि <i>mohitāsmi</i>	मोहितास्वस् <i>mohitāsvas</i>	मोहितास्मस् <i>mohitāsmas</i>
मोहितासि <i>mohitāsi</i>	मोहितास्यस् <i>mohitādsthas</i>	मोहितास्य <i>mohitādstha</i>
मोहिता <i>mohitā</i>	मोहितारौ <i>mohitārau</i>	मोहितारस् <i>mohitāras</i>

*Second future* †, 'I shall be troubled.'

मोहिष्यामि <i>mohishyāmi</i>	मोहिष्यावस् <i>mohishyāvas</i>	मोहिष्यामस् <i>mohishyāmas</i>
मोहिष्यासि <i>mohishyasi</i>	मोहिष्याथस् <i>mohishyathas</i>	मोहिष्याथ <i>mohishyatha</i>
मोहिष्याति <i>mohishyati</i>	मोहिष्यातस् <i>mohishyatas</i>	मोहिष्यान्ति <i>mohishyanti</i>

\* Or मुमोढ (305. a) or मुमोग्ध (305).

† The 1st and 2d futures may optionally reject the inserted i; see under 412.

*Third preterite (435), 'I became troubled.'*

अमुहं amuham	अमुहाव amuhāva	अमुहाम amuhāma
अमुहस् amuhas	अमुहतं amuhatam	अमुहतम् amuhatam
अमुहत् amuhat	अमुहतां amuhatām	अमुहन् amuhan

*Benedictive, 'May I be troubled.'*

मुहासं muhāsam	मुहास्य muhāswa	मुहास्य muhāswa
मुहास् muhāsyas	मुहास्यतं muhāsyatam	मुहास्यतम् muhāsyatam
मुहात् muhāt	मुहास्यतां muhāsyatām	मुहास्यन् muhāsyant

*Conditional, 'I should be troubled.'*

अमोहिष्यं amohishyam	अमोहिष्याव amohishyāva	अमोहिष्याम amohishyāma
अमोहिष्यस् amohishyas	अमोहिष्यतं amohishyatam	अमोहिष्यतम् amohishyatam
अमोहिष्यत् amohishyat	अमोहिष्यतां amohishyatām	अमोहिष्यन् amohishyant

*Passive, Pres. मुह्ये; 3d Pret. 3d sing. अमोहि. Causal, Pres. मोहयामि; 3d Pret. अनूमुहं. Des. मुमोहिष्यामि or मुमुहिष्यामि or मुमुह्यामि. Freq. मोमुह्ये, मोमोहि; 3d sing. मोमोहि or मोमोहि (305). Participles, Pres. मुह्यन्; Past pass. मूढ (305) or मुग्ध; Past indecl. मोहिता or मुहिता or मुग्धा or मूढा, -मुह्य; Fut. pass. मोहितव्य or मोघव्य, मोहनीय, मोह.*

EXAMPLES OF OTHER VERBS OF THE FOURTH CONJUGATION  
IN THE ORDER OF THEIR FINAL LETTERS.

613. Root लो (276. a). Inf. लो 'to destroy' (with prepositions *vi* and *ava*, 'to determine,' 'to strive'). Parasmai. Pres. ल्यामि, &c. Pot. ल्येयं, &c. Imp. ल्यामि, &c. 1st Pret. ल्यस्, &c. 2d Pret. (374) लसी, लसिष or लसाष, लसी; लसिष, लसिषुस्, लसिषुस्; लसिम, लस, लसुस्. 1st Fut. ललासि, &c. 2d Fut. लास्यामि, &c. 3d Pret. (438. b) लसां, लसास्, लसात्; लसाव, लसातं, लसातां; लसाम, लसात, लसुस्. Or लसासिषं (433), लसासीस्, लसासीन्; लसासिष्य, लसासिषं, लसासिषं; लसासिष्य, लसासिष्य, लसासिष्युस्. Bened. ल्यासं, &c. Cond. लसास्यं, &c. *Passive, Pres. लीये; 3d Pret. 3d sing. लसायि. Causal, लावयामि; 3d Pret. लसीययं. Des. लिवास्यामि. Freq. लेलीये, लासेमि, लासामि. Participles, Pres. ल्यन्; Past pass. लित; Past indecl. लिता, -लाय; Fut. pass. लातव्य, लानीय, लेय.*

614. Root बु. Inf. बो 'to know'\*. Ātmane. Pres. बुध्ये, &c. Pot. बुध्ये, &c. Imp. बुध्ये, &c. 1st Pret. अबुध्ये, &c. 2d Pret. बुबुध्ये;

\* This verb is also of the 1st conjugation. See the tables at 583.

see the tables at 583. 1st Fut. जोडाहे, &c. 2d Fut. भोत्ते, &c. (299. a). 3d Pret. (420, 299. a) जभुत्ति, जभुत्तास्, जभुत्त or जभोधि (434); जभुत्सहि, जभुत्ताषां, जभुत्तातां; जभुत्सहि, जभुत्तं, जभुत्ता. Bened. भुत्तीय, &c. Cond. जभोत्से, &c. For the other forms, see बुध् at 583.

615. Root व्यध् (277). Inf. व्यधुं 'to pierce.' Parasmai. Pres. विध्यामि, &c. Pot. विध्येयं, &c. Imp. विध्यामि, &c. 1st Pret. जविष्यं, &c. 2d Pret. (383) विष्याथ, विष्यथिथ or विष्यत्, विष्याथ; विविथिथ, विविथिथुत्, विविथिथुत्; विविथिथ, विविथ, विविथुत्. 1st Fut. व्यडास्मि, &c. (298). 2d Fut. व्यस्यामि, &c. (299). 3d Pret. (420) जव्यात्सं, जव्यात्सीत्, जव्यात्सीत्; जव्यात्स, जव्यात्सं (419), जव्यात्तां; जव्यात्स, जव्यात्स, जव्यात्सुत्. Bened. विध्यात्सं, &c. Cond. जव्यात्सं. Passive, Pres. विध्ये, &c.; 3d Pret. 3d sing. जव्याधि. Causal, व्याधयामि; 3d Pret. जविष्यथं. Des. विष्यत्सामि. Freq. वेविध्ये, वाव्यामि. Participles, Pres. विध्यत्; Past pass. विद्ध; Past indecl. विद्धा, -विध्य; Fut. pass. व्यड्य, व्यधनीय, वेध्य or व्याध्य.

616. Root सिध् (273). Inf. सेधुं 'to succeed.' Parasmai. Pres. सिध्यामि, &c. Pot. सिध्येयं, &c. Imp. सिध्यामि, &c. 1st Pret. जसिष्यं, &c. 2d Pret. सिषेथ, सिषेथिथ or सिषेत्, सिषेथ; सिषिथिथ or सिषिथ (see note to 368. b), सिषिथपुत्, सिषिथपुत्; सिषिथिथ or सिषिथ, सिषिथ, सिषिथुत्. 1st Fut. सेडास्मि, &c. (298). 2d Fut. सेस्यामि, &c. (299). 3d Pret. \* जसिष्यं, जसिष्यत्, जसिष्यत्; जसिष्याथ, जसिष्यत्, जसिष्यत्; जसिष्याम, जसिष्यत्, जसिष्यत्. Bened. सिध्यात्सं, &c. Cond. जसेत्सं, &c. Passive, सिध्ये, &c.; 3d Pret. 3d sing. जसेधि. Causal, Pres. सेधयामि or साधयामि; 3d Pret. जसीष्यथं. Des. सिषित्सामि. Freq. सेषिध्ये, सेषेयि. Participles, Pres. सिध्यत्; Past pass. सिद्ध; Past indecl. सिद्धा or सेधित्वा or सिषित्वा, -सिध्य; Fut. pass. सेड्य, सेधनीय, सेध्य.

617. Root मन् +. Inf. मनुं 'to think,' 'to imagine.' Ātmane. Pres. मन्ये, &c. Pot. मन्येय, &c. Imp. मन्ये, &c. 1st Pret. जमन्ये, &c. 2d Pret. मेने (375. a), मेनिषे, मेने; मेनिषहे, मेनाथे, मेनाते; मेनिमहे, मेनिम्ये, मेनिरे. 1st Fut. मनाहे. 2d Fut. मंस्ते, &c. 3d Pret. (418) † जमंसि, जमंस्यात्, जमंस्त; जमंस्तहि, जमंसाषां, जमंसातां; जमंस्तहि, जमंस्तं, जमंस्त. Bened. मंसीय, &c. Cond. जमंस्ते. Passive, Pres. मन्ये; 3d Pret. 3d sing. जमानि. Causal, Pres. मानयामि; 3d Pret. जमीननं. Des. मिमंसे or मीमांसे or मिमनिषे. Freq. मन्मन्ये, मन्ममि. Participles, Pres. मन्मान; 3d Pret. 3d sing. जमानि.

\* When सिध् is of the 1st c., it makes its 3d preterite जसेधिथं &c. or जसेत्सं &c.

† The root मन् is rarely conjugated in the 8th c. Ātmane (see 684), when the 3d preterite is जमनिषि, जमनिषात् or जमयात्, जमनिह or जमत, &c. See 426. b.

Past pass. जन; Past indecl. जन्वा or जनिन्वा, -जन्; Fut. pass. जनन्व्य, जननीय, जन्व.

a. The root जन्, Inf. जनिर्तु 'to be born,' makes Pres. जाये, &c.; Pot. जायेय, &c.; Imp. जाये, &c.; 1st Pret. जजाये, &c. But these may be regarded as coming from the Passive of *jan*, 3d conj. See ~~666~~ 666 B

618. Root तृप्. Inf. तृप्तिर्तु or तृप्तिर्तु 'to be satisfied.' Parasmai. Pres. तृप्सामि, &c. Pot. तृप्स्येयं, &c. Imp. तृप्साधि, &c. 1st Pret. जतृप्, &c. 2d Pret. ततर्पे, ततर्पिय or ततर्प्ये or तद्वप्य, ततर्पे; ततृपिव or ततृप्य, ततृपयुस्, ततृपतुस्; ततृपिम or ततृप्य, ततृप, ततृपुस्. 1st Fut. (388. c) तर्प्तासि or तर्प्तासि or तर्प्तितासि, &c. 2d Fut. तर्प्स्यामि or तर्प्स्यामि or तर्प्तिष्यामि, &c. 3d Pret. (420) जतर्प्ते, जतर्प्तीस्, जतर्प्तीत्; जतर्प्ते, जतर्प्ते, जतर्प्ते; जतर्प्ते, जतर्प्ते, जतर्प्ते. Or जतर्प्ते, जतर्प्तीस्, जतर्प्तीत् (388. c), &c. Or जतर्प्तिव, जतर्प्ते, जतर्प्ते, &c. Or जतृपे, जतृपस्, जतृपत्; जतृपाव, जतृपतं, जतृपतां; जतृपाम, जतृपत, जतृपन्. Bened. तृप्सां, &c. Cond. जतर्प्ते or जद्वप्ये or जतर्प्तिव, &c. Passive, Pres. तृप्ते, &c.; 3d Pret. 3d sing. जतर्पि. Causal, Pres. तर्पेयामि; 3d Pret. जतीतृपे or जततर्पे. Des. तितृप्सामि or तितृप्सामि or तितर्पिषामि. Freq. तरीतृप्ते, तरीतर्प्ये or तरीतर्प्यि. Participles, Pres. तृप्यत्; Past pass. तृप्त; Past indecl. तृप्ता, -तृप्य; Fut. pass. तर्पेय, तृप्य.

619. Root ज्ञम् (275). Inf. ज्ञमिर्तु 'to be appeased.' Parasmai. Pres. ज्ञाम्यामि, &c. Pot. ज्ञाम्येयं, &c. Imp. ज्ञाम्यामि, &c. 1st Pret. जज्ञाम्यं, &c. 2d Pret. जज्ञाम, ज्ञेमिष (375. a), जज्ञाम; ज्ञेमिव, ज्ञेमयुस्, ज्ञेमतुस्; ज्ञेमिम, ज्ञेम, ज्ञेयुस्. 1st Fut. ज्ञमितासि, &c. 2d Fut. ज्ञमिष्यामि, &c. 3d Pret. जज्ञमं, जज्ञमस्, जज्ञमत्; जज्ञमाव, जज्ञमतं, जज्ञमतां; जज्ञमाम, जज्ञमत, जज्ञमन्. Or जज्ञमिव, जज्ञमीस्, जज्ञमीत्; जज्ञमिव्य, &c. Bened. ज्ञम्यां, &c. Cond. जज्ञमिव, &c. Passive, Pres. ज्ञम्ये, &c.; 3d Pret. 3d sing. जज्ञमि. Causal, Pres. ज्ञमयामि; 3d Pret. जज्ञीज्ञमं, &c. Des. जज्ञमिषामि. Freq. जज्ञम्ये, जज्ञमि; 3d sing. जज्ञमि. Participles, Pres. ज्ञाम्यत्; Past pass. ज्ञान; Past indecl. ज्ञान्वा or ज्ञानिन्वा, -ज्ञम्य; Fut. pass. ज्ञमितव्य, ज्ञमनीय, ज्ञम्य.

620. Root नश्. Inf. नश्तिर्तु or नष्टु 'to perish.' Parasmai. Pres. नश्यामि, &c. Pot. नश्येयं, &c. Imp. नश्यामि, &c. 1st Pret. जनश्यं, &c. 2d Pret. (375. a) ननाश or ननश, नेशिष or ननष्ट (388. d, 375. a), ननाश; नेशिव or नेष्ट, नेशयुस्, नेशतुस्; नेशिम, नेश, नेशुस्. 1st Fut. नशितासि or नष्टासि (388. d), &c. 2d Fut. नशिष्यामि or नष्ट्यामि, &c. 3d Pret. (436) जनशं, जनशस्, जनशत्; जनशाव, जनशतं, जनशतां; जनशाम, जनशत, जनशन्. Or जनेशं, &c. (436, 441). Bened. नश्यां, &c. Cond.

अनश्नन् &c. or अनश्नं &c. *Passive*, Pres. नश्ये; 3d Pret. 3d sing. अनाशि. *Causal*, Pres. नाशयामि; 3d Pret. अनीनश्. *Des.* निनश्चामि, निनश्चामि. *Freq.* नानश्ये, नानश्मि; 3d sing. नानश्हि or नानश्हि. *Participles*, Pres. नश्यत्; Past pass. नष्ट; Past indecl. नष्टा or नष्टा, -नश्य; Fut. pass. नश्नितव्य, नश्नीय, नाश्य.

621. Root पुष्\*. Inf. पोहुं 'to be nourished,' 'to grow fat.' *Parasmai*. Pres. पुष्यामि, &c. Pot. पुष्येयं, &c. Imp. पुष्याधि, &c. 1st Pret. अपुष्यं, &c. 2d Pret. पुपोष, पुपोषिष, पुपोष; पुपुषिष, पुपुषुषुस्, पुपुषुषुस्; पुपुषिम, पुपुष, पुपुषुस्. 1st Fut. पोषासि, &c. 2d Fut. पोष्यामि, &c. 3d Pret. (436) अपुष्यं, अपुष्यस्, अपुष्यत्; अपुष्याव, अपुष्यतं, अपुष्यतां; अपुष्याम, अपुष्यत, अपुष्यन्. *Bened.* पुष्यासं, &c. *Cond.* अपोष्यं, &c. *Passive*, Pres. पुष्ये; 3d Pret. 3d sing. अपोषि. *Causal*, Pres. पोषयामि; 3d Pret. अपुष्यं. *Des.* पुपोषिषामि or पुपुषिषामि or पुपुष्यामि. *Freq.* पोपुष्ये, पोपोषि. *Participles*, Pres. पुष्यत्; Past pass. पुष्ट; Past indecl. पुष्टा, -पुष्ट; Fut. pass. पोष्य, पोषणीय, पोष.

622. Root अस्. Inf. अस्तुं 'to throw.' *Parasmai*. Pres. अस्यामि, &c. Pot. अस्त्येयं, &c. Imp. अस्यामि, &c. 1st Pret. आस्यं, &c. 2d Pret. आस, आसिष, आस; आसिष, आसपुस्, आसतुस्; आसिम, आस, आसुस्. 1st Fut. अस्तासि, &c. 2d Fut. अस्त्यामि, &c. 3d Pret. (441) आस्यं, आस्यस्, आस्यत्; आस्याव, आस्यतं, आस्यतां; आस्याम, आस्यत, आस्यन्. *Bened.* अस्यासं, &c. *Cond.* आसिष्यं. *Passive*, Pres. अस्त्ये; 3d Pret. 3d sing. आसि. *Causal*, Pres. आसयामि; 3d Pret. आसिसं. *Des.* अस्तिषामि. *Participles*, Pres. अस्यत्; Past pass. अस्त; Past indecl. अस्ता or अस्ता, -अस्त; Fut. pass. अस्तितव्य, अस्तनीय, आस्त.

623. Root दृष्. Inf. द्रोषुं or द्रोहिं 'to injure,' 'to bear malice.' *Parasmai*. Pres. दृष्ट्यामि, &c. Pot. दृष्ट्येयं, &c. Imp. दृष्ट्याधि, &c. 1st Pret. अद्रुषं, &c. 2d Pret. दृद्रोह, दृद्रोहिष or दृद्रोष or दृद्रोढ, दृद्रोह; दृद्रुहिष, दृद्रुहपुस्, दृद्रुहतुस्; दृद्रुहिम, दृद्रुह, दृद्रुहुस्. 1st Fut. (413) द्रोषासि or द्रोहासि or द्रोहितासि, &c. 2d Fut. द्रोष्यामि (306. a) or द्रोहिष्यामि, &c. 3d Pret. अद्रुषं, अद्रुहस्, अद्रुहत्; अद्रुहाव, अद्रुहतं, अद्रुहतां; अद्रुहाम, अद्रुहत, अद्रुहन्. *Bened.* दृष्ट्यासं, &c. *Cond.* अद्रोष्यं (306. a) or अद्रोहिष्यं, &c. *Passive*, Pres. दृष्ट्ये; 3d Pret. 3d sing. अद्रोहि. *Causal*, Pres. द्रोहयामि; 3d Pret. अद्रुहं. *Des.* दृद्रोहिषामि or दृद्रुहिषामि or दृद्रुष्यामि (306. a). *Freq.* दोद्रुषे, दोद्रोषि (3d sing. दोद्रोषि or दोद्रोढि). *Participles*, Pres. दृष्ट्यात्; Past pass. दृष्ट or दृढ; Past indecl. दृष्ट्या or दृहिता or द्रोहिता, -दृष्ट; Fut. pass. द्रोष्य, द्रोहणीय, द्रोष.

\* This root is also conjugated in the 9th conj. See 698.

624. Root नह्. Inf. नहुं 'to tie,' 'to bind,' 'to fasten.' Parasmai and Ātmane. Pres. नह्यामि, &c. Ātm. नह्ये, &c. Pot. नह्येयं, &c. Ātm. नह्येय. Imp. नह्यानि, &c. Ātm. नह्ये, &c. 1st Pret. अनहं, &c. Ātm. अनह्ये, &c. 2d Pret. ननाह or ननह, नेहिष or ननञ्, ननाह; नेहिष, नेह्युस्, नेह्युस्; नेहिम, नेह, नेहुस्. Ātm. नेहे, नेहिषे, नेहे; नेहिषहे, नेहाषे, नेहाते; नेहिमहे, नेहिदे, नेहिरे. 1st Fut. नञ्हासि, &c. Ātm. नञ्हाहे, &c. 2d Fut. (306. b) नह्यामि, &c. Ātm. नह्ये, &c. 3d Pret. (425) अनाहं, अनाह्ये, अनाह्ये; अनाह्ये, अनाह्ये, अनाह्ये; अनाह्ये, अनाह्ये, अनाह्ये. Ātm. अनह्ये, अनह्ये, अनह्ये; अनह्येहि, अनह्येहि, अनह्येहि; अनह्ये, अनह्ये. Bened. नह्यामि, &c. Ātm. नह्येय, &c. Cond. अनह्ये, &c. Ātm. अनह्ये, &c. Passive, Pres. नह्ये, &c.; 3d Pret. 3d sing. अनाहि. Causal, नाह्यामि; 3d Pret. अनीनहं. Des. निनाह्यामि, -ह्ये (306. b). Freq. नानह्ये, नानह्यि (3d sing. नानह्यि). Participles, Pres. नह्यत्; Past pass. नह्य; Past indecl. नह्या, -नह्य; Fut. pass. नह्यिष्य, नहनीय, नाह्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SIXTH CONJUGATION, EXPLAINED AT 278.

625. Root सृज् *srj*. Infin. सृष्टुं *srashtum*, 'to create' or 'let go.'

PARASMAI-PADA only.

*Present tense*, 'I create.'

सृजामि <i>srjāmi</i>	सृजावस् <i>srjāvas</i>	सृजामस् <i>srjāmas</i>
सृजसि <i>srjasi</i>	सृजथस् <i>srjathas</i>	सृजथ <i>srjatha</i>
सृजति <i>srjati</i>	सृजतस् <i>srjatas</i>	सृजन्ति <i>srjanti</i>

*Potential*, 'I may create.'

सृजेयं <i>srjeyam</i>	सृजेव <i>srjeva</i>	सृजेम <i>srjema</i>
सृजेस् <i>srjes</i>	सृजेतं <i>srjetam</i>	सृजेत <i>srjeta</i>
सृजेत् <i>srjet</i>	सृजेतां <i>srjetām</i>	सृजेयुस् <i>srjeyus</i>

*Imperative*, 'Let me create.'

सृजानि <i>srjāni</i>	सृजाव <i>srjāva</i>	सृजाम <i>srjāma</i>
सृज <i>srja</i>	सृजतं <i>srjatam</i>	सृजत <i>srjata</i>
सृजतु <i>srjatu</i>	सृजतां <i>srjatām</i>	सृजन्तु <i>srjantu</i>

*First preterite*, 'I was creating.'

असृजं <i>asrjam</i>	असृजाव <i>asrjāva</i>	असृजाम <i>asrjāma</i>
असृजस् <i>asrijas</i>	असृजतं <i>asrijatam</i>	असृजत <i>asrijata</i>
असृजत् <i>asrijat</i>	असृजतां <i>asrijatām</i>	असृजन् <i>asrijan</i>

*Second preterite, 'I created.'*

ससर्ज <i>sasarja</i>	ससृजिष <i>sasrijīva</i>	ससृजिन् <i>sasrijīma</i>
ससर्जिष <i>sasarjitha</i> *	ससृजिषुस् <i>sasrijathus</i>	ससृज <i>sasrija</i>
ससर्ज <i>sasarja</i>	ससृजतुस् <i>sasrijatus</i>	ससृजुस् <i>sasrijus</i>

*First future, 'I will create.'*

सहासि <i>srashāmi</i> (388. c)	सहास्यस् <i>srashāswas</i>	सहास्यस् <i>srashāsmas</i>
सहासि <i>srashāsi</i>	सहास्यस् <i>srashāsthas</i>	सहास्य <i>srashāstha</i>
सहा <i>srashā</i>	सहारौ <i>srashārau</i>	सहारस् <i>srashāras</i>

*Second future, 'I shall create.'*

स्रक्ष्यामि <i>srakshyāmi</i>	स्रक्ष्यावस् <i>srakshyāvas</i>	स्रक्ष्यावस् <i>srakshyāmas</i>
स्रक्ष्यासि <i>srakshyasi</i>	स्रक्ष्यायस् <i>srakshyathas</i>	स्रक्ष्याय <i>srakshyatha</i>
स्रक्ष्याति <i>srakshyati</i>	स्रक्ष्यातस् <i>srakshyatas</i>	स्रक्ष्यान्ति <i>srakshyanti</i>

*Third preterite, 'I created.'*

असर्क्ष <i>asrāksham</i>	असर्क्षस् <i>asrākshwa</i>	असर्क्षस् <i>asrākshma</i>
असर्क्षीस् <i>asrākshās</i>	असर्क्ष <i>asrākshām</i>	असर्क्ष <i>asrākshā</i>
असर्क्षीत् <i>asrākshāt</i>	असर्क्षा <i>asrākshām</i>	असर्क्षुस् <i>asrākshus</i>

*Benedictive, 'May I create.'*

सृज्यासं <i>srījyāsam</i>	सृज्यास् <i>srījyāswa</i>	सृज्यास् <i>srījyāma</i>
सृज्यास् <i>srījyās</i>	सृज्यास्तं <i>srījyāstam</i>	सृज्यास्त <i>srījyāsta</i>
सृज्यात् <i>srījyāt</i>	सृज्यास्तां <i>srījyāstām</i>	सृज्यातुस् <i>srījyātus</i>

*Conditional, 'I should create.'*

अस्रक्ष्यां <i>asrakshyām</i>	अस्रक्ष्याव <i>asrakshyāva</i>	अस्रक्ष्यान् <i>asrakshyāma</i>
अस्रक्ष्यास् <i>asrakshyās</i>	अस्रक्ष्यातं <i>asrakshyātam</i>	अस्रक्ष्यात <i>asrakshyata</i>
अस्रक्ष्यात् <i>asrakshyāt</i>	अस्रक्ष्यातां <i>asrakshyātam</i>	अस्रक्ष्यान् <i>asrakshyan</i>

*Passive, Pres.* सृज्ये; 3d Pret. 3d sing. असर्जि. *Causal, Pres.* सर्जयामि; 3d Pret. असर्जि or असृजन्. *Des.* सिर्जयामि, -ञे. *Freq.* सरीसृज्ये or सरीसृजि (3d sing. सरीसृहि). *Participles, Pres.* सृजन्; *Past pass.* सृष्ट (297); *Past indecl.* सृष्टा, -सृज्य; *Fut. pass.* स्रक्ष्य, सर्जनीय, सृज्य.

EXAMPLES OF OTHER VERBS OF THE SIXTH CONJUGATION  
IN THE ORDER OF THEIR FINAL LETTERS.

626. Root मृ (280). Inf. मर्तुं 'to die.' *Ātmane* only in conj. tenses. Pres. म्रिये, &c. Pot. म्रियेय, &c. Imp. म्रिये, &c. 1st Pret. म्रिये, &c. 2d Pret. ममार, ममरिष or ममर्ष, ममार; ममिव, ममपुस्, ममतुस्;

\* Or ससर्क्ष *sasrashtha*. See 297 and 388. c.



मक्षिन्, मक्ष, मक्षुस्. *Átm.* मक्षे, मक्षिष्ये, मक्षे; मक्षिष्यहे, मक्षाये, मक्षाते; मक्षिन्हे, मक्षिष्ये, मक्षिरे. 1st Fut. मक्षीषि, &c. 2d Fut. मक्षिष्यामि, &c. 3d Pret. *Átm.* जमृषि, जमृषास्, जमृत; जमृष्यहि, जमृषाषां, जमृषातां; जमृष्यहि, जमृषुं, जमृषत. Bened. *Átm.* मृषीय, &c. Cond. जमरिष्यं, &c. *Passive*, Pres. विष्ये; 3d Pret. 3d sing. जमरि. *Causal*, Pres. मारयामि; 3d Pret. जमीमरं. *Des.* मुनूषीमि (502). *Freq.* मेक्षीये, मानमि. *Participles*, Pres. विष्यमाक्ष; Past pass. मृत; Past indecl. मृत्वा, -मृत्य; Fut. pass. मर्ष्य, मरक्षीय, माय्य.

627. Root कृ (280). Inf. करितुं or करीतुं 'to scatter.' *Parasmai*. Pres. किरामि, &c. Pot. किर्येयं, &c. Imp. किराणि, &c. 1st Pret. जकिरं, &c. 2d Pret. (367. c) चकार, चकरिष्य, चकार; चकरिष्य, चकरयुस्, चकरतुस्; चकरिन्, चकर, चकरुस्. 1st Fut. (399) करिष्यामि or करीष्यामि, &c. 2d Fut. (399) करिष्यामि or करीष्यामि, &c. 3d Pret. जकारिष्यं, जकारीस्, जकारीन्; जकारिष्य, जकारिहं, जकारिहं; जकारिष्य, जकारिह, जकारिष्युस्. Bened. कीर्येयं, &c. Cond. जकरिष्यं or जकरीष्यं. *Passive*, Pres. कीर्ये; 3d Pret. 3d sing. जकारि. *Causal*, Pres. कारयामि; 3d Pret. जकीरं. *Des.* पिचरिष्यामि or पिचरीष्यामि. *Freq.* चेक्षीर्ये, चाकर्मि. *Participles*, Pres. किरत्; Past pass. कीर्ये (531. a); Past indecl. कीर्या, -कीर्य; Fut. pass. किरिष्य or करीष्य, करीष्य, काय्य.

628. Root मुच् (281). Inf. मोक्षुं 'to loose,' 'to let go.' *Parasmai* and *Átmane*. Pres. मुक्षामि, &c. *Átm.* मुक्षे, &c. Pot. मुक्षेयं, &c. *Átm.* मुक्षेय, &c. Imp. मुक्षामि, &c. *Átm.* मुक्षे, &c. 1st Pret. जमुक्षं, &c. *Átm.* जमुक्षे, &c. 2d Pret. मुमोक्ष, मुमोक्षिष्य, मुमोक्ष; मुमुक्षिष्य, मुमुक्षयुस्, मुमुक्षतुस्; मुमुक्षिन्, मुमुक्ष, मुमुक्षुस्. *Átm.* मुमुक्षे, मुमुक्षिष्ये, मुमुक्षे; मुमुक्षिष्यहे, मुमुक्षाये, मुमुक्षाते; मुमुक्षिन्हे, मुमुक्षिष्ये, मुमुक्षिरे. 1st Fut. मोक्षीषि, &c. *Átm.* मोक्षीहे, &c. 2d Fut. मोक्ष्यामि, &c. *Átm.* मोक्ष्ये, &c. 3d Pret. जमुक्षं, जमुक्षस्, जमुक्षत्; जमुक्षाय, जमुक्षतां, जमुक्षतां; जमुक्षाम, जमुक्षत, जमुक्षन्. *Átm.* जमुक्षि, जमुक्ष्यास्, जमुक्ष; जमुक्ष्यहि, जमुक्ष्याषां, जमुक्ष्यातां; जमुक्ष्यहि, जमुक्ष्यं, जमुक्षत. Bened. मुक्ष्यासं, &c. *Átm.* मुक्षीय, &c. (452). Cond. जमोक्ष्यं, &c. *Átm.* जमोक्ष्ये, &c. *Passive*, Pres. मुक्षे; 3d Pret. 3d sing. जमोक्षि. *Causal*, Pres. मोक्षयामि; 3d Pret. जमूक्षं. *Des.* मुमुक्षामि, -जे. *Freq.* मोमुक्षे, मोमोक्षि (3d sing. मोमोक्षि). *Participles*, Pres. मुक्षत्; Past pass. मुक्ष; Past indecl. मुक्षा, -मुष्य; Fut. pass. मोक्ष्य, मोक्षनीय, मोष्य. For the other verbs of this class which insert a nasal, see 281.

629. Root ऋच् (282). Inf. ऋषितुं 'to deceive.' *Parasmai*. Pres. ऋष्यामि, &c. Pot. ऋष्येयं, &c. Imp. ऋष्यामि, &c. 1st Pret. जऋष्यं, &c. 2d Pret. (383) ऋष्याच, ऋष्यचिष्य, ऋष्याच; ऋष्यचिष्य, ऋष्यचयुस्, ऋष्यचतुस्;

विविचिन्, विविच, विविचुस्. 1st Fut. व्यवितासि, &c. 2d Fut. व्यविष्यामि. 3d Pret. व्यविचिषं, व्यविचीस्, &c. Or अव्यविचं, अव्यविचीस्, &c.; see 427. Bened. विव्यासं, &c. Cond. अव्यविचं, &c. *Passive*, Pres. विच्ये; 3d Pret. 3d sing. अव्यविचि. *Causal*, Pres. व्याचयामि; 3d Pret. अव्यविचं. *Des.* विविचिषामि or विव्यचिषामि. *Freq.* वेविच्ये, वाव्यिषि or वाव्यिषीमि. *Participles*, Pres. विचत्; Past pass. विचित; Past indecl. विचित्वा, -विच्य; Fut. pass. व्यचितव्य, विचनीय, व्याच्य.

630. Root वृक्ष् (282). Inf. वृक्षितुं 'to cut.' Parasmai. Pres. वृक्षामि, &c. Pot. वृक्षेयं. Imp. वृक्षानि. 1st Pret. अवृक्षं, &c. 2d Pret. ववृक्ष, ववृक्षिष्य or ववृक्ष, ववृक्ष; ववृक्षिष्य, ववृक्षपुस्, ववृक्षतुस्; ववृक्षिम, ववृक्ष, ववृक्षुस्. 1st Fut. (401) वृक्षितासि or ववृक्षसि, &c. 2d Fut. वृक्षिष्यामि or ववृक्षामि, &c. 3d Pret. अवृक्षिषं, अवृक्षीस्, अवृक्षीत्; अवृक्षिष्य, &c., see 427. Or अवृक्षं (418, 419), अवृक्षीस्, अवृक्षीत्; अवृक्षत्, अवृक्षं (297), अवृक्षां; अवृक्षत्, अवृक्ष, अवृक्षुस्. Bened. वृक्ष्यासं, &c. Cond. अवृक्षिष्यं or अवृक्ष्यं, &c. *Passive*, Pres. वृक्ष्ये (472); 3d Pret. 3d sing. अवृक्षि (475. a, note). *Causal*, Pres. वृक्षयामि; 3d Pret. अविवृक्षं. *Des.* विवृक्षिषामि or विवृक्षामि. *Freq.* वरीवृक्ष्ये, वरीवृक्षीमि. *Participles*, Pres. वृक्षत्; Past pass. वृक्ष्य or वृक्ष (541, 58); Past indecl. वृक्षित्वा, -वृक्ष्य (565); Fut. pass. वृक्षितव्य or ववृक्ष्य, ववृक्षनीय, ववृक्ष्य.

631. Root प्रश् or प्रच्छ् (282). Inf. प्रश्नुं 'to ask.' Parasmai. Pres. पृच्छामि, &c. Pot. पृच्छेयं, &c. Imp. पृच्छानि, &c. 1st Pret. अपृच्छं, &c. 2d Pret. (381) पप्रच्छ, पप्रच्छिष्य or पप्रश्, पप्रच्छ; पप्रच्छिष्य, पप्रच्छपुस्, पप्रच्छतुस्; पप्रच्छिम, पप्रच्छ, पप्रच्छुस्. 1st Fut. प्रहासि, &c. 2d Fut. प्रक्ष्यामि, &c. 3d Pret. अप्राक्षं, अप्राक्षीस्, अप्राक्षीत्; अप्राक्षत्, अप्राक्षं, अप्राक्षां; अप्राक्षत्, अप्राक्ष, अप्राक्षुस्. Bened. पृच्छ्यासं, &c. Cond. अप्रक्ष्यं, &c. *Passive*, Pres. पृच्छ्ये (472); 3d Pret. 3d sing. अप्राक्षि. *Causal*, प्रच्छयामि; 3d Pret. अपप्रच्छं. *Des.* पिपृच्छिषामि. *Freq.* परीपृच्छ्ये, पाप्रक्षिम. *Participles*, Pres. पृच्छत्; Past pass. पृष्ट; Past indecl. पृष्ट्वा, -पृच्छ्य (565); Fut. pass. प्रष्टव्य, प्रच्छनीय, प्रच्छन्.

632. Root भज् or भञ्ज्. Inf. भहुं or भहुं 'to fry.' Parasmai and Atmane. Pres. भुञ्जामि, &c. Atm. भुञ्जे, &c. Pot. भुञ्जेयं, &c. Atm. भुञ्जेय, &c. Imp. भुञ्जानि, &c. Atm. भुञ्जी, &c. 1st Pret. अभुञ्जं, &c. Atm. अभुञ्जे, &c. 2d Pret. (381) वभञ्ज, वभञ्जिष्य or वभश्, वभञ्ज; वभञ्जिष्य, वभञ्जपुस्, वभञ्जतुस्; वभञ्जिम, वभञ्ज, वभञ्जुस्. Or वभञ्जी, वभञ्जिष्य or वभश्, वभञ्जी; वभञ्जिष्य, &c. Atm. वभञ्जे, वभञ्ज्ये, &c. Or वभञ्जी, वभञ्ज्ये, &c. 1st Fut. भहासि or भहोसि, &c. Atm. भहाहे or भहोहे, &c. 2d Fut. भक्ष्यामि or भक्ष्यामि &c., भक्ष्ये or भक्ष्ये &c. 3d Pret. अभ्राक्षं, अभ्राक्षीस्, अभ्राक्षीत्; अभ्राक्षत्, अभ्राक्षं, अभ्राक्षां; अभ्राक्षत्, अभ्राक्ष, अभ्राक्षुस्. Or अभ्राक्षं, &c.

*Ātm.* अभजि, अभजत्, अभजत; अभजहि, अभजायां, अभजातां; अभजहि, अभजद्, अभजत. Or अभजि, अभजोत्, अभज; अभजहि, अभजायां, अभजातां; अभजहि, अभजद्, अभजत. *Bened.* भूज्यासं, &c. *Ātm.* भज्जीय &c. or भज्जीय &c. *Cond.* अभज्से &c. or अभज्से &c. *Ātm.* अभज्से &c. or अभज्से &c. *Passive, Pres.* भूज्ये. *Causal, Pres.* भजयामि; 3d *Pret.* अभजम् or अभजम्. *Des.* विभजामि, -जे, or विभजामि, -जे; or विभजयामि, -ये, or विभजयामि, -ये, &c. *Freq.* वरीभूज्ये, वाभजिन् (3d sing. वाभजि). *Participles, Pres.* भूज्यत्; *Past pass.* भूज; *Past indecl.* भूजा, -भूज्य; *Fut. pass.* भूज्य or भूज्य, भजनीय, भज्य.

633. Root मज्. *Inf.* मज् 'to be immersed,' 'to sink.' *Parasmai. Pres.* मज्जामि, &c. *Pot.* मज्जेयं, &c. *Imp.* मज्जामि, &c. *1st Pret.* मज्जम्, &c. *2d Pret.* मज्ज, मज्जिष्य or मज्जय, मज्ज; मज्जिष्य, मज्जयुस्, मज्जयुस्; मज्जिन्, मज्ज, मज्जयुस्. *1st Fut.* मज्जसि, &c. *2d Fut.* मज्जामि, &c. *3d Pret.* (426) जमांस्, जमांसीत्, जमांसीत्; जमांस्, जमांस्, जमांस्; जमांस्, जमांस्, जमांस्. *Bened.* मज्ज्यासं, &c. *Cond.* जमंस्, &c. *Passive, Pres.* मज्जे. *Causal, Pres.* मज्जयामि; 3d *Pret.* जममज्जम्. *Des.* मिमंजामि. *Freq.* नामज्जे, नामजिन् (3d sing. नामजि). *Participles, Pres.* मज्जत्; *Past pass.* मज्ज; *Past indecl.* मज्जा, मज्जा, -मज्ज्य; *Fut. pass.* मज्ज्य, मज्जनीय, मज्ज्य.

634. Root हुद्. *Inf.* तोहुं 'to strike,' 'to hurt.' *Parasmai and Ātmane. Pres.* तुदामि, &c. *Ātm.* तुदे, &c. *Pot.* तुदेयं, &c. *Ātm.* तुदेय, &c. *Imp.* तुदामि, &c. *Ātm.* तुदे, &c. *1st Pret.* अतुदं, &c. *Ātm.* अतुदे, &c. *2d Pret.* तुतोद, तुतोदिष, तुतोद; तुतुदिष, तुतुदयुस्, तुतुदयुस्; तुतुदिम, तुतुद, तुतुदुस्. *Ātm.* तुतुदे, तुतुदिषे, तुतुदे; तुतुदिषहे, तुतुदाषे, तुतुदाते; तुतुदिमहे, तुतुदिष्ये (दे), तुतुदिरे. *1st Fut.* तोसासि, &c. *Ātm.* तोसाहे, &c. *2d Fut.* तोसासि, &c. *Ātm.* तोसाहे, &c. *3d Pret.* अतोत्सं, अतोत्सीत्, अतोत्सीत्; अतोत्स, अतोत्सं, अतोत्सां; अतोत्स, अतोत्स, अतोत्सुस्. *Ātm.* अतुत्सि, अतुत्सास्, अतुत्स; अतुत्सहि, अतुत्सायां, अतुत्सातां; अतुत्सहि, अतुत्सं, अतुत्सत. *Bened.* तुसासं &c., तुसीय &c. (452). *Cond.* अतोत्सं &c., अतोत्से &c. *Passive, Pres.* तुजे; 3d *Pret.* 3d sing. अतोदि. *Causal, Pres.* तोदयामि; 3d *Pret.* अतुतुदं. *Des.* तुतुत्सामि, -त्से. *Freq.* तोतुजे, तोतोहि (3d sing. तोतोहि). *Participles, Pres.* तुदत्; *Past pass.* तुद; *Past indecl.* तुसा, -तुज; *Fut. pass.* तोत्स्य, तोदनीय, तोज.

635. Root क्षिप्. *Inf.* क्षेपुं 'to throw.' *Parasmai and Ātmane. Pres.* क्षिपामि, &c. *Ātm.* क्षिपे, &c. *Pot.* क्षिपेयं, &c. *Ātm.* क्षिपेय, &c. *Imp.* क्षिपाणि, &c. *Ātm.* क्षिपे, &c. *1st Pret.* अक्षिपं, &c. *Ātm.* अक्षिपे, &c. *2d Pret.* पिक्षेप, पिक्षेपिष, पिक्षेप; पिक्षिपिष, पिक्षिपयुस्,

चिञ्चिपनुस्; चिञ्चिपिम, चिञ्चिप, चिञ्चिपुस्. *Átm.* चिञ्चिये, चिञ्चिपिये, चिञ्चिये; चिञ्चिपिवहे, चिञ्चिपाये, चिञ्चिपात्रे; चिञ्चिपिनहे, चिञ्चिपिन्हे or -हे, चिञ्चिपिरे. 1st Fut. छेनामि, &c. *Átm.* छेनाहे. 2d Fut. छेप्स्यामि. *Átm.* छेप्से. 3d Pret. चछेयं, चछेयीस्, चछेयीत्; चछेयस्, चछेयन्, चछेयान्; चछेयस्, चछेयन्, चछेयुस्. *Átm.* चछिषि, चछिष्यास्, चछिष; चछिष्यहि, चछिष्यावां, चछिष्यातां; चछिष्यहि, चछिष्यन्, चछिष्यत. *Bened.* छिष्यासं, &c. *Átm.* छिष्यीव, &c. *Cond.* चछेय्मं, &c. *Átm.* चछेप्से, &c. *Passive*, छिष्ये; 3d Pret. 3d sing. चछेपि. *Causal*, Pres. छेपयामि; 3d Pret. चचिञ्चिवं. *Des.* चिञ्चिष्यामि, -ष्ये. *Freq.* चेञ्चिये, चेञ्चियि (710, 294. a). *Participles*, Pres. चिषत्; Past pass. चिष; Past indecl. चिष्मा, -चिष्य; Fut. pass. छेनष्य, छेवशीव, छेय.

636. Root स्पर्स्. Inf. स्पृष्टुं or स्पर्ष्टुं 'to touch.' *Parasmai*. Pres. स्पृक्षामि, &c. *Pot.* स्पृक्षेयं, &c. *Imp.* स्पृक्षामि, &c. 1st Pret. अस्पृक्षं, &c. 2d Pret. पस्पृक्षे, पस्पृक्षीष, पस्पृक्षे; पस्पृक्षिष, पस्पृक्षपुस्, पस्पृक्षपुस्; पस्पृक्षिम, पस्पृक्ष, पस्पृक्षुस्. 1st Fut. स्पृक्षामि or स्पर्क्षामि. 2d Fut. स्पृक्ष्यामि or स्पर्क्ष्यामि. 3d Pret. अस्पृक्षं, अस्पृक्षीस्, अस्पृक्षीत्; अस्पृक्षं, अस्पृक्षं, अस्पृक्षीं; अस्पृक्षं, अस्पृक्षं, अस्पृक्षुस्. Or अस्पृक्षं, अस्पृक्षीस्, &c. Or अस्पृक्षं, अस्पृक्षस्, अस्पृक्षन्; अस्पृक्षाव, अस्पृक्षां, अस्पृक्षां; अस्पृक्षान, अस्पृक्षन्, अस्पृक्षन्. *Bened.* स्पृक्ष्यासं. *Cond.* अस्पृक्ष्यं or अस्पृक्ष्यं. *Passive*, Pres. स्पृक्ष्ये; 3d Pret. 3d sing. अस्पृक्षि. *Causal*, Pres. स्पृक्षयामि; 3d Pret. अस्पृक्ष्यं or अस्पृक्ष्यं. *Des.* पिस्पृक्षामि. *Freq.* परीस्पृक्ष्ये, परीस्पृक्षि or परीस्पृक्षिम. *Participles*, Pres. स्पृक्षत्; Past pass. स्पृक्ष; Past indecl. स्पृक्ष्मा, -स्पृक्ष्य; Fut. pass. स्पृक्ष्य or स्पर्क्ष्य, स्पृक्षनीय, स्पृक्ष्य.

637. Root इष् (282). Inf. इष्टुं or इष्टुं 'to wish.' *Parasmai*. Pres. इच्छामि, &c. *Pot.* इच्छेयं. *Imp.* इच्छामि. 1st Pret. ऐच्छं. 2d Pret. (370) इयेव, इयेविष, इयेव; ईविष, ईवपुस्, ईवतुस्; ईविम, ईव, ईवुस्. 1st Fut. इषितामि or इष्टामि, &c. 2d Fut. इषिष्यामि, &c. 3d Pret. ऐविषं, ऐवीत्, ऐवीत्; ऐविष्य, ऐविषं, ऐविषां; ऐविष्य, ऐविष, ऐविषुस्. *Bened.* इष्यासं, &c. *Cond.* ऐविष्यं, &c. *Passive*, Pres. इष्ये; 3d Pret. 3d sing. ऐवि. *Causal*, Pres. इषयामि; 3d Pret. ऐविषं. *Des.* इषिषिष्यामि. *Participles*, Pres. इच्छत्; Past pass. इष्ट; Past indecl. इष्ट्मा or इषित्मा, -इष्य; Fut. pass. इष्ट्य or इषित्य, इषणीय, इष्य.

EXAMPLES OF PRIMITIVE VERBS OF THE TENTH CONJUGATION, EXPLAINED AT 283.

638. Root चुर *chur*. Infin. चोरयितुं *chorayitum*, 'to steal.'

PARASMAI-PADA. *Present tense*, 'I steal.'

चोरयामि <i>chorayāmi</i>	चोरयावस् <i>chorayāvas</i>	चोरयामस् <i>chorayāmas</i>
चोरयसि <i>chorayasi</i>	चोरयथस् <i>chorayathas</i>	चोरयथ <i>chorayatha</i>
चोरयति <i>chorayati</i>	चोरयतस् <i>chorayatas</i>	चोरयन्ति <i>chorayanti</i>

*Potential*, 'I may steal,' &c.

चोरयेयम् <i>chorayeyam</i>	चोरयेव <i>chorayeiva</i>	चोरयेम <i>chorayema</i>
चोरयेस् <i>chorayes</i>	चोरयेत <i>chorayetam</i>	चोरयेत <i>chorayeta</i>
चोरयेत् <i>chorayet</i>	चोरयेतां <i>chorayetām</i>	चोरयेयुस् <i>chorayeyus</i>

*Imperative*, 'Let me steal,' &c.

चोरयाणि <i>chorayāṇi</i>	चोरयाव <i>chorayāva</i>	चोरयाम <i>chorayāma</i>
चोरय <i>choraya</i>	चोरयत <i>chorayatam</i>	चोरयत <i>chorayata</i>
चोरयतु <i>chorayatu</i>	चोरयतां <i>chorayatām</i>	चोरयन्तु <i>chorayantu</i>

*First preterite*, 'I was stealing,' &c.

अचोरयम् <i>achorayam</i>	अचोरयाव <i>achorayāva</i>	अचोरयाम <i>achorayāma</i>
अचोरयस् <i>achorayas</i>	अचोरयत <i>achorayatam</i>	अचोरयत <i>achorayata</i>
अचोरयन् <i>achorayat</i>	अचोरयतां <i>achorayatām</i>	अचोरयन् <i>achorayan</i>

*Second preterite*, 'I stole.'

चोरयामास <i>chorayāmasa</i>	चोरयामासिष <i>chorayāmasiṣa</i>	चोरयामासिम <i>chorayāmasima</i>
चोरयामासिष <i>chorayāmasiṣa</i>	चोरयामासपुस् <i>chorayāmasapustus</i>	चोरयामास <i>chorayāmasa</i>
चोरयामास <i>chorayāmasa</i>	चोरयामासतुस् <i>chorayāmasatus</i>	चोरयामासुस् <i>chorayāmasus</i>

*First future*, 'I will steal,' &c.

चोरयितामि <i>chorayitāmi</i>	चोरयितास्वस् <i>chorayitāswas</i>	चोरयितामस् <i>chorayitāsmas</i>
चोरयितासि <i>chorayitāsi</i>	चोरयितास्वथस् <i>chorayitāsthasthas</i>	चोरयितास्य <i>chorayitāstha</i>
चोरयिता <i>chorayitā</i>	चोरयितारौ <i>chorayitārau</i>	चोरयितारस् <i>chorayitāras</i>

*Second future*, 'I shall steal,' &c.

चोरयिष्यामि <i>chorayishyāmi</i>	चोरयिष्यावस् <i>chorayishyāvas</i>	चोरयिष्यामस् <i>chorayishyāmas</i>
चोरयिष्यसि <i>chorayishyasi</i>	चोरयिष्यथस् <i>chorayishyathas</i>	चोरयिष्यथ <i>chorayishyatha</i>
चोरयिष्यति <i>chorayishyati</i>	चोरयिष्यतस् <i>chorayishyatas</i>	चोरयिष्यन्ति <i>chorayishyanti</i>

*Third preterite*, 'I stole,' &c.

अचूचुरम् <i>achūchuram</i>	अचूचुराव <i>achūchurāva</i>	अचूचुराम <i>achūchurāma</i>
अचूचुरस् <i>achūchuras</i>	अचूचुरत <i>achūchuratam</i>	अचूचुरत <i>achūchurata</i>
अचूचुरत् <i>achūchurat</i>	अचूचुरतां <i>achūchuratām</i>	अचूचुरन् <i>achūchuran</i>

*Benedictive, 'May I steal,' &c.*

चोर्यासं <i>choryásam</i>	चोर्यास्व <i>choryáswa</i>	चोर्यास्म <i>choryásma</i>
चोर्यास् <i>choryás</i>	चोर्यास्तं <i>choryástam</i>	चोर्यास्त <i>choryásta</i>
चोर्यात् <i>choryát</i>	चोर्यास्तां <i>choryástám</i>	चोर्यासुस् <i>choryásus</i>

*Conditional, 'I should steal.'*

अचोरयिष्यं <i>achorayishyam</i>	अचोरयिष्याव <i>achorayishyáva</i>	अचोरयिष्याम <i>achorayishyáma</i>
अचोरयिष्यस् <i>achorayishyas</i>	अचोरयिष्यतं <i>achorayishyatam</i>	अचोरयिष्यत <i>achorayishyata</i>
अचोरयिष्यात् <i>achorayishyat</i>	अचोरयिष्यतां <i>achorayishyatám</i>	अचोरयिष्यन् <i>achorayishyan</i>

639.

*ĀTMANE-PADA. Present tense, 'I steal.'*

चोरये <i>choraye</i>	चोरयावहे <i>chorayávahe</i>	चोरयामहे <i>chorayámahe</i>
चोरयेसे <i>chorayase</i>	चोरयेथे <i>chorayethe</i>	चोरयध्वे <i>chorayadhwe</i>
चोरयेते <i>chorayate</i>	चोरयेते <i>chorayete</i>	चोरयन्ते <i>chorayante</i>

*Potential, 'I may steal,' &c.*

चोरयेय <i>chorayeya</i>	चोरयेवहि <i>chorayevahi</i>	चोरयेवहि <i>chorayemahi</i>
चोरयेयास् <i>chorayethás</i>	चोरयेयातां <i>chorayeyáthám</i>	चोरयेय्वं <i>chorayedhwaam</i>
चोरयेत <i>chorayeta</i>	चोरयेयातां <i>chorayeyátám</i>	चोरयेरन् <i>chorayeran</i>

*Imperative, 'Let me steal,' &c.*

चोरये <i>chorayai</i>	चोरयावहै <i>chorayávahai</i>	चोरयामहै <i>chorayámahai</i>
चोरयस्व <i>chorayaswa</i>	चोरयेयां <i>chorayethám</i>	चोरयध्वं <i>chorayadhwaam</i>
चोरयेतां <i>chorayetám</i>	चोरयेतां <i>chorayetám</i>	चोरयन्तां <i>chorayantám</i>

*First preterite, 'I was stealing,' &c.*

अचोरये <i>achoraye</i>	अचोरयावहि <i>achorayávahi</i>	अचोरयामहि <i>achorayámahi</i>
अचोरयेयास् <i>achorayathás</i>	अचोरयेयां <i>achorayethám</i>	अचोरयध्वं <i>achorayadhwaam</i>
अचोरयत <i>achorayata</i>	अचोरयेतां <i>achorayetám</i>	अचोरयन्त <i>achorayanta</i>

*Second preterite, 'I stole.'*

चोरयाचक्रे <i>chorayáñchakre</i>	-चकृवहे <i>chorayáñchakṛívahe</i>	-चकृमहे <i>chorayáñchakṛímahe</i>
चोरयाचकृषे <i>chorayáñchakṛishe</i>	-चक्राथे <i>chorayáñchakṛáthe</i>	-चकृध्वे <i>chorayáñchakṛídhwe</i>
चोरयाचक्रे <i>chorayáñchakre</i>	-चक्राते <i>chorayáñchakṛáte</i>	-चक्रिरे <i>chorayáñchakṛire</i>

*First future, 'I shall steal.'*

चोरयिताहे <i>chorayitáhe</i>	चोरयितास्वहे <i>chorayitásvahe</i>	चोरयितास्महे <i>chorayitásmahē</i>
चोरयितासे <i>chorayitáse</i>	चोरयितासाथे <i>chorayitásdáthe</i>	चोरयिताध्वे <i>chorayitádhwe</i>
चोरयिता <i>chorayitá</i>	चोरयितारौ <i>chorayitárau</i>	चोरयितारस् <i>chorayitáras</i>

*Second future, 'I will steal.'*

चोरयिष्ये <i>chorayishye</i>	चोरयिष्यावहे <i>chorayishyávahe</i>	चोरयिष्यामहे <i>chorayishyámahe</i>
चोरयिष्यसे <i>chorayishyase</i>	चोरयिष्येथे <i>chorayishyethe</i>	चोरयिष्यध्वे <i>chorayishyadhwe</i>
चोरयिष्यते <i>chorayishyate</i>	चोरयिष्येते <i>chorayishyete</i>	चोरयिष्यन्ते <i>chorayishyante</i>

*Third preterite, 'I stole,' &c.*

अचूचुरे <i>achúchure</i>	अचूचुरावहि <i>achúchurvahi</i>	अचूचुरामहि <i>achúchurámahi</i>
अचूचुरयास् <i>achúchurathás</i>	अचूचुरेयां <i>achúchurethám</i>	अचूचुरध्वं <i>achúchuradhvam</i>
अचूचुरत् <i>achúchurata</i>	अचूचुरेतां <i>achúchuretám</i>	अचूचुरन्त <i>achúchuranta</i>

*Benedictive, 'May I steal.'*

चोरयिषीय <i>chorayishíya</i>	-यिषीवहि <i>chorayishívahi</i>	-यिषीमहि <i>chorayishímahi</i>
चोरयिषीहास् <i>chorayishíthás</i>	-यिषीयास्यां <i>chorayishítyásthám</i>	-यिषीध्वं <i>chorayishídhvam</i>
चोरयिषीह <i>chorayishísha</i>	-यिषीयास्तां <i>chorayishítyástám</i>	-यिषीरन् <i>chorayishíran</i>

*Conditional, 'I should steal.'*

अचोरयिष्ये <i>achorayishye</i>	-यिष्यावहि <i>achorayishyévahi</i>	-यिष्यामहि <i>achorayishyámahi</i>
अचोरयिष्यायास् <i>achorayishyathás</i>	-यिष्येयां <i>achorayishyethám</i>	-यिष्यध्वं <i>achorayishyadhvam</i>
अचोरयिष्यत् <i>achorayishyata</i>	-यिष्येतां <i>achorayishyétám</i>	-यिष्यन्त <i>achorayishyanta</i>

*Passive, Pres.* चोर्ये; 3d Pret. 3d sing. अचोरि. *Causal, same as the Primitive verb.* *Des.* चुचोरयिषामि. *Participles, Pres.* चोरयत्; *Past pass.* चुरित or चोरित; *Past indecl.* चोरयित्वा; *Fut. pass.* चोरयितव्य, चोरणीय, चोर्ये.

EXAMPLES OF OTHER VERBS OF THE TENTH CONJUGATION  
IN THE ORDER OF THEIR FINAL LETTERS.

640. Root पू (285). Inf. पूरयितुं 'to fill \*.' *Parasmai. Pres.* पूरयामि, &c. *Pot.* पूरयेयं, &c. *Imp.* पूरयाणि, &c. 1st Pret. अपूरयं, &c. 2d Pret. पूरयामास, &c. 1st Fut. पूरयितास्मि, &c. 2d Fut. पूरयिष्यामि, &c. 3d Pret. अपूपुरे, &c. *Bened.* पूर्यासं, &c. *Cond.* अपूरयिष्यं. *Passive, Pres.* पूर्ये; 3d Pret. 3d sing. अपूरि or अपूरिह. *Causal, like the Primitive.* *Des.* चुपूरयिषामि. *Participles, Pres.* पूरयत्; *Past pass.* पूर्ये or पूरित or पूरै; *Past indecl.* पूरयित्वा or पूर्यो, -पूर्ये; *Fut. pass.* पूरयितव्य, पूरणीय, पूर्ये.

641. Root चिन्त्. Inf. चिन्तयितुं 'to think.' *Parasmai. Pres.* चिन्तयामि, &c. *Pot.* चिन्तयेयं, &c. *Imp.* चिन्तयानि, &c. 1st Pret. अचिन्तयं, &c. 2d Pret. चिन्तयामास, &c. 1st Fut. चिन्तयितास्मि, &c. 2d Fut. चिन्तयिष्यामि, &c. 3d Pret. अचिन्तयं, &c. *Bened.* चिन्त्यासं. *Cond.* अचिन्तयिष्यं. *Passive, Pres.* चिन्त्ये. *Causal, like the Primitive.* *Des.* चिन्तयिषामि, &c. *Participles, Pres.* चिन्तयत्; *Átm.* चिन्तयान (527);

\* This root makes its base पारय *páraya* as well as पूरय *púraya*, but its meaning is then rather 'to fulfil,' 'to accomplish,' 'to get through.'

Past pass. चिन्तितः; Past indecl. चिन्तयित्वा, -चिन्तय; Fut. pass. चिन्तयितव्य, चिन्तनीय, चिन्त.

642. Root चर्च. Inf. चर्चयितुं (with prep. च, मार्च, मार्चयितुं) 'to ask,' 'to seek.' Atmane. Pres. चर्चये, &c. Pot. चर्चयेय, &c. Imp. चर्चयानि, &c. 1st Pret. चार्चये, &c. 2d Pret. चर्चयाचक्षे, &c. 1st Fut. चर्चयिताहे, &c. 2d Fut. चर्चयिष्ये, &c. 3d Pret. चार्त्तिष्ये, चार्त्तिष्यात्, &c. Bened. चर्चयिषीय. Cond. चार्चयिष्ये. *Passive*, Pres. चर्च्ये. *Causal*, like the Primitive. *Des.* चर्त्तिष्यिषामि, -चे. *Participles*, Pres. चर्चयान (527); Past pass. चर्चितः; Past indecl. चर्चयित्वा, -चर्चय; Fut. pass. चर्चयितव्य, चर्चनीय, चर्च्ये.

643. Root कथ्. Inf. कथयितुं 'to say,' 'to tell.' Parasmai. Pres. कथयामि, &c. Pot. कथयेयं, &c. Imp. कथयानि, &c. 1st Pret. कथययं, &c. 2d Pret. कथयामास, &c. 1st Fut. कथयितासि, &c. 2d Fut. कथयिष्यामि, &c. 3d Pret. कथययं &c. or कथीकयं &c. Bened. कथ्यासं, &c. Cond. कथयिष्यं, &c. *Passive*, कथ्ये, &c. *Causal*, like the Primitive. *Des.* चिकथयिषामि, &c. *Participles*, Pres. कथयन्; Past pass. कथितः; Past indecl. कथयित्वा, -कथय (566. a); Fut. pass. कथयितव्य, कथनीय, कथ्ये.

a. Root वृष्. Inf. वृषयितुं 'to proclaim.' Parasmai. Pres. वृषयामि, &c. Pot. वृषयेयं, &c. Imp. वृषयाणि, &c. (58). 1st Pret. वृषययं, &c. 2d Pret. वृषयाचकार, &c. 1st Fut. वृषयितासि, &c. 2d Fut. वृषयिष्यामि, &c. 3d Pret. वृषययं, &c. Bened. वृष्यासं, &c. Cond. वृषयिष्यं, &c. *Passive*, Pres. वृष्ये; 3d Pret. 3d sing. वृषोषि. *Causal*, like the Primitive. *Des.* वृषयिष्यामि. *Participles*, Pres. वृषयन्; Past pass. वृषितः; Past indecl. वृषयित्वा, -वृषय; Fut. pass. वृषयितव्य, वृषणीय, वृष्ये.

b. Root भक्ष्. Inf. भक्षयितुं 'to eat,' 'to devour.' Parasmai. Pres. भक्षयामि, &c. Pot. भक्षयेयं, &c. Imp. भक्षयाणि, &c. 1st Pret. अभक्षयं, &c. 2d Pret. भक्षयामास, &c. 1st Fut. भक्षयितासि, &c. 2d Fut. भक्षयिष्यामि, &c. 3d Pret. अभक्षयं, &c. Bened. भक्ष्यासं. Cond. अभक्षयिष्ये. *Passive*, भक्ष्ये, &c. *Des.* विभक्षयिषामि. *Participles*, Pres. भक्षयन्; Past pass. भक्षितः; Past indecl. भक्षयित्वा, -भक्षय; Fut. pass. भक्षयितव्य, भक्षणीय, भक्ष्ये.



EXAMPLES OF PRIMITIVE VERBS OF THE SECOND CONJUGATION, EXPLAINED AT 307.

644. Root या *yá*. Infin. यातुं *yátum*,  
'to go.'

PARASMAI-PADA only.

Present, 'I go.'

यामि <i>yámi</i>	याचस् <i>yávas</i>	यानस् <i>yámas</i>
यासि <i>yási</i>	याचस् <i>yáthas</i>	याथ <i>yátha</i>
यानि <i>yáti</i>	यानस् <i>yátas</i>	यानि <i>yánti</i>

Potential, 'I may go.'

यायां <i>yáyám</i>	यायाच <i>yáyáva</i>	यायान <i>yáyána</i>
यायास् <i>yáyás</i>	यायातं <i>yáyátam</i>	यायात <i>yáyáta</i>
यायात् <i>yáyát</i>	यायातां <i>yáyátám</i>	यायुस् <i>yáyus</i>

Imperative, 'Let me go.'

यानि <i>yáni</i>	याच <i>yáva</i>	यान <i>yána</i>
याहि <i>yáhi</i>	यातं <i>yátam</i>	याथ <i>yátha</i>
यातु <i>yātu</i>	यातां <i>yátám</i>	यातु <i>yátau</i>

First preterite, 'I was going.'

जयां <i>áyám</i>	जयाच <i>áyáva</i>	जयान <i>áyána</i>
जयास् <i>áyás</i>	जयातं <i>áyátam</i>	जयात <i>áyáta</i>
जयात् <i>áyát</i>	जयातां <i>áyátám</i>	जयान् <i>áyán*</i>

2d Pret. ययौ (373), ययिच, ययौ; ययिच,  
ययुस्, ययतुस्; ययिन, यय, ययुस्. 1st  
Fut. यातासि, यातासि, याता, &c. 2d Fut.  
यास्यामि, यास्यासि, यास्याति; यास्याचस्,  
&c. 3d Pret. जयासिर्ब (433), जयासीस्,  
जयासीह; जयासिन्, जयासिह, जयासिहं;  
जयासिन्, जयासिह, जयासिन्. Bened.  
यायासं, यायास्, यायाह; यायास्, &c.  
Cond. जयास्यं, जयास्यस्, जयास्यह, &c.  
Passive, Pres. याये, &c.; 3d Pret. 3d sing.

645. Root इ *i* (310). Infin. इतुं *etum*,  
'to go.'

For इ with *adhi*, *á*, &c., see 311.

Present, 'I go.'

इमि <i>emi</i> †	इचस् <i>ivas</i>	इमस् <i>imas</i>
इमि <i>eshi</i>	इचस् <i>ithas</i>	इथ <i>itha</i>
इति <i>eti</i>	इतस् <i>itas</i>	इति <i>yanti</i> (34)

Potential, 'I may go.'

इयां <i>íyám</i>	इयाच <i>íyáva</i>	इयान <i>íyána</i>
इयास् <i>íyás</i>	इयातं <i>íyátam</i>	इयात <i>íyáta</i>
इयात् <i>íyát</i>	इयातां <i>íyátám</i>	इयुस् <i>íyus</i>

Imperative, 'Let me go.'

जयानि <i>áyáni</i>	जयाच <i>áyáva</i>	जयान <i>áyána</i>
इहि <i>íhi</i>	इतं <i>ítam</i>	इथ <i>ítha</i>
इतु <i>etu</i>	इतां <i>ítám</i>	इतु <i>yantu</i>

First preterite, 'I was going.'

जयं <i>áyam</i> (37)	ऐच <i>aiva</i> (260.a)	ऐम <i>aima</i>
ऐस् <i>ais</i> (33)	ऐतं <i>aitam</i>	ऐत <i>aita</i>
ऐत् <i>ait</i>	ऐतां <i>aitám</i>	जयन् <i>áyan</i> ‡

2d Pret. इयाय (372), इययिच or इयेच,  
इयाय; इयिच, इयुस्, इयतुस्; इयिन, इय,  
इयुस्. 1st Fut. इहासि, &c. 2d Fut. इष्यामि,  
&c. 3d Pret. (438.e) जगां, जगास्, जगात्;  
जगाच, जगातं, जगातां; जगाम, जगात,  
जगुस्. Bened. इयासं, &c. (the initial इ  
may be shortened when a prep. is prefixed;  
as, निरियासं 'may I go forth?'). Cond.  
ऐचं, &c. (260.a). Passive, Pres. ईये; 1st  
Fut. इताहे or जाविताहे (474); 2d Fut. इये

\* Or जयुस् *ayus* by 290. b, note.

† This root is also of the 1st conjugation, making जयामि, जयसि, &c., in Pres. tense.

‡ Foster gives जयन्, which might here be expected; but in the 3d pl. *ay* is substituted for the root, making जायन्. See Pāṇini (VI. 4. 81), and compare Lagh. Kaum. 608.

अयायि. *Causal*, Pres. याययामि, &c.; 3d Pret. अयीयपं, &c. *Des.* यियासांमि. *Freq.* यायाये, यायामि or यायेमि (3d sing. यायाति or यायेति). *Participles*, Pres. यात् (Nom. case यान्); Past pass. यातं; Past indecl. यात्वा, -याय; Fut. pass. यातव्य, यानीय, येय.

or आयिष्ये; 3d Pret. 3d sing. अगायि or अगासत or आयिषत. *Causal*, गमयामि (substituted from गम् at 602) or आययामि or आययामि; 3d Pret. अजीगर्गं or आयिष्यं or आयिष्यं (with *adhi* prefixed, अय्यजीगर्गं 493.b). *Des.* जिगमिषामि (substituted from गम् at 602) or ईयिषामि, -ये. *Participles*, Pres. यत् (Nom. case यन्); Past pass. इतं; Past indecl. इत्वा, -इत्; Fut. pass. इतव्य, अयनीय, इत् or इय.

#### EXAMPLES OF OTHER VERBS OF THE SECOND CONJUGATION IN THE ORDER OF THEIR FINAL LETTERS.

646. Root झी (315). Inf. झियिषु 'to lie down,' 'to sleep.' *Ātmane*. Pres. झये, झेवे, झेते (*keirai*); झेवहे, झयाये, झयाते; झेमहे (*keimeṭha*), झेव्ये, झेरते. Pot. झयीय, झयीषास्, झयीत; झयीवहि, झयीषायां, झयीषातां; झयीमहि, झयीष्यं, झयीरन्. Imp. झये, झेव्य, झेतां; झयावहे, झयाषां, झयातां; झयामहे, झेव्यं, झेरतां. 1st Pret. अझयि, अझेषास्, अझेत; अझेवहि, अझयाषां, अझयातां; अझेमहि, अझेव्यं, अझेरत. 2d Pret. झिझये, झिझियवे, झिझये; झिझियवहे, झिझयाये, झिझयाते; झिझियमहे, झिझियव्ये or -यिद्वे, झिझियरे. 1st Fut. झयिताहे, &c. 2d Fut. झयिष्ये, &c. 3d Pret. अझयिषि, अझयिषास्, अझयिषि; अझयिष्यहि, अझयिषायां, अझयिषातां; अझयिष्यहि, अझयिष्यं or -यिद्वं, अझयिषत. Bened. झयिषीय, &c. Cond. अझयिष्ये. *Passive*, Pres. झये, &c.; 3d Pret. 3d sing. अझायि. *Causal*, Pres. झाययामि; 3d Pret. अझीझयं. *Des.* झिझयिषे or झिझीषे. *Freq.* झाझये, झेझेमि or झेझयीमि. *Participles*, Pres. झयान (526. a); Past pass. झयितं; Past indecl. झयित्वा, -झय्य; Fut. pass. झयितव्य, झयनीय, झेय.

647. Root सू or सु (312). Inf. सोतुं or सपितुं 'to bring forth.' *Ātmane*. Pres. सूवे, सूये, सूते; सूवहे, सुषाये, सुषाते; सूमहे, सूव्ये, सुषते. Pot. सुवीय, &c. Imp. सूवे (Pāpini VII. 3, 88), सूव्य, सूतां; सुषावहे, सुषाषां, सुषातां; सुषामहे, सूव्यं, सुषतां. 1st Pret. असुवि, असूषास्, असूत; असूवहि, असुषाषां, असुषातां; असूमहि, असूव्यं, असुषत. 2d Pret. सुषुवे, सुषुविषे, सुषुवे; सुषुविषहे, सुषुषाये, सुषुषाते; सुषुविमहे, सुषुविद्वे, सुषुविरे. 1st Fut. सोताहे or सपिताहे. 2d Fut. सोव्ये or सपिष्ये. 3d Pret. असविषि, असविषास्, असविषि; असविष्यहि, असविषायां, असविषातां; असविष्यहि, असविष्यं or -द्वं, असविषत. Or असोषि, असोषास्, असोषि; असोष्यहि, असोषायां, असोषातां; असोष्यहि, असोद्वं, असोषत. Bened. सोवीय or सपिषीय, &c. Cond. असोव्ये or असपिष्ये, &c. *Passive*, Pres. सूये; 3d Pret. 3d sing. असापि.

*Causal*, Pres. साधयामि; 3d Pret. असूयव. *Des.* सुसूयामि, -वे. *Freq.* सोषूये, सोषोमि or सोषवीमि. *Participles*, Pres. सुषाम; Past pass. सुत or सूत or सून; Past indecl. सूत्वा or सुत्वा, -सूय; Fut. pass. सोतव्य or सवितव्य, सवनीय, साय or सय.

648. Root सु (313). Inf. स्तोतुं 'to praise.' Parasmai and Ātmane. Pres. स्तोमि or स्तवीमि, स्तोषि or स्तवीषि, स्तोति or स्तवीति; सुषस् or सुवी-वस्\*, सुषस् or सुवीषस्\*, स्तोतस् or स्तोवीतस्; स्तुमस् or स्तुवीमस्\*, स्तुय or स्तुवीय\*, स्तुवन्ति. Ātm. स्तुवे, स्तुवे or स्तुवीवे\*, स्तुते or स्तुवीते; स्तुवहे or स्तुवीवहे, स्तुवाये, स्तुवाते; स्तुमहे or स्तुवीमहे\*, स्तुव्ये or स्तुवीव्ये\*, स्तुवते. Pot. स्तुयां or स्तुवीयां\*, &c. Ātm. स्तुवीय, &c. *Imp.* स्तुवामि or स्तवामि, स्तुहि or स्तुवीहि\*, स्तोतु or स्तवीतु; स्तवाय, स्तुतं or स्तुवीतं, स्तुतां or स्तुवीतां; स्तवाम, स्तुत or स्तुवीत, स्तुवन्तु. Ātm. स्तवे, स्तुव्य or स्तुवीव्य\*, स्तुतां or स्तुवीतां; स्तवायहे, स्तुवायां, स्तुवातां; स्तवामहे, स्तुव्यं or स्तुवीव्यं\*, स्तुवतां. 1st Pret. असूय or अस्तव, असूयस् or अस्तवीस्, असूयते or अस्तवीते; असूय or असूवीय\*, असूयते or असूवीते, असूयतां or असूवीतां; असूयन् or असूवीयन्\*, असूयत or असूवीयत, असूयन्तु. Ātm. असूयि, असूयास् or असूवीयास्, असूयत or असू-वीत; असूयहि or असूवीयहि\*, असूयायां, असूयातां; असूयमहि or असूवीयमहि\*, असूय्यं or असूवीय्यं\*, असूयत. 2d Pret. (368) तुष्टाय, तुष्टोय, तुष्टाय; तुष्टय, तुष्टययस्, तुष्टयतस्; तुष्टम, तुष्टय, तुष्टयुस्. Ātm. तुष्टवे, तुष्टवे, तुष्टवे; तुष्टवहे, तुष्टवाये, तुष्टवाते; तुष्टमहे, तुष्टवे, तुष्टवरे. 1st Fut. स्तोतामि, &c. Ātm. स्तोताहे, &c. 2d Fut. स्तोष्यामि, &c. Ātm. स्तोष्ये, &c. 3d Pret. (428. a) अस्तायिषं, अस्तावीस्, अस्तावीत्; अस्तायिष्य, अस्तायिषं, अस्तायिषां; अस्तायिष्य, अस्तायिष, अस्तायिषुस्. Ātm. अस्तोषि, अस्तोषास्, अस्तोष्ट; अस्तोष्यहि, अस्तोषायां, अस्तोषातां; अस्तोषमहि, अस्तोष्टं, अस्तोषत. Bened. स्तूयासं, &c. Ātm. स्तोषीय, &c. Cond. अस्तोष्य, &c. Ātm. अस्तोष्ये, &c. *Passive*, Pres. स्तूये; 3d Pret. 3d sing. अस्तायि. *Causal*, Pres. साधयामि; 3d Pret. असूयव. *Des.* सुसूयामि, -वे. *Freq.* तोषूये, तोषोमि. *Participles*, Pres. सुषन्; Past pass. सुत; Past indecl. सूत्वा, -सूय; Fut. pass. सोतव्य, सवनीय, सुय or साय or सय.

649. Root ब्रू (314). Inf. वक्तुं (borrowed from वच् at 650) 'to say,' 'to speak.' Parasmai and Ātmane. Pres. ब्रवीमि, ब्रवीषि†, ब्रवीति†; ब्रूयस्, ब्रूयस्†, ब्रूतस्†; ब्रूमस्, ब्रूय, ब्रुवन्ति†. Ātm. ब्रूवे, ब्रूवे, ब्रूते; ब्रूवहे, ब्रूवाये, ब्रूवाते; ब्रूमहे, ब्रूव्ये, ब्रूवते. Pot. ब्रूयां, ब्रूयास्, &c. Ātm. ब्रूवीय,

\* Some authorities reject these forms.

† For these forms are sometimes substituted 2d sing. ब्राव्य, 3d sing. ब्राह; 2d du. ब्राह्वुस्, 3d du. ब्राह्वुस्; 3d pl. ब्राहुस्; all from the 2d preterite of a defective root ब्रू, with a present signification.

मुवीचास्, &c. Imp. ब्रूषाणि (58), ब्रूहि, ब्रूवीतु; ब्रूयात्, ब्रूतं, ब्रूतां; ब्रूयान्, ब्रूत, ब्रूयन्. *Átm.* ब्रूये, ब्रूय्य, ब्रूतां; ब्रूयावहे, ब्रूयाथां, ब्रूयातां; ब्रूयामहे, ब्रूय्मं, ब्रूयतां. 1st Pret. अभ्रूवं (314. a), अभ्रूवीत्, अभ्रूवीत्; अभ्रूव, अभ्रूतं, अभ्रूतां; अभ्रूवन्, अभ्रूत, अभ्रूवन्. *Átm.* अभ्रूवि, अभ्रूयात्, अभ्रूत; अभ्रूवहि, अभ्रूयाथां, अभ्रूयातां; अभ्रूवामहे, अभ्रूय्मं, अभ्रूयत. The other tenses and forms are borrowed from ब्रू; as, 2d Pret. उब्रूच, &c.; 1st Fut. वृक्षसि, &c.; see ब्रू at 650. But the Pres. participles are ब्रूयत् and ब्रूयात्.

650. Root वच् (319). Inf. वक्तुं 'to say,' 'to speak.' *Parasmai.* In the conjugational tenses *Átmane* also. Pres. वच्मि, वक्षि, वक्षि; वक्ष्यस्, वक्ष्यस्, वक्ष्यस्; वक्ष्यस्, वक्ष्य, वृवन्ति (borrowed from वृ at 649). Pot. वच्थां, वच्थास्, &c. Imp. वच्थानि, वक्षि, वक्तु; वच्थाव, वक्षं, वक्षं; वच्थान्, वक्ष, वृवन्तु (borrowed from वृ). 1st Pret. अवचं, अवक् or अवम् (43. a), अवक् or अवम् (43. a); अवच्य, अवक्षं, अवक्षं; अवच्य, अवक्ष, अवचन्\*. 2d Pret. (375. c) उवाच, उवाचि or उवच्य, उवाच; उचिच, उच्युत्, उच्युत्; उचिम, उच, उचुत्. *Átm.* उचे, उचिचे, उचे; उचिवहे, उचाये, उचाते; उचिमहे, उचिच्ये or -हे, उचिरे. 1st Fut. वक्षसि, &c. *Átm.* वक्षहे, &c. 2d Fut. वक्षामि, &c. *Átm.* वक्ष्ये, &c. 3d Pret. (441) अवोचं, अवोचत्, अवोचत्; अवोचाव, अवोचातं, अवोचातां; अवोचान्, अवोचत, अवोचन्. *Átm.* अवोचे, अवोचयात्, अवोचत; अवोचावहि, अवोचेथां, अवोचेतां; अवोचामहि, अवोच्यं, अवोचन्. Bened. उवाचं, &c. *Átm.* वक्षीत्, &c. Cond. अवक्ष्यं. *Átm.* अवक्ष्ये, &c. *Passive*, Pres. उच्ये (471); 3d Pret. 3d sing. अवचि. *Causal*, Pres. वाचयामि; 3d Pret. अवोचं. *Des.* विवक्षामि, -क्षे. *Freq.* वाच्ये, वाचयि. *Participles*, Pres. वृवत्; *Átm.* वृवात् (borrowed from वृ at 649); Past pass. उक्त; Past indecl. उक्ता, -उच्य; Fut. pass. वक्ष्यन्, वचनीय, वाच्य or वाच्य.

651. Root मृज् (324). Inf. मार्ज्जु or मार्ज्जु 'to wipe,' 'to rub,' 'to clean.' *Parasmai.* Pres. मार्ज्जि, मार्ज्जि (296), मार्ज्जि (297); मृज्जस्, मृज्जस् (297), मृज्जस्; मृज्जस्, मृज्ज, मार्ज्जि or मृज्जि. Pot. मृज्जां, मृज्जास्, &c. Imp. मार्ज्जानि, मृज्जि (303), मार्ज्जु; मार्ज्जाव, मृज्जं, मृज्जं; मार्ज्जान्, मृज्ज, मार्ज्जन् or मृज्जन्. 1st Pret. अमार्ज्जं, अमार्ज्जं or अमार्ज्जं (292), अमार्ज्जं or अमार्ज्जं; अमृज्ज, अमृज्जं, अमृज्जं; अमृज्ज, अमृज्ज, अमार्ज्जन् or अमृज्जन्. 2d Pret. ममार्ज्जि, ममार्ज्जि or ममार्ज्जि (297), ममार्ज्जि; ममृज्जि or ममार्ज्जि, ममृज्जुत् or ममार्ज्जुत्, ममृज्जुत् or ममार्ज्जुत्; ममृज्जि or ममार्ज्जि, ममृज्ज or ममार्ज्जि, ममृज्जुत् or ममार्ज्जुत्. 1st Fut. मार्ज्जसि or मार्ज्जिनासि, &c. 2d Fut. मार्ज्ज्यामि or मार्ज्ज्यामि, &c. 3d Pret. अमार्ज्जं, अमार्ज्जीत्, अमार्ज्जीत्; अमार्ज्जं, अमार्ज्जं, अमार्ज्जं; अमार्ज्जं, अमार्ज्जं, अमार्ज्जुत्. Or अमार्ज्जि, अमार्ज्जीत्, अमार्ज्जीत्; अमार्ज्जि, &c. Bened. मृज्जासं, &c.

\* According to some, the 3d pl. of the 1st preterite is also wanting.

Cond. जमाह्ये or जमाहिष्ये. *Passive*, Pres. मृज्ये, &c.; 3d Pret. 3d sing. जमाहि. *Causal*, Pres. मार्जयामि; 3d Pret. जमामहे or जमामृज्. *Des.* मिमाह्यामि or मिमृज्यामि or मिमार्जिष्यामि. *Freq.* मरीमृज्ये or मरिमृज्ये, मरीमार्जि (3d sing. मरीमार्हि). *Participles*, Pres. मार्जन्; Past pass. मृह; Past indecl. मृहा or मार्जित्वा, -मृज्य; Fut. pass. मारहेय or मार्जितव्य, मार्जनीय, मार्ज्ये or मृज्य.

652. Root जद् (317). Inf. जङ् 'to eat.' Parasmai. Pres. जसि, जसिस्, जसि; जङ्स्, जङ्यस्, जङस्; जजस्, जज्य, जजन्ति. Pot. जजां, &c. Imp. जदानि, जहि, जनु; जदाय, जसं, जतां; जदान, जस, जदन्तु. 1st Pret. जादं, जादस् (317. a), जादन्; जाह, जासं, जातां; जास, जास, जादन्. 2d Pret. जाद, जादिष्य, जाद; जादिष्य, जादयुस्, जादतुस्; जादिम, जाद, जादुस्. 1st Fut. जसासि, &c. 2d Fut. जसासि, &c. 3d Pret. जजसं (borrowed from root जस्), जजसस्, जजसन्; जजसाय, जजसतं, जजसतां; जजसाम, जजसत, जजसन्. Bened. जजासं, &c. Cond. जजास्य, &c. *Passive*, Pres. जजे; 3d Pret. 3d sing. जादि. *Causal*, Pres. जादयामि; 3d Pret. जादिहं. *Des.* मिजसासि (borrowed from जस्). *Participles*, Pres. जजन्; Past pass. जग्ध; Past indecl. जग्धा; Fut. pass. जज्य, जदनीय, जाह.

653. Root रुह् (326). Inf. रोदिह् 'to weep.' Parasmai. Pres. रोदिमि, रोदिमि, रोदिमि; रुदिषस्, रुदिषस्, रुदिषस्; रुदिमस्, रुदिष, रुदिमि. Pot. रुहां, &c. Imp. रोदानि, रुदिहि, रोदिह्; रोदाय, रुदिमं, रुदितां; रोदाम, रुदिम, रुदन्तु. 1st Pret. जरोदं, जरोदस् or जरोदीस्, जरोदन् or जरोदीन् (Pāṇini VII. 3. 98, 99); जरुदिष्य, जरुदिमं, जरुदितां; जरुदिम, जरुदिम, जरुदन्. 2d Pret. रुरोद, रुरोदिष्य, रुरोद; रुरुदिष्य, रुरुदयुस्, रुरुदतुस्; रुरुदिम, रुरुद, रुरुदुस्. 1st Fut. रोदितासि, &c. 2d Fut. रोदिष्यामि, &c. 3d Pret. जरुदं, जरुदस्, जरुदन्; जरुदाय, जरुदतं, जरुदतां; जरुदाम, जरुदत, जरुदन्. Or जरोदिष्य, जरोदीस्, जरोदीन्; जरोदिष्य, जरोदिहं, जरोदिहं; जरोदिष्य, जरोदिह, जरोदिषुस्. Bened. रुहासं, &c. Cond. जरोदिष्य, &c. *Passive*, Pres. रुजे; 3d Pret. 3d sing. जरोदि. *Causal*, Pres. रोदयामि; 3d Pret. जरुदुदं. *Des.* रुरुदिष्यामि. *Freq.* रोरुजे, रोरुजि (3d sing. रोरुजि) or रोरुदीमि. *Participles*, Pres. रुदन्; Past pass. रुदिम; Past indecl. रुदिम, -रुज; Fut. pass. रोदिष्य, रोदनीय, रोह.

654. Root हन् (318). Inf. हन् 'to kill,' 'to strike.' Parasmai. Pres. हसि, हंसि, हसि; हन्यस्, हयस्, हतस्; हन्स्, हय, हन्ति. Pot. हन्वां, &c. Imp. हनानि, जहि, हनु; हनाय, हतं, हतां; हनाम, हत, हन्तु. 1st Pret. जहनं, जहन्, जहन् (292); जहन्य, जहतं, जहतां; जहन्, जहत, जहन्. 2d Pret. जयान (376), जयनिष or जयन्य, जयान; जगिष्य (376), जगयुस्, जगदुस्; जगिष्य, जग, जगुस्. 1st Fut. हनासि, &c. 2d Fut. हनिष्यामि,

&c. 3d Pret. (432. a) अवधिषं, अवधीस्, अवधीत्; अवधिष्य, अवधिष्यं, अवधिष्यत्; अवधिष्य, अवधिष्यत्, अवधिष्यत्. Bened. वध्यात्, &c. Cond. अवध्निष्यं, &c. *Passive*, Pres. हन्ते; 2d Pret. जज्ञे (473); 3d Pret. जहन्ति, जह्यात् (426. b), जघानि (or अवधि, borrowed from वध्); जहंस्वहि, जहंसायां, जहंसातां; जहंस्वहि, &c.; 1st Fut. हन्ताहे or घानिताहे, &c.; 2d Fut. हनिष्ये or घानिष्ये, &c. *Causal*, Pres. घातयामि; 3d Pret. जघीवत्. *Des.* जिघांसांमि. *Freq.* जेज्जीये, जङ्गमि or जंहमि or जङ्गनीमि; see 708. *Participles*, Pres. ज्ञत्; Past pass. हन्त; Past indecl. हन्ता, -हन्त; Fut. pass. हन्तव्य, हननीय, घात.

655. Root स्वप् (326). Inf. स्वप् 'to sleep.' Parasmai. Pres. स्वपिषि, स्वपिषि, स्वपिषि; स्वपिषस्, स्वपिषस्, स्वपिषत्; स्वपिषस्, स्वपिष, स्वपिष. Pot. स्वप्यां, &c. Imp. स्वपानि, स्वपिहि, स्वपितु; स्वपाव, स्वपितं, स्वपितां; स्वपाम, स्वपित, स्वपन्तु. 1st Pret. अस्वपं, अस्वपस् or अस्वपीस्, अस्वपत् or अस्वपीत्; अस्वपिष, &c.; see रुह् at 653. 2d Pret. (382) सुष्याप, सुष्यपिष or सुष्यप्य, सुष्याप; सुषुपिष, सुषुपयुस्, सुषुपतुस्; सुषुपिष, सुषुप, सुषुपुस्. 1st Fut. स्वप्तासि, &c. 2d Fut. स्वप्स्यामि, &c. 3d Pret. अस्वप्यं, अस्वप्यीस्, अस्वप्यीत्; अस्वप्स्य, अस्वप्सं, अस्वप्सां; अस्वप्स्य, अस्वप्स, अस्वप्सुस्. Bened. सुष्यात्, &c. Cond. अस्वप्स्यं, &c. *Passive*, Pres. सुष्ये (471); 3d Pret. 3d sing. अस्वपि. *Causal*, Pres. स्वापयामि; 3d Pret. अस्वपयं, &c. *Des.* सुषुष्यामि. *Freq.* सोषुष्ये, सास्वपि or सास्वपीमि. *Participles*, Pres. स्वपत्; Past pass. सुप्त; Past indecl. सुप्ता, -सुप्त; Fut. pass. स्वप्तव्य, स्वपनीय, स्वाप्य.

656. Root वञ् (320). Inf. वञ्जितुं 'to desire,' 'to wish.' Parasmai. Pres. वञ्जि, वञ्जि (302), वञ्जि (300); वञ्जस्, वञ्जस्, वञ्जस्; वञ्जस्, वञ्ज, वञ्जन्ति. Pot. वञ्ज्यां, &c. Imp. वञ्जानि, वञ्जिहि (303), वञ्जु; वञ्जाव, वञ्जं, वञ्जं; वञ्जाम, वञ्ज, वञ्जन्तु. 1st Pret. अवञ्जं, अवद् or अवह् (292), अवद् or अवह्; औञ्ज (260. a), औञ्जं, औञ्जं; औञ्ज, औह, औञ्जन्. 2d Pret. (375. c) उवाञ्ज, उवञ्जिष, उवाञ्ज; उञ्जिष, उञ्जयुस्, उञ्जतुस्; उञ्जिष, उञ्ज, उञ्जुस्. 1st Fut. वञ्जितासि, &c. 2d Fut. वञ्जिष्यामि, &c. 3d Pret. अवञ्जिषं, अवञ्जिष, अवञ्जिष, &c.; or अवञ्जिषं, -ञ्जिष, -ञ्जिष, &c.; see 427. Bened. उञ्ज्यात्, &c. Cond. अवञ्जिष्यं. *Passive*, उञ्ज्ये (471); 3d Pret. 3d sing. अवञ्जि or अवञ्जि. *Causal*, Pres. वाञ्जयामि; 3d Pret. अवीवञ्जं. *Des.* विवञ्जिष्यामि. *Freq.* वावञ्ज्ये, वावञ्जि or वावञ्जीमि. *Participles*, Pres. उञ्जन्त; Past pass. उञ्जन्त; Past indecl. वञ्जिता, -उञ्जन्त; Fut. pass. वञ्जितव्य, वञ्जनीय, वाञ्ज्य.

657. Root द्विष् (309). Inf. द्विष्टुं 'to hate.' Parasmai and Ātmane. Pres. द्विषि, द्विषि (302), द्विषि (301); द्विष्यस्, द्विष्यस्, द्विष्यस्; द्विष्यस्, द्विष, द्विषन्ति. Ātm. द्विष्ये, द्विष्ये, द्विष्ये; द्विष्यहे, द्विष्याये, द्विष्याते; द्विष्यहे, द्विष्यहे,

द्विषते. Pot. द्विष्यां, &c. *Atm.* द्विषीय, &c. Imp. द्वेषाणि, द्विष्टि, द्वेदु; द्वेषाव, द्विष्टं, द्विष्टां; द्वेषाम, द्विष्ट, द्विषन्तु. *Atm.* द्वेषे, द्विष्, द्विष्टां; द्वेषावहे, द्विषायां, द्विषातां; द्वेषामहे, द्विष्टुं, द्विषतां. 1st Pret. अद्वेवं, अद्वेद (292), अद्वेद; अद्विष्य, अद्विष्टं, अद्विष्टां; अद्विष्य, अद्विष्ट, अद्विषन् or अद्विषुस्. *Atm.* अद्विषि, अद्विष्टास्, अद्विष्ट; अद्विष्यहि, अद्विषायां, अद्विषातां; अद्विष्यहि, अद्विष्टुं, अद्विषत. 2d Pret. दिद्वेष, दिद्वेषिष, दिद्वेष; दिद्विषिष, दिद्विषयुस्, दिद्विषतुस्; दिद्विषिम, दिद्विष, दिद्विषुस्. *Atm.* दिद्विषे, दिद्विषिषे, दिद्विषे; दिद्विषिवहे, दिद्विषाये, दिद्विषाते; दिद्विषिमहे, दिद्विषिष्ये or -षिवे, दिद्विषिरे. 1st Fut. द्वेहासि, &c. *Atm.* द्वेहाहे, &c. 2d Fut. द्वेह्यामि, &c. *Atm.* द्वेह्ये, &c. 3d Pret. (439. a) अद्विषं, -षस्, -षत्; -षाव, -षतं, -षतां; -षाम, -षत, -षन्. *Atm.* (439. c) अद्विषि, -ष्यास्, -षत; -षावहि, -षायां, -षातां; -षामहि, -ष्यं, -षत. Bened. द्विष्यासं, &c. *Atm.* द्विषीय, &c. Cond. अद्वेह्यं. *Atm.* अद्वेह्ये. *Passive*, Pres. द्विष्ये, &c.; 3d Pret. 3d sing. अद्वेषि. *Causal*, Pres. द्वेषयामि; 3d Pret. अदिद्विषं. *Des.* दिद्विष्यामि, -ये. *Freq.* देद्विष्ये, देद्वेषि or देद्विषीमि. *Participles*, Pres. द्विषत्; Past pass. द्विष्ट; Past indecl. द्विष्टा, -द्विष्य; Fut. pass. द्वेह्य, द्वेषीय, द्वेष्य.

658. Root ज्ञास् (323). Inf. ज्ञासितुं 'to rule,' 'to punish.' *Parasmai*. (With ज्ञा 'to bless,' *Atmane*.) Pres. ज्ञासि, ज्ञासि, ज्ञासि; ज्ञास्वस्, ज्ञिहस्, ज्ञिहस्; ज्ञास्वस्, ज्ञिह, ज्ञासति (290. b). *Atm.* ज्ञासे, ज्ञास्ते, ज्ञास्ते; ज्ञास्वहे, ज्ञासाये, ज्ञासाते; ज्ञास्वहे, ज्ञास्ते or ज्ञास्ते (304), ज्ञासते. Pot. ज्ञिष्यां, ज्ञिष्यास्, &c. *Atm.* ज्ञासीय, &c. Imp. ज्ञासानि, ज्ञाहि or ज्ञाधि (304), ज्ञालु; ज्ञासाव, ज्ञिष्टं, ज्ञिष्टां; ज्ञासाम, ज्ञिह, ज्ञासन्तु. *Atm.* ज्ञासे, &c. 1st Pret. अज्ञासं, अज्ञात् or अज्ञास् (292, 304. a), अज्ञात्; अज्ञास्, अज्ञिष्टं, अज्ञिष्टां; अज्ञास्, अज्ञिष्ट, अज्ञासुस्. *Atm.* अज्ञासि, &c. 2d Pret. ज्ञासाव, ज्ञासाव, ज्ञासाव, ज्ञासावयुस्, ज्ञासावतुस्; ज्ञासासि, ज्ञासाव, ज्ञासाव. *Atm.* ज्ञासावे, ज्ञासाविषे, &c. 1st Fut. ज्ञासितासि. *Atm.* ज्ञासिताहे, &c. 2d Fut. ज्ञासिष्यामि. *Atm.* ज्ञासिष्ये, &c. 3d Pret. (441) अज्ञिषं, अज्ञिषस्, अज्ञिषत्; अज्ञिषाव, अज्ञिषतं, अज्ञिषतां; अज्ञिषाम, अज्ञिषत, अज्ञिषन्. *Atm.* अज्ञासिमि, अज्ञासिह्यास्, अज्ञासिह; अज्ञासिष्यहि, अज्ञासिषायां, अज्ञासिषातां; अज्ञासिष्यहि, अज्ञासिष्यं, अज्ञासिषत. Bened. ज्ञिष्यासं, &c. *Atm.* ज्ञासिषीय, &c. Cond. अज्ञासिष्यं, &c. *Atm.* अज्ञासिष्ये, &c. *Passive*, Pres. ज्ञिष्ये, &c.; 3d Pret. 3d sing. अज्ञासि. *Causal*, ज्ञासयामि, &c.; 3d Pret. अज्ञासामं. *Des.* ज्ञासितामि. *Freq.* ज्ञेजिष्ये, ज्ञाज्ञासि or ज्ञाज्ञासीमि. *Participles*, Pres. ज्ञासत् (141. a); Past pass. ज्ञिह; Past indecl. ज्ञासित्वा or ज्ञिह्या, -ज्ञिष्य; Fut. pass. ज्ञासितव्य, ज्ञासनीय, ज्ञिष्य.

659. Root दिह्. Inf. देग्धुं 'to anoint,' 'to smear.' *Parasmai* and *Atmane*. Pres. देहि, देहि (306. a), देग्धि (305); दिह्यस्, दिग्धस् (305), दिग्धस्; दिह्यस्, दिग्ध, दिहन्ति. *Atm.* दिहे, धिषे, दिग्धे; दिह्यहे, दिहाये,

दिहते; दिद्यहे, धिद्य्हे (306. d), दिहते. Pot. दिद्यां, &c. *Atm.* दिहीय, &c. *Imp.* देहानि, दिग्धि, देग्धु; देहाव, दिग्धं, दिग्धां; देहान, दिग्ध, दिहन्तु. *Atm.* देहै, धिद्य, दिग्धां; देहावहै, दिहायां, दिहातां; देहानहै, धिद्यं, दिहतां. 1st Pret. अदेहं, अपेक् or अपेग् (292. a), अपेक् or अपेग्; अदिद्, अदिग्धं, अदिग्धां; अदिद्य, अदिग्ध, अदिहन्. *Atm.* अदिहि, अदिग्धास्, अदिग्ध; अदिद्दिहि, अदिहायां, अदिहातां; अदिद्यहि, अधिद्यं, अदिहन्. 2d Pret. दिदेह, दिदेहिय, दिदेह; दिदिहिय, दिदिह्युस्, दिदिहतुस्; दिदिहिन, दिदिह, दिदिहुस्. *Atm.* दिदिहे, दिदिहिचे, दिदिहे; दिदिहिवहे, दिदिहाये, दिदिहाते; दिदिहिनहे, दिदिहिद्ये or -दे, दिदिहिरे. 1st Fut. देग्धास्मि. *Atm.* देग्धाहे, &c. 2d Fut. धेक्ष्यामि. *Atm.* धेक्ष्ये, &c. 3d Pret. (439) अधिष्यं, अधिष्यस्, अधिष्यन्; अधिष्याव, अधिष्यतं, अधिष्यतां; अधिष्याम, अधिष्यत, अधिष्यन्. *Atm.* अधिषि, अधिष्यास् or अदिग्धास्, अधिष्यत or अदिग्ध; अधिष्यावहि, अधिष्यायां, अधिष्यातां; अधिष्यामहि, अधिष्यं or अधिद्यं, अधिष्यन्. Bened. दिद्यासं. *Atm.* धिद्यीय, &c. Cond. अपेक्ष्यं. *Atm.* अपेक्ष्ये. *Passive*, Pres. दिद्ये; 3d Pret. 3d sing. अदेहि. *Causal*, Pres. देह्यामि; 3d Pret. अदीदिहं. *Des.* दिधिष्यामि, -ष्ये. *Freq.* देदिद्ये, देदिद्यि (3d sing. देदिद्यि). *Participles*, Pres. दिहन्; *Atm.* दिहान; Past pass. दिग्ध; Past indecl. दिद्ध्य, -दिद्य; Fut. pass. देग्ध्य, देहनीय, देक्ष.

660. Root दुह्. Inf. दोग्धु 'to milk.' *Parasmai* and *Atmane*. Pres. दोग्धि, धोग्धि (306. a), दोग्धि (305); दुह्यस्, दुग्धस्, दुग्धस्; दुह्यस्, दुग्ध, दुहन्ति. *Atm.* दुहे, धुधे, दुग्धे; दुह्यहे, दुहाये, दुहाते; दुह्यहे, धुग्धे (306. d), दुहन्ते. Pot. दुह्यां, &c. *Atm.* दुहीय, &c. *Imp.* दोहानि, दुग्धि (306. c), दोग्धु; दोहाव, दुग्धं, दुग्धां; दोहान, दुग्ध, दुहन्तु. *Atm.* दोहै, धुध, दुग्धां; दोहावहै, दुहायां, दुहातां; दोहानहै, धुग्धं (306. d), दुहतां. 1st Pret. अदोहं, अधोक् or अधोग् (292. a), अधोक् or अधोग्; अदुह, अदुग्धं, अदुग्धां; अदुह, अदुग्ध, अदुहन्. *Atm.* अदुहि, अदुग्धास्, अदुग्ध; अदुद्दिहि, अदुहायां, अदुहातां; अदुह्यहि, अधुग्धं, अदुहत. 2d Pret. ददोह, ददोहिय, ददोह; ददुहिय, ददुह्युस्, ददुहतुस्; ददुहिन, ददुह, ददुहुस्. *Atm.* ददुहे, ददुहिचे, ददुहे; ददुहिवहे, ददुहाये, ददुहाते; ददुहिनहे, ददुहिद्ये or -दे, ददुहिरे. 1st Fut. दोग्धास्मि. *Atm.* दोग्धाहे, &c. 2d Fut. धोक्ष्यामि. *Atm.* धोक्ष्ये, &c. 3d Pret. (439. a) अधुष्यं, अधुष्यस्, अधुष्यन्; अधुष्याव, अधुष्यतं, अधुष्यतां; अधुष्याम, अधुष्यत, अधुष्यन्. *Atm.* (439. c) अधुषि, अधुष्यास् or अदुग्धास्, अधुष्यत or अदुग्ध; अधुष्यामहि, अधुष्यायां, अधुष्यातां; अधुष्यामहि, अधुष्यं or अधुग्धं, अधुष्यन्. Bened. दुह्यासं. *Atm.* धुद्यीय, &c. Cond. अधोक्ष्यं. *Atm.* अधोक्ष्ये, &c. *Passive*, Pres. दुह्ये; 3d Pret. 3d sing. अदोहि. *Causal*, Pres. दोह्यामि; 3d Pret. अदुदुहं. *Des.* दधुष्यामि, -ष्ये. *Freq.* ददुह्ये, ददोधि (3d sing. ददोधि). *Participles*, Pres. दुहन्, दुहान; Past pass. दुग्ध; Past indecl. दुद्ध्य, -दुह्य; Fut. pass. दोग्ध्य, दोहनीय, दोक्ष.



661. Root लिह्. Inf. लेह् 'to lick.' Parasmai and Ātmane. Pres. लेषि, लेषि (306), लेडि (305. a); लिङ्स्, लीडस् (305. a), लीडस्; लिषस्, लीड, लिहन्ति. Ātm. लिहे, लिषे, लीडे; लिङ्हे, लिह्ये, लिहान्ते; लिषहे, लीडे, लिहन्ते. Pot. लिष्यां. Ātm. लिह्यीय, &c. Imp. लेहानि, लीडि (306. c), लेह्; लेह्यस्, लीड, लीडां; लेहान, लीड, लिहन्तु. Ātm. लेहे, लिष, लीडां; लेह्यहे, लिह्यां, लिहान्तां; लेहानहे, लीडं (306. c), लिहान्तां. 1st Pret. जलेहं, जलेह् or जलेह् (292. a), जलेह् or जलेह्; जलिङ्, जलीडं, जलीडां; जलिष, जलीड, जलिहन्. Ātm. जलिहि, जलोडास्, जलीड; जलिङ्हि, जलिह्यां, जलिहान्तां; जलिषहि, जलीडं, जलिहन्. 2d Pret. लिलेह, लिलेह्य, लिलेह; लिलिह्य, लिलिह्यस्, लिलिह्युस्; लिलिहिम, लिलिह, लिलिह्यस्. Ātm. लिलिहे, लिलिह्ये, &c. 1st Fut. लेढासि. Ātm. लेढाहे, &c. 2d Fut. लेष्यामि. Ātm. लेष्ये, &c. 3d Pret. (439. a) जलिषं, -षस्, -षत्; -षाव, -षां, -षां; -षाम, -षत, -षन्. Ātm. (439. c) जलिषि, जलिष्यास् or जलीडास्, जलिषत or जलीड; जलिष्यावहि, -षायां, -षातां; जलिष्यामहि, जलिष्यथ् or जलीडं, जलिषन्. Bened. लिष्यासं. Ātm. लिष्यीय, &c. Cond. जलेष्यं. Ātm. जलेष्ये, &c. Passive, Pres. लिषे; 3d Pret. 3d sing. जलेहि. Causal, Pres. लेह्यामि; 3d Pret. जलीलिहं. Des. लिलिष्यामि, -षे. Freq. लेलिषे, लेलेषि (3d sing. लेलेडि). Participles, Pres. लिहन्; Ātm. लिहान; Past pass. लीड; Past indecl. लीडा, -लिष; Fut. pass. लेह्य, लेहनीय, लेष.

EXAMPLES OF PRIMITIVE VERBS OF THE THIRD CONJUGATION, EXPLAINED AT 330.

662. Root हु hu. Infin. होतुं hotum, 'to sacrifice.'

PARASMAI-PADA. Present tense, 'I sacrifice.'

जुहोमि juhomi	जुहुवस् juhwoas *	जुहुमस् juhumas †
जुहोषि juhoshi	जुहुषस् juhuthas	जुहुष juhutha
जुहोति juhoti	जुहुतस् juhutas	जुहुति juhwati

Potential, 'I may sacrifice.'

जुहुयाम juhuyān	जुहुयाव juhuyāva	जुहुयाम juhuyāma
जुहुयास् juhuyās	जुहुयातं juhuyātam	जुहुयात juhuyāta
जुहुयान् juhuyāt	जुहुयातां juhuyātam	जुहुयुस् juhuyus

Imperative, 'Let me sacrifice.'

जुहवामि juhavadmi	जुहवाव juhavāva	जुहवाम juhavāma
जुहुषि juhudhi (291)	जुहुतं juhutam	जुहुत juhuta
जुहोतु juhotu	जुहुतां juhutām	जुहुतु juhwaatu

\* Or जुह्वस् juhwas.

† Or जुह्वस् juhmas.

*First preterite, 'I was sacrificing.'*

अजुहवं <i>ajuhavam</i>	अजुहुव <i>ajuhuva</i>	अजुहुम <i>ajuhuma</i>
अजुहोस् <i>ajuhos</i>	अजुहुतं <i>ajuhutam</i>	अजुहुत <i>ajuhuta</i>
अजुहोत् <i>ajuhot</i>	अजुहुतां <i>ajuhutām</i>	अजुहवुस् <i>ajuhavus</i> (330)

2d Pret. (367. b) जुहाव, जुहविष or जुहोष, जुहाव; जुहुविष, जुहुवपुस्, जुहुवतुस्; जुहुविम, जुहुव, जुहुवुस्. Or जुहवाचकार, &c.; see 385. c. 1st Fut. होतास्मि, &c. 2d Fut. होष्यामि, &c. 3d Pret. अहोषं, अहोषीस्, अहोषीत्; अहोष्य, अहोषं, अहोषां; अहोष्य, अहोष, अहोषुस्. Bened. हूयासं, &c. Cond. अहोष्यं, &c. *Passive*, Pres. हूये; 3d Pret. 3d sing. अहावि, *Causal*, Pres. हावयामि; 3d Pret. अजुहवं. *Des.* जुहुषामि. *Freq.* जोहूये, जोहोमि or जोहवीमि. *Participles*, Pres. जुहत्; Past pass. हुत; Past indecl. हुत्वा, -हुत; Fut. pass. होतव्य, हवनीय, हव्य or हाव्य.

EXAMPLES OF OTHER VERBS OF THE THIRD CONJUGATION  
IN THE ORDER OF THEIR FINAL LETTERS.

663. Root दा (335). Inf. दातुं 'to give.' Parasmai and Ātmane. Pres. ददामि, ददासि, ददाति; दद्वस्, दत्पस्, दत्तस्; दद्वस्, दत्प, ददति. Ātm. ददे, दत्से, दत्ते; दद्वहे, ददाथे, ददाते; दद्वहे, दद्वे, ददते. Pot. दद्यां, दद्यास्, &c. Ātm. ददीय, &c. Imp. ददामि, देहि, ददातु; ददाव, दत्तं, दत्तां; ददाम, दत्त, ददतु. Ātm. दद्वे, दत्स्व, दत्तां; ददावहे, ददाथां, ददातां; ददामहे, दद्वं, ददतां. 1st Pret. अददां, अददास्, अददात्; अदद्व, अदत्तं, अदत्तां; अदद्व, अदत्त, अदद्वुस् (330). Ātm. अददि, अदत्पास्, अदत्त; अदद्वहि, अददाथां, अददातां; अदद्वहि, अदद्वं, अददत्त. 2d Pret. (373) ददौ, ददिष or ददाष, ददौ; ददिष, ददपुस्, ददतुस्; ददिम, दद, ददुस्. Ātm. ददे, ददिषे, ददे; ददिषहे, ददाथे, ददाते; ददिमहे, ददिष्वे or -द्वे, ददिरे. 1st Fut. दातास्मि. Ātm. दाताहे, &c. 2d Fut. दास्यामि. Ātm. दास्ये, &c. 3d Pret. (438) अदां, अदास्, अदात्; अदाव, अदातं, अदातां; अदाम, अदात, अदुस्. Ātm. (438. d) अदिमि, अदिपास्, अदिम; अदिष्वहि, अदिपाथां, अदिपातां; अदिष्वहि, अदिष्वं or -द्वं, अदिमत. Bened. देयासं. Ātm. दासीय, &c. Cond. अदास्यं. Ātm. अदास्ये, &c. *Passive*, Pres. दीये, &c.; 3d Pret. 3d sing. अदावि, see 700. *Causal*, Pres. दापयामि (483); 3d Pret. अदीदपं. *Des.* (503) दिक्षामि, दिक्षे. *Freq.* देदीये, दादामि or दादेमि. *Participles*, Pres. दद्व (141. a); Past pass. दत्त; Past indecl. दत्त्वा, -दाय; Fut. pass. दातव्य, दानीय, देय.

664. Root धा (336). Inf. धातुं 'to place.' Parasmai and Ātmane. Pres. दधामि, दधासि, दधाति; दध्वस्, धत्पस् (42. c) \*, धत्तस् (42. c); दध्वस्,

\* The root being practically दध् is amenable to 42. c.

धातु, दधति. *Ātm.* दधे, धासे, धत्ते; दध्महे, दधासे, दधाते; दध्महे, धध्ने\*, दधते. *Pot.* दध्मां, दध्मास्, &c. *Ātm.* दधीय, दधीयास्, &c. *Imp.* दधानि, धेहि, दधातु; दधाव, धत्तं, धत्तां; दधाम, धत्त, दधतु. *Ātm.* दधे, धत्स, धत्तां; दधावहे, दधायां, दधातां; दधामहे, धध्नुं, दधतां. 1st *Pret.* अदधां, अदधास्, अदधात्; अदध्म, अधत्तं, अधत्तां; अदध्म, अधत्त, अदधुस्. *Ātm.* अदधि, अधत्वास्, अधत्त; अदध्महि, अदधायां, अदधातां; अदध्महि, अधध्नुं, अदधत्. 2d *Pret.* (373) दधी, दधिय or दधाय, दधी; दधिव, दधयुस्, दधतुस्; दधिम, दध, दधुस्. *Ātm.* दधे, दधिसे, &c.; see दा at 663. 1st *Fut.* धातासि. *Ātm.* धाताहे, &c. 2d *Fut.* धास्यामि. *Ātm.* धास्ये, &c. 3d *Pret.* (438) अधां, अधास्, अधात्; अधाव, अधातं, अधातां; अधाम, अधात, अधुस्. *Ātm.* (438. d) अधिमि, अधियास्, अधित; अधिष्यहि, अधियायां, अधियातां; अधिष्यहि, अधिष्यं or -धुं, अधिषत्. *Bened.* धेयात्. *Ātm.* धासीय, &c. *Cond.* धास्यं. *Ātm.* धास्ये, &c. *Passive*, *Pres.* धीये; 1st *Fut.* धायिताहे or धाताहे; 3d *Pret.* 3d sing. अधायि. *Causal*, धापयामि; 3d *Pret.* अदीधयं. *Des.* धित्तामि (503). *Freq.* दधीये, दाधामि or दाधेमि. *Participles*, *Pres.* दधतु (141. a); *Ātm.* दधान; *Past pass.* हित; *Past indecl.* हित्वा, -धाय; *Fut. pass.* धातव्य, धानीय, धेय.

a. Root मा (338). *Inf.* मातुं 'to measure.' *Ātmane.* *Pres.* मिमे, मिमीये or मिमिषे†, मिमीते or मिमिते; मिमीवहे or मिमिवहे†, मिमाये, मिमाते; मिमीमहे or मिमिमहे†, मिमीध्वे or मिमिध्वे†, मिमते. *Pot.* मिमीय, मिमीयास्, मिमीत, &c. *Imp.* मिमे, मिमीष्व or मिमिष्व†, मिमीतां or मिमितां†; मिमावहे, मिमायां, मिमातां; मिमामहे, मिमीध्वं or मिमिध्वं†, मिमतां. 1st *Pret.* अमिमि, अमिमीयास् or अमिमियास्†, अमिमीत or अमिमित†; अमिमीवहि or अमिमिवहि, अमिमायां, अमिमातां; अमिमीमहि or अमिमिवहि†, अमिमीध्वं or अमिमिध्वं†, अमिमत्. 2d *Pret.* ममे, ममिषे, ममे; ममिवहे, ममाये, ममाते; ममिमहे, ममिध्वे or -ध्वे, ममिरे. 1st *Fut.* माताहे, &c. 2d *Fut.* मास्ये, &c. 3d *Pret.* (433. a) अमासि, अमास्यास्, अमासत; अमासहि, अमासायां, अमासातां; अमास्यहि, अमास्यं, अमासत. *Bened.* मासीय, &c. *Cond.* अमास्ये, &c. *Passive*, *Pres.* मीये; 3d *Pret.* 3d sing. अमायि. *Causal*, मापयामि; 3d *Pret.* अमीमयं. *Des.* मित्तामि, -त्से (503). *Freq.* मेमीये, मामामि or मामेमि. *Participles*, *Pres.* मिमान; *Past pass.* मित; *Past indecl.* मित्वा, -माय, -मीय; *Fut. pass.* मातव्य, मानीय, मेय.

665. Root हा (337). *Inf.* हातुं 'to quit.' *Parasmai.* *Pres.* जहामि, जहासि, जहाति; जहीवस् or जहिवस्†, जहीयस् or जहियस्†, जहीतस् or

\* The aspirate is thrown back on the initial of the root, both before terminations beginning with *s* and *t*, and before *dhve* and *dhvam*, as in roots ending in *h*. Compare 306. d.

† According to some authorities. See Foster.

जह्तिस्\* ; जहीन्स् or जहिन्स्\* , जहीष or जहिष\* , जहति. Pot. जहात् , जहास् , &c. Imp. जहानि, जहीहि or जहिहि or जहाहि, जहातु ; जहाय, जहीतं or जहितं\* , जहीतां or जहितां\* ; जहान, जहीत or जहित\* , जहतु. 1st Pret. जजहां, जजहास्, जजहान् ; जजहीष or जजहिष\* , जजहीतं or जजहितं\* , जजहीतां or जजहितां\* ; जजहीन् or जजहिन्\* , जजहीत or जजहित\* , जजहतुस्. 2d Pret. जही, जहिय or जहाय, जही ; जहिष, जहयुस्, जहतुस् ; जहिष, जह, जहुस्. 1st Fut. हातास्मि, &c. 2d Fut. हास्यामि, &c. 3d Pret. (433) जहासिषं, जहासीस्, जहासीत् ; जहासिष्य, जहासिष्टं, जहासिष्टां ; जहासिष्य, जहासिष्ट, जहासिष्युस्. Bened. हेयासं, &c. Cond. जहास्यं. *Passive*, Pres. हीये ; 3d Pret. 3d sing. जहायि. *Causal*, Pres. हापयामि ; 3d Pret. जजीहयं. *Des*. जिहासामि. *Freq*. जेहीये, जाहामि or जाहेमि. *Participles*, Pres. जहत् (141. a) ; Past pass. हीन ; Past indecl. हित्वा, -हाय ; Fut. pass. हातव्य, हाणीय, हेय.

666. Root भी (333). Inf. भेत्तुं 'to fear.' Parasmai. Pres. बिभेमि, बिभेभि, बिभेति ; बिभीवस् or बिभिषस्, बिभीष or बिभिष, बिभीतस् or बिभि-  
तस् ; बिभीमस् or बिभिमस्, बिभीष or बिभिष, बिभ्यति (34). Pot. बिभीषां or बिभियां, &c. Imp. बिभयानि, बिभीहि or बिभिहि, बिभेतु ; बिभयाय, बिभीतं or बिभितं, बिभीतां or बिभितां ; बिभयान, बिभीत or बिभित, बिभ्यतु (34). 1st Pret. अबिभयं, अबिभेस्, अबिभेत् ; अबिभीष or अबिभिष, अबिभीतं or अबिभितं, अबिभीतां or अबिभितां ; अबिभीन् or अबिभिन, अबिभीत or अबिभित, अबिभयुस् (330). Or बिभयाच्चकार (385. c). 2d Pret. (367) बिभाय, बिभयिष or बिभेय, बिभाय ; बिभिव, बिभ्युस्, बिभ्यतुस् ; बिभ्यिन, बिभ्य, बिभ्युस्. 1st Fut. भेतास्मि, &c. 2d Fut. भेष्यामि, &c. 3d Pret. अभेयं, अभेयीस्, अभेयीत् ; अभेय्य, अभेष्टं, अभेष्टां ; अभेय, अभेष्ट, अभेष्टुस्. Bened. भीयासं. Cond. अभेय्यं. *Passive*, Pres. भीये ; 3d Pret. 3d sing. अभायि. *Causal*, Pres. भावयामि or -ये, or भापये or भीपये ; 3d Pret. जजीभयं or जजीभयं or जजीभियं. *Des*. बिभीयामि. *Freq*. बेभीये or बेभेमि or बेभयीमि. *Participles*, Pres. बिभ्यत् (141. a) ; Past pass. भीत ; Past indecl. भीत्वा, -भीय ; Fut. pass. भेत्तव्य, भयनीय, भेय.

a. Root ह्री. Inf. हेतुं 'to be ashamed.' Parasmai. Pres. जिह्रेमि, जिह्रेभि, जिह्रेति ; जिह्रीवस्, जिह्रीषस्, जिह्रीतस् ; जिह्रीमस्, जिह्रीष, जिह्रियति (123. a). Pot. जिह्रीषां, &c. Imp. जिह्रयाणि, जिह्रीहि, जिह्रेतु ; जिह्रयाय, जिह्रीतं, जिह्रीतां ; जिह्रयान, जिह्रीत, जिह्रियतु. 1st Pret. जजिह्रयं, जजिह्रेस्, जजिह्रेत् ; जजिह्रीव, जजिह्रीतं, जजिह्रीतां ; जजिह्रीन्, जजिह्रीत, जजिह्रयुस् (330). 2d Pret. जिह्राय, जिह्रिय or जिह्रेय, जिह्राय ; जिह्रियिष (367. a), जिह्रियुस्, जिह्रियतुस् ; जिह्रियिन, जिह्रिय, जिह्रियुस्. 1st Fut. हेतास्मि, &c. 2d Fut.

हेष्यामि, &c. 3d Pret. अहेषं, अहेषीत्, अहेषीत्; अहेष्य, -इं, -इं; अहेष, -इ, -इत्. Bened. ह्रीयासं. Cond. अहेष्यं. *Passive*, Pres. ह्रीये; 3d Pret. 3d sing. अह्रियि. *Causal*, Pres. हेषयामि; 3d Pret. अजिह्रियं\*. *Des.* जिह्रीयामि. *Freq.* जेह्रीये, जेह्रीमि or जेह्रीयामि. *Participles*, Pres. जिह्रियत् (141. a); Past pass. ह्रीय or ह्रीत; Past indecl. ह्रीत्वा; Fut. pass. हेतव्य, हययीय, ह्येय.

b. Root जन्. Inf. जनितुं 'to produce.' *Parasmai*. Pres. जजन्मि, जजंसि or जजनिमि, जजन्मि; जजन्यस्, जजायस्, जजातस्; जजन्मस्, जजाय, जजति. Pot. जजन्यां or जजायां, &c. Imp. जजनानि, जजाहि, जजनु; जजनाव, जजातं, जजातां; जजनान, जजात, जजतु. 1st Pret. अजजनं, अजजन (292. a), अजजन्; अजजन्य, अजजातं, अजजातां; अजजन्म, अजजात, अजजतुस्. 2d Pret. जजान or जजन, जजनिय, जजान; जजिव, जजपुस्, जजतुस्; जजिम, जज, जजुस्. 1st Fut. जनितास्मि, &c. 2d Fut. जनिष्यामि, &c. 3d Pret. अजानियं, अजानीत्, अजानीत्; अजानिष्य, &c. Or अजानियं, &c.; see 427. Bened. जन्यासं or जायासं, &c. Cond. अजानियं, &c. *Passive*, Pres. जाये (compare 617. a) or जये; 3d Pret. 3d sing. अजनि. *Causal*, Pres. जनयामि; 3d Pret. अजीजनं. *Des.* जिजनिषे. *Freq.* जाजाये or जजजये, जजज्मि. *Participles*, Pres. जजत् (141. a); Past pass. जात, जनित; Past indecl. जनित्वा, -जन्य, -जाय; Fut. pass. जनितव्य, जननीय, जन्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SEVENTH CONJUGATION, EXPLAINED AT 342.

667. Root छिद् *chhid*. Infin. छेत्तुं *chhettum*, 'to cut.'

PARASMAI-PADA. *Present tense*, 'I cut.'

छिनमि <i>chhinadmi</i>	छिन्मस् <i>chhindwas</i>	छिन्मस् <i>chhindmas</i>
छिनसि <i>chhinatsi</i>	छिन्यस् <i>chhinthas</i> (345)	छिन्य <i>chhintha</i> (345)
छिनति <i>chhinatti</i>	छिन्तस् <i>chhintas</i> (345)	छिन्दन्ति <i>chhindanti</i>

*Potential*, 'I may cut.'

छिन्द्यां <i>chhindyām</i>	छिन्द्याव <i>chhindyāva</i>	छिन्द्याम <i>chhindyāma</i>
छिन्द्यास् <i>chhindyās</i>	छिन्द्यातं <i>chhindyātam</i>	छिन्द्यात <i>chhindyāta</i>
छिन्द्यात् <i>chhindyāt</i>	छिन्द्यातां <i>chhindyātām</i>	छिन्त्युस् <i>chhindyus</i>

*Imperative*, 'Let me cut.'

छिनदामि <i>chhinaddāmi</i>	छिनदाव <i>chhinaddāva</i>	छिनदाम <i>chhinaddāma</i>
छिन्धि <i>chhinddhi</i> †	छिन्तां <i>chhintām</i> (345)	छिन्ता <i>chhinta</i> (345)
छिनतु <i>chhinattu</i>	छिन्तां <i>chhintām</i> (345)	छिन्दन्तु <i>chhindantu</i>

\* So Foster. Westergaard gives अजिह्रीयं.

† Or छिन्धि *chhindhi*, see 345.

*First preterite, 'I was cutting.'*

अक्षिनदं <i>achhinadam</i>	अक्षिन्व <i>achhindwa</i>	अक्षिन्म <i>achhindma</i>
अक्षिनात् <i>achhinat</i> (292)	अक्षिनां <i>achhintam</i>	अक्षिना <i>achhinta</i>
अक्षिनात् <i>achhinat</i> (292)	अक्षिनां <i>achhintām</i>	अक्षिन्दन् <i>achhindan</i>

2d Pret. अक्षिदे (48. b), अक्षिदिष, अक्षिदे; अक्षिदिष, अक्षिदेषुस्, अक्षिद-  
दतुस्; अक्षिदिम, अक्षिद, अक्षिदुस्. 1st Fut. अक्ष्यामि, &c. 2d Fut. अक्ष्यामि, &c. 3d Pret. अक्षिदं, अक्षिदस्, अक्षिदन्; अक्षिदाव, अक्षिदतं, अक्षि-  
दतां; अक्षिदाव, अक्षिदत, अक्षिदन्. Or अक्षेत्तं, अक्षेत्तीस्, अक्षेत्तीन्; अक्षेत्स्य,  
अक्षेत्तं, अक्षेत्तां; अक्षेत्स्य, अक्षेत्त, अक्षेत्सुस्. Bened. अक्ष्यात्तं, &c. Cond. अक्षेत्तं, &c.

*ĀTMANE-PADA. Present tense, 'I cut.'*

अक्षिदे <i>chhinde</i>	अक्षिन्वहे <i>chhindwahe</i>	अक्षिन्महे <i>chhindmahe</i>
अक्षिन्ते <i>chhintee</i>	अक्षिन्दाथे <i>chhindāthe</i>	अक्षिन्वु <i>chhinddhwē</i>
अक्षिने <i>chhinte</i> (345)	अक्षिन्दाते <i>chhindāte</i>	अक्षिन्दते <i>chhindate</i>

*Potential, 'I may cut.'*

अक्षिन्दीय <i>chhindīya</i>	अक्षिन्दीवहि <i>chhindvahi</i>	अक्षिन्दीमहि <i>chhindīmahi</i>
अक्षिन्दीयात् <i>chhindīyāts</i>	अक्षिन्दीयाथां <i>chhindīyāthām</i>	अक्षिन्दीय्वे <i>chhindīdhwam</i>
अक्षिन्दीत <i>chhindīta</i>	अक्षिन्दीयातां <i>chhindīyātām</i>	अक्षिन्दीरन् <i>chhindīran</i>

*Imperative, 'Let me cut.'*

अक्षिन्दै <i>chhinadai</i>	अक्षिन्दावहै <i>chhinadvahai</i>	अक्षिन्दामहै <i>chhinadvamahai</i>
अक्षिन्व <i>chhintwa</i>	अक्षिन्दाथां <i>chhindāthām</i>	अक्षिन्वुं <i>chhinddhwam</i>
अक्षिनां <i>chhintām</i>	अक्षिन्दातां <i>chhindātām</i>	अक्षिन्दातं <i>chhindatām</i>

*First preterite.*

अक्षिन्दि <i>achhindi</i>	अक्षिन्दिहि <i>achhindwahi</i>	अक्षिन्दिमहि <i>achhindmahi</i>
अक्षिन्दिषात् <i>achhindīts</i>	अक्षिन्दिषां <i>achhindīthām</i>	अक्षिन्दिष्व <i>achhindīdhwam</i>
अक्षिना <i>achhinta</i>	अक्षिन्दितां <i>achhindītām</i>	अक्षिन्दत <i>achhindata</i>

2d Pret. अक्षिदे, अक्षिदिषे, अक्षिदे; अक्षिदिषहे, अक्षिदाथे, अक्षिदाते;  
अक्षिदिमहे, अक्षिदिष्वे, अक्षिदिरे. 1st Fut. अक्ष्याहे, &c. 2d Fut. अक्ष्ये,  
&c. 3d Pret. अक्षिन्ति, अक्षिन्त्यात्, अक्षिन्त; अक्षिन्त्यहि, अक्षिन्त्याथां, अक्षिन्त्यातां;  
अक्षिन्त्यमहि, अक्षिन्तुं, अक्षिन्तत. Bened. अक्षिन्तीय, &c. Cond. अक्ष्ये. *Passive*, Pres. अक्ष्ये, &c.; 3d Pret. 3d sing. अक्षेदि. *Causal*, Pres. अक्ष्यामि;  
3d Pret. अक्षिज्जिदं. *Des.* अक्षिज्जामि, -त्ते. *Freq.* अक्षिज्जिषे, अक्षिज्जिषि. *Participles*, Pres. अक्षिन्त; *Ātm.* अक्षिन्दान; Past pass. अक्षिन्त; Past indecl. अक्षिन्ता, -अक्षिन्त; Fut. pass. अक्ष्यन्त, अक्ष्यनीय, अक्ष्य.

EXAMPLES OF OTHER VERBS OF THE SEVENTH CONJUGATION  
IN THE ORDER OF THEIR FINAL LETTERS.

668. Root चञ्. Inf. चञ् 'to anoint,' 'to make clear.' Parasmai. Pres. चनञि, चनञि (296), चनञि; चञ्चस्, चञ्चस्, चञ्चस्; चञ्चस्, चञ्चस्, चञ्चन्ति. Pot. चञ्चां, &c. Imp. चनञानि, चञ्चि, चनञ्चु; चनञाव, चञ्चं, चञ्चं; चनञान, चञ्च, चञ्चन्तु. 1st Pret. चानञं, चानञ् (292), चानञ्; चाञ्च, चाञ्चं, चाञ्चं; चाञ्च, चाञ्च, चाञ्चन्. 2d Pret. चानञ्च, चानञ्चिच or चानञ्च, चानञ्च; चानञ्चिच, चानञ्चयुस्, चानञ्चतुस्; चानञ्चिन, चानञ्च, चानञ्चुस्. 1st Fut. चञ्चसि or चञ्चिष्यसि, &c. 2d Fut. चञ्चामि or चञ्चिष्यामि, &c. 3d Pret. चञ्चिचं, चञ्चिचस्, चञ्चिचस्; चञ्चिष्य, &c., see 427. Bened. चञ्चामस् (452. ४). Cond. चाञ्चं or चञ्चिचं. Passive, Pres. चञ्जे (469); 3d Pret. 3d sing. चञ्जि. Causal, Pres. चञ्जयामि; 3d Pret. चञ्जिचं. Des. चञ्जिचिष्यामि. Participles, Pres. चञ्जत्; Past pass. चञ्ज; Past indecl. चञ्जिच or चञ्जा or चञ्जा, -चञ्ज; Fut. pass. चञ्ज्य or चञ्जिच्य, चञ्जनीय, चञ्ज्य or चञ्ज्य.

a. Root भुज् (346). Inf. भोक्तुं 'to eat,' 'to enjoy.' Parasmai and Atmane. Pres. भुनञि, भुनञि, भुनञि; भुञ्चस्, भुञ्चस्, भुञ्चस्; भुञ्चस्, भुञ्चस्, भुञ्चन्ति. Atm. भुजे, भुजे, भुजे; भुञ्चे, भुञ्चाये, भुञ्जाते; भुञ्जे, भुञ्जे, भुञ्जे. Pot. भुञ्चां, &c. Atm. भुञ्जीव, &c. Imp. भुनञानि, भुञ्चि, भुनञ्चु; भुनञाव, भुञ्चं, भुञ्चं; भुनञान, भुञ्च, भुञ्चन्तु. Atm. भुनजे, भुञ्च, भुञ्चं; भुनञावहे, भुञ्चाव, भुञ्जातां; भुनञानहे, भुञ्जं, भुञ्जातां. 1st Pret. अभुनञं, अभुनञ् (292), अभुनञ्; अभुञ्च, अभुञ्चं, अभुञ्चं; अभुञ्च, अभुञ्च, अभुञ्चन्. Atm. अभुञ्चि, अभुञ्चयास्, अभुञ्च; अभुञ्चहि, अभुञ्चायां, अभुञ्जातां; अभुञ्चहि, अभुञ्जं, अभुञ्जत. 2d Pret. वुभोज, वुभोजिच, वुभोज; वुभुजिच, वुभुजयुस्, वुभुजतुस्; वुभुजिन, वुभुज, वुभुजुस्. Atm. वुभुजे, वुभुजिचे, वुभुजे; -जिचहे, -जाये, -जाते; -जिनहे, -जिजे, -जिरे. 1st Fut. भोक्तसि. Atm. भोक्ताहे, &c. 2d Fut. भोक्ष्यामि. Atm. भोक्ष्ये, &c. 3d Pret. अभोजं, -जीस्, जीत्; अभोज, अभोजं, -क्षां; अभोज, अभोज, अभोजुस्. Atm. अभुञ्चि, अभुञ्चयास्, अभुञ्च; अभुञ्चहि, अभुञ्चायां, अभुञ्जातां; अभुञ्चहि, अभुञ्जं, अभुञ्जत. Bened. भुञ्चामस्, &c. Atm. भुञ्जीव, &c. Cond. अभोज्ये, &c. Atm. अभोज्ये, &c. Passive, Pres. भुञ्जे; 3d Pret. 3d sing. अभोजि. Causal, Pres. भोजयामि, -ये; 3d Pret. अबुभुजं. Des. वुभुजामि, -जे. Freq. बोभुज्ये, बोभोजि. Participles, Pres. भुञ्जत्; Atm. भुञ्जान; Past pass. भुञ्च; Past indecl. भुञ्चा, -भुञ्ज; Fut. pass. भोक्त्य, भोजनीय, भोज्य or भोज्य.

669. Root भङ् (347). Inf. भङ् 'to break.' Parasmai. Pres. भनञि, भनञि, भनञि; भञ्चस्, भञ्चस्, भञ्चस्; भञ्चस्, भञ्चस्, भञ्चन्ति. Pot. भञ्चां, &c. Imp. भनञानि, भञ्चि, भनञ्चु; भनञाव, भञ्चं, भञ्चं; भनञान, भञ्च, भञ्चन्तु. 1st Pret. अभनञं, अभनञ् (292), अभनञ्; अभञ्च, अभञ्चं, अभञ्चं; अभञ्च, अभञ्च, अभञ्चन्. 2d Pret. अभनञ्च, अभनञ्चिच or अभनञ्च, अभनञ्च; अभनञ्चिच, अभनञ्चयुस्, अभनञ्चतुस्; अभनञ्चिन, अभनञ्च, अभनञ्चुस्. 1st Fut. भञ्चसि or भञ्चिष्यसि, &c. 2d Fut. भञ्चामि or भञ्चिष्यामि, &c. 3d Pret. भञ्चिचं, भञ्चिचस्, भञ्चिचस्; भञ्चिष्य, &c., see 427. Bened. भञ्चामस् (452. ४). Cond. भञ्चं or भञ्चिचं. Passive, Pres. भञ्जे (469); 3d Pret. 3d sing. भञ्जि. Causal, Pres. भञ्जयामि, -ये; 3d Pret. अभञ्जं. Des. भञ्जामि, -जे. Freq. बोभञ्ज्ये, बोभञ्जि. Participles, Pres. भञ्जत्; Atm. भञ्जान; Past pass. भञ्च; Past indecl. भञ्चा, -भञ्ज; Fut. pass. भञ्ज्य, भञ्जनीय, भञ्ज्य or भञ्ज्य.

जभञ्ज, जभञ्ज, जभञ्जन्. 2d Pret. जभञ्ज, जभञ्जिष or जभञ्कष, जभञ्ज; जभञ्जिष, जभञ्जयुस्, जभञ्जतुस्; जभञ्जिन, जभञ्ज, जभञ्जुस्. 1st Fut. भञ्जामि, &c. 2d Fut. भञ्जामि, &c. 3d Pret. जभाञ्जं, -ञ्जीत्, -ञ्जीत्; जभाञ्ज, जभाञ्जं, -ञ्जं; जभाञ्ज, जभाञ्ज, जभाञ्जुस्. Bened. भञ्जासं, &c. (452. b). Cond. जभाञ्जं, &c. *Passive*, Pres. भञ्जे (469); 3d Pret. 3d sing. जभाजि. *Causal*, Pres. भञ्जयामि; 3d Pret. जजभञ्जं. *Des.* विभञ्जामि. *Freq.* वंभञ्जे, वंभञ्जि. *Participles*, Pres. भञ्जत्; Past pass. भजन्; Past indecl. भञ्ज or भञ्ज, -भञ्ज; Fut. pass. भञ्ज्य, भञ्जनीय, भञ्ज्य.

670. Root युञ्. Inf. योक्तुं 'to join,' 'to unite.' *Parasmai* and *Ātmane*. Pres. युनक्ति, युनक्ति, &c.; see भुज् at 668. a. *Ātm.* युञ्जे, युञ्जे, &c.; see 668. a. *Pot.* युञ्जां, &c. *Ātm.* युञ्जीय, &c. *Imp.* युनक्तानि, युञ्जिष, युनक्तु; युनक्ताव, &c.; see 668. a. *Ātm.* युनजे, युञ्ज, युञ्जं, &c. 1st Pret. जयुनजं, जयुनक् (292), जयुनक्; जयुञ्ज, &c.; see 668. a. *Ātm.* जयुञ्जि, जयुञ्क्यात्, &c. 2d Pret. युयोक्, युयोनिष, युयोक्; युयुविष, &c.; see भुज् at 668. a. *Ātm.* युयुजे, &c. 1st Fut. योक्तामि, &c. *Ātm.* योक्ताहे, &c. 2d Fut. योक्षामि, &c. *Ātm.* योक्षे, &c. 3d Pret. जयुञ्जं, -जस्, -जत्; -जाव, -जां, -जातां; -जान, -जन्, -जन्. Or जयोञ्जं, -ञ्जीत्, -ञ्जीत्; जयोक्ष, &c.; see 668. a. *Ātm.* जयुञ्जि, जयुञ्क्यात्, जयुञ्ज; जयुञ्जहि, &c. Bened. युञ्जासं, &c. *Ātm.* युञ्जीय. Cond. जयोक्षं. *Ātm.* जयोक्षे. *Passive*, Pres. युञ्जे; 3d Pret. 3d sing. जयोजि, see 702. *Causal*, Pres. योजयामि; 3d Pret. जयुयुञ्जं. *Des.* युयुञ्जामि, -जे. *Freq.* योयुञ्जे, योयोजि. *Participles*, Pres. युञ्जत्; *Ātm.* युञ्जान; Past pass. युक्त; Past indecl. युक्ता, -युञ्ज; Fut. pass. योक्तव्य, योजनीय, योज्य or योज्य.

671. Root रुध्. Inf. रोधुं 'to hinder.' *Parasmai* and *Ātmane*. Pres. रुध्मि, रुध्मिस्, रुध्मि; रुध्मस्, रुध्मस्\*, रुध्मस्\*; रुध्मस्, रुध्मस्\*, रुध्मि. *Ātm.* रुन्धे, रुन्धे, रुन्धे\*; रुन्धहे, रुन्धाये, रुन्धाते; रुन्धहे, रुन्धे, रुन्धाते. *Pot.* रुन्धां, &c. *Ātm.* रुन्धीय, &c. *Imp.* रुध्मानि, रुन्धि, रुध्नु; रुध्माव, रुन्धं\*, रुन्धां\*; रुध्मान, रुन्धं\*, रुन्धन्. *Ātm.* रुध्मै, रुन्ध, रुन्धां; रुध्मावहे, रुन्धायां, रुन्धातां; रुध्मानहे, रुन्धुं, रुन्धातां. 1st Pret. जरुध्मं, जरुध्मत् or जरुध्मद् or जरुध्मत् (292), जरुध्मत् or जरुध्मद्; जरुन्ध, जरुन्धं, जरुन्धां; जरुन्ध, जरुन्ध, जरुन्धन्. *Ātm.* जरुन्धि, जरुन्धायां, जरुन्धातां; जरुन्धहि, जरुन्धुं, जरुन्धन्. 2d Pret. हरोध, हरोधिष, हरोध; हरुधिष, हरुधयुस्, हरुधतुस्; हरुधिन, हरुध, हरुधुस्. *Ātm.* हरुधे, हरुधिषे, हरुधे; हरुधिषहे, हरुधाये, रुन्धाते; हरुधिनहे, हरुधिषे, हरुधिरे. 1st Fut. रोद्धामि, &c. *Ātm.* रोद्धाहे, &c. 2d Fut. रोक्षामि.

\* रुन्धस् may be written for रुन्धस्. Similarly, रुन्ध for रुन्ध, रुन्धे for रुन्धे, &c. See 298. a.



Ātm. रोस्ते. 3d Pret. अरुचं, -चस्, -चत्; -चाच, -चत्, -चत्तां; -चाम, -चत्, -चन्. Or अरोत्सं, अरोत्सीत्, अरोत्सीत्; अरोत्स, अरोत्सं, अरोत्सां; अरोत्स, अरोत्स, अरोत्सुत्. Ātm. अरुत्सि, अरुत्सात्, अरुत्स; अरुत्सहि, अरुत्सात्तां, अरुत्सात्तां; अरुत्सहि, अरुत्सुत्, अरुत्सत्. Bened. रुत्सात्, &c. Ātm. रुत्सीय, &c. Cond. अरोत्सं, &c. Ātm. अरोत्से, &c. *Passive*, Pres. रुत्से; 3d Pret. 3d sing. अरोत्सि. *Causal*, Pres. रोत्सयामि; 3d Pret. अरुत्सं. *Des.* रुत्सामि, -स्ते. *Freq.* रोत्से, रोत्सेमि. *Participles*, Pres. रुत्सन्; Ātm. रुत्सान्; Past pass. रुत्स; Past indecl. रुत्सा, -रुत्स; Fut. pass. रोत्स्य, रोत्सनीय, रोत्स.

672. Root शिच्. Inf. श्रेहं 'to distinguish,' 'to separate,' 'to leave.' *Parasmai*. Pres. शिनन्ति, शिनन्ति, शिनन्ति; शिन्वत्, शिन्वत्, शिन्वत्; शिन्वत्, शिन्वत्, शिन्वन्ति. Pot. शिन्वां, &c. Imp. शिनवाति, शिन्विह or शिन्वि (see 303, and compare 345), शिनवु; शिनवान्, शिन्व, शिन्वां; शिनवान्, शिन्व, शिन्वन्. 1st Pret. अशिनन्, अशिनन् (292, 43. e), अशिनन्; अशिन्व, अशिन्व, अशिन्वां; अशिन्व, अशिन्व, अशिन्वन्. 2d Pret. शिन्वे, शिन्वेति, शिन्वे; शिशिन्वि, शिशिन्वुत्, शिशिन्वुत्; शिशिन्वि, शिशिन्व, शिशिन्वुत्. 1st Fut. श्रेहाति, &c. 2d Fut. श्रेह्यामि, &c. 3d Pret. अशिवं, -वत्, -वत्; -वाच, -वत्, -वत्तां; -वान्, -वत्, -वन्. Bened. शिन्वात्, &c. Cond. अश्रेह्यं, &c. *Passive*, Pres. शिन्वे; 3d Pret. 3d sing. अशिवे. *Causal*, Pres. श्रेहयामि; 3d Pret. अशीशिवं. *Des.* शिशिन्वामि. *Freq.* श्रेह्ये, श्रेह्येमि. *Participles*, Pres. शिवन्; Past pass. शिव; Past indecl. शिवा, -शिव; Fut. pass. श्रेह्य, श्रेह्यनीय, श्रेह्य.

673. Root हिन्. Inf. हिंसिहं 'to injure.' *Parasmai*. Pres. हिनन्ति, हिनन्ति, हिनन्ति; हिन्वत्, हिन्वत्, हिन्वत्; हिन्वत्, हिन्वत्, हिन्वन्ति. Pot. हिन्वां, &c. Imp. हिनवान्, हिन्विह or हिन्वि (304), हिनवु; हिनवान्, हिन्व, हिन्वां; हिनवान्, हिन्व, हिन्वन्. 1st Pret. अहिनन्, अहिनन् or अहिनन् (292, 304. a), अहिनन्; अहिन्व, अहिन्व, अहिन्वां; अहिन्व, अहिन्व, अहिन्वन्. 2d Pret. जिहिन्व, जिहिन्वि, जिहिन्व; जिहिन्वि, जिहिन्वुत्, जिहिन्वुत्; जिहिन्वि, जिहिन्व, जिहिन्वुत्. 1st Fut. हिंसिताति, &c. 2d Fut. हिंसि-  
यामि, &c. 3d Pret. अहिन्वि, अहिन्वी, अहिन्वी; अहिन्वि, अहिन्वि, अहिन्विह; अहिन्वि, अहिन्वि, अहिन्विह. Bened. हिन्वात्, &c. Cond. अहिन्वि. *Passive*, Pres. हिन्वे; 3d Pret. 3d sing. अहिन्वि. *Causal*, Pres. हिन्वयामि; 3d Pret. अजिहिन्व. *Des.* जिहिन्वामि. *Freq.* जेहिन्वे, जेहिन्वि. *Participles*, Pres. हिन्वन्; Past pass. हिन्व; Past indecl. हिन्वा, -हिन्व; Fut. pass. हिन्वित्य, हिन्वनीय, हिन्व.

674. Root नृह्. Inf. नृहिहं or नृहं 'to injure,' 'to kill.' *Parasmai*. Pres. नृहेति, नृहेति (306), नृहेति (305); नृहन्, नृहन् (345), नृहन्; नृहन्, नृहन्, नृहन्ति. Pot. नृहां, &c. Imp. नृहान्, नृहि (see 306. c), नृहेतु; नृहाय, नृहन्ति.

नृक्षं, नृक्षां; नृक्षान्, नृक्ष, नृक्षन्. 1st Pret. अनृक्षहं, अनृक्षेद् or अनृक्षेह (292), अनृक्षेद् or अनृक्षेह; अनृक्ष, अनृक्षां, अनृक्षां; अनृक्ष, अनृक्ष, अनृक्षन्. 2d Pret. तनृक्षे, तनृक्षिष or तनृक्षे, तनृक्षे; तनृक्षिष, तनृक्षयुष, तनृक्षतुष; तनृक्षिष, तनृक्ष, तनृक्षुष. 1st Fut. तर्हिषासि or तर्हिषसि, &c. 2d Fut. तर्हिष्यामि or तर्हिष्यामि, &c. 3d Pret. अनृक्षिषं, -हीस्, -हीन्; -हिष्य, -हिषं, -हिषां; -हिष्य, -हिष, -हिषुष. Or अनृक्षं, -क्षस्, -क्षत्; -क्षाव, -क्षतं, -क्षतां; -क्षान्, -क्षन्, -क्षन्. Bened. नृक्षसं, &c. Cond. अनृक्षिष्यं or अनृक्ष्यं, &c. Passive, Pres. नृक्षे; 3d Pret. 3d sing. अनृक्षि. Causal, Pres. तर्हिष्यामि; 3d Pret. अनृक्षहे or अनृक्षतुहं. Des. तितर्हिष्यामि or तितर्हिष्यामि. Freq. तरीतुषे, तरीतक्षि (3d sing. तरीतक्षि). Participles, Pres. नृक्षन्; Past pass. नृक्ष; Past indecl. तर्हिष्या or नृक्षा, -नृक्ष; Fut. pass. तर्हिष्य or तर्हिष्य, तर्हिष्यीव, नृक्ष.

EXAMPLES OF PRIMITIVE VERBS OF THE FIFTH CONJUGATION, EXPLAINED AT 349.

675. Root वृ *vri*. Infin. वरितुं *varitum* or वरीतुं *varitum*, 'to cover,' 'to enclose,' 'to choose \*.'

Note, that the conjugational नु *nu* becomes कु *ku* after वृ *vri* by 58.

PABASMAI-PADA. Present tense, 'I cover,' &c.

वृषोमि <i>vriṣomi</i>	वृषुषस् <i>vriṣuvas</i> †	वृषुषस् <i>vriṣuvas</i> †
वृषोमि <i>vriṣoshi</i>	वृषुषस् <i>vriṣuthas</i>	वृषुष <i>vriṣutha</i>
वृषोति <i>vriṣoti</i>	वृषुषस् <i>vriṣutas</i>	वृषवन्ति <i>vriṣvanti</i>

Potential, 'I may cover,' &c.

वृषुयां <i>vriṣuyān</i>	वृषुयाव <i>vriṣuyāva</i>	वृषुयान् <i>vriṣuyān</i>
वृषुयास् <i>vriṣuyās</i>	वृषुयातं <i>vriṣuyātam</i>	वृषुयात् <i>vriṣuyāt</i>
वृषुयात् <i>vriṣuyāt</i>	वृषुयातां <i>vriṣuyātam</i>	वृषुयुस् <i>vriṣuyus</i>

Imperative, 'Let me cover,' &c.

वृषवानि <i>vriṣavāni</i>	वृषाव <i>vriṣāva</i>	वृषवान् <i>vriṣāvān</i>
वृषु <i>vriṣu</i>	वृषुतं <i>vriṣutam</i>	वृषुत् <i>vriṣuta</i>
वृषोतु <i>vriṣotu</i>	वृषुतां <i>vriṣutam</i>	वृषवन्तु <i>vriṣvanti</i>

First preterite, 'I was covering,' &c.

अवृषाव <i>avriṣāva</i>	अवृषुष <i>avriṣuvas</i> §	अवृषुष <i>avriṣuvas</i> §
अवृषोस् <i>avriṣos</i>	अवृषुतं <i>avriṣutam</i>	अवृषुत् <i>avriṣuta</i>
अवृषोत् <i>avriṣot</i>	अवृषुतां <i>avriṣutam</i>	अवृषवन् <i>avriṣvanti</i>

\* In the sense of 'to choose,' this root generally follows the 9th conjugation; thus, Pres. वृषामि, वृषासि, वृषाति; वृषीषस्, &c. See 686.

† Or वृषवस् *vriṣvas*.

‡ Or वृषवस् *vriṣvas*.

§ Or अवृषव *avriṣva*.

|| Or अवृषव *avriṣva*.

2d Pret. (368) ववार, ववरिष, ववार; ववृष or ववरिष, ववृषुष, ववृषुष; ववृष or ववरिष, ववृष, ववृषुष or ववरुष (367. c). 1st Fut. (399) वरितामि or वरीतामि. 2d Fut. (399) वरिष्यामि or वरीष्यामि. 3d Pret. अवारिष, अवारीष, अवारीष; अवारिष्य, अवारिष्य, अवारिष्य; अवारिष्य, अवारिष्य, अवारिष्य. Bened. त्रियासं or वृषासं, &c. (448. a). Cond. अवरिष्य or अवरीष्य, &c.

ĀTMANE-PADA. *Present tense*, 'I cover,' &c.

वृष्ये णिष्ये	वृष्यहे णिष्यहे *	वृष्यमहे णिष्यमहे †
वृष्ये णिष्ये	वृष्याये णिष्यथे	वृष्ये णिष्यथे
वृष्यते णिष्यते	वृष्याते णिष्यते	वृष्यते णिष्यते

*Potential*, 'I may cover,' &c.

वृष्याय णिष्याय	वृष्यायहि णिष्यायहि	वृष्यामहि णिष्यामहि
वृष्यायास् णिष्याथस्	वृष्यायां णिष्याथस्	वृष्याम्यं णिष्याम्यं
वृष्यात णिष्यात	वृष्यातां णिष्यात	वृष्यामस् णिष्यामस्

*Imperative*, 'Let me cover,' &c.

वृष्याय णिष्याय	वृष्यायहि णिष्यायहि	वृष्यामहि णिष्यामहि
वृष्याय णिष्याय	वृष्यायां णिष्याथस्	वृष्याम्यं णिष्याम्यं
वृष्यात णिष्यात	वृष्यातां णिष्यात	वृष्यामस् णिष्यामस्

*First preterite*.

अवृषि णिष्ये	अवृष्यमहि णिष्यमहि †	अवृष्यमहि णिष्यमहि §
अवृष्यास् णिष्यथस्	अवृष्यायां णिष्यथस्	अवृष्याम्यं णिष्यम्यं
अवृष्यत णिष्यत	अवृष्यातां णिष्यत	अवृष्यत णिष्यत

2d Pret. ववृष (34) or ववरे (367. c), ववृषे, ववरे or ववरे; ववृषहे, ववृषहे, ववृषहे; ववृषहे, ववृषहे, ववृषहे. 1st Fut. वरिताहे or वरीताहे, &c. 2d Fut. वरिष्ये or वरीष्ये, &c. 3d Pret. अवरिषि, अवरिष्यास्, अवरिष्य; अवरिष्यहि, अवरिष्यायां, अवरिष्यातां; अवरिष्यहि, अवरिष्यं or -रिदं, अवरिष्यत. Or अवरीषि, अवरीष्यास्, &c. Or अवृषि, अवृष्यास्, अवृष्य; अवृष्यहि, अवृष्यायां, अवृष्यातां; अवृष्यहि, अवृष्यं, अवृष्यत. Or अवृषि, अवृष्यास्, अवृष्य; अवृष्यहि, अवृष्यायां, अवृष्यातां; अवृष्यहि, अवृष्यं, अवृष्यत. Bened. वरिष्याय or वरीष्याय or वरीष्याय (448. a). Cond. अवरिष्ये or अवरीष्ये. *Passive*, त्रिये; 3d Pret. 3d sing. अवारि. *Causal*, Pres. वरयामि or -ये, or वारयामि or -ये; 3d Pret. अवरीषरं. *Des*. विवरिष्यामि or -ये, विवरीष्यामि or -ये, वृष्यामि or -ये (502). *Freq*. वेवरीष्ये (511) or वेवृष्ये, वेवृष्ये. *Participles*, Pres. वृष्यन्; Ātm. वृष्यन्; Past pass. वृष्यन्; Past indecl. वृष्या, -वृष्य; Fut. pass. वरितव्य or वरीतव्य, वरिष्य, वरिष्य.

\* Or वृष्यहे णिष्यहे.

† Or वृष्यमहे णिष्यमहे.

‡ Or अवृष्यमहि णिष्यमहि.

§ Or अवृष्यमहि णिष्यमहि.

EXAMPLES OF OTHER VERBS OF THE FIFTH CONJUGATION  
IN THE ORDER OF THEIR FINAL LETTERS.

676. Root **शु\***. Inf. श्रोतुं 'to hear.' Parasmai. Pres. शृणोमि, शृणोषि, शृणोति; शृणुवस् or शृण्वस्, शृणुषस्, शृणुतस्; शृणुमस् or शृण्वमस्, शृणुषन्ति. Pot. शृणुयां, &c. Imp. शृण्वानि, शृणु, शृणोतु; शृण्वाम्, शृणुतं, शृणुतां; शृण्वाम, शृणुत, शृण्वन्तु. 1st Pret. अशृण्वं, अशृणोत्, अशृणोत्; अशृणुष or अशृण्व, अशृणुतं, अशृणुतां; अशृणुम or अशृण्वम, अशृणुत, अशृण्वन्. 2d Pret. (368) शृण्वाम, शृणोष, शृण्वाम्; शृणुष, शृणुवपुस्, शृणुवतुस्; शृणुम, शृणुव, शृणुवुस्. 1st Fut. श्रोतास्मि, &c. 2d Fut. श्रोष्यामि, &c. 3d Pret. अश्रोवं, अश्रोवीस्, अश्रोवीत्; अश्रोष्व, अश्रोहं, -हं; अश्रोम, अश्रोह, अश्रोपुस्. Bened. श्रूयासं, &c. Cond. अश्रोषं, &c. *Passive*, Pres. श्रूये; 3d Pret. 3d sing. अश्रापि. *Causal*, Pres. आश्रयामि; 3d Pret. अश्रिज्वं or अश्रुज्वं. *Des.* शृणूये. *Freq.* श्रोक्षूये, श्रोक्षोमि or श्रोक्षवीमि. *Participles*, Pres. शृण्वन्; Past pass. श्रुत; Past indecl. श्रुत्वा, -श्रुत्वा; Fut. pass. श्रोतव्य, अवशीय, आष्य.

677. Root **धू†**. Inf. धवितुं or धोतुं 'to shake,' 'to agitate.' Parasmai and Ātmane. Pres. धूनोमि, धूनोषि, धूनोति; धूनुवस् or धून्वस्, धूनुषस्, धूनुतस्; धूनुमस् or धून्वमस्, धूनुष, धून्वन्ति. Ātm. धून्वे, धूनुवे, धूनुते; धूनुवहे or धून्वहे, धून्वाये, धून्वाते; धूनुमहे or धून्महे, धूनुज्ये, धून्वते. Pot. धूनुयां, &c. Ātm. धून्वीय, &c. Imp. धूनवानि, धूनु, धूनोतु; धूनवाम्, धूनुतं, धूनुतां; धूनवाम, धूनुत, धून्वन्तु. Ātm. धूनवे, धूनुष्व, धूनुतां; धूनवामहे, धून्वायां, धून्वातां; धूनवामहे, धूनुज्यं, धून्वातां. 1st Pret. अधूनवं, अधूनीत्, अधूनीत्; अधूनुष or अधून्व, अधूनुतं, अधूनुतां; अधूनुम or अधून्म, अधूनुत, अधून्वन्. Ātm. अधून्वि, अधूनुषात्, अधूनुत; अधूनुवहि or अधून्वहि, अधून्वायां, अधून्वातां; अधूनुमहि, अधूनुज्यं, अधून्वत. 2d Pret. (367. b) धूषाम्, धूषयिष or धूषोष, धूषाम्; धूषयिष, धूषवपुस्, धूषवतुस्; धूषिमि, धूषव, धूषवुस्. Ātm. धूषवे, धूषयिषे, धूषवे; धूषयिषहे, धूषाये, धूषाते; धूषिमिहे, धूषयिष्ये or -ये, धूषयिरे. 1st Fut. धवितास्मि or धोतास्मि, &c. Ātm. धविताहे or धोताहे, &c. 2d Fut. धविष्यामि or धोष्यामि. Ātm. धविष्ये or धोष्ये. 3d Pret. † अधाविवं, अधावीस्, अधावीत्; अधाविष्व, अधाविहं, अधाविहं; अधाविष्व, अधाविह, अधाविपुस्. Or अधोषं, -वीस्, -वीत्; अधोष्व, अधोहं, -हं; अधोष्व, अधोह, अधोपुस्. Ātm. अधविमि, अधविहाम्, अधविह; अधविष्वहि, अधविषायां, -यातां; अधविष्वहि,

\* This root, although manifestly following the 5th conjugation, is placed by Indian grammarians under the 1st class.

† This root may also be conjugated in the 9th conjugation; thus, Pres. धुनामि, धुनासि, धुनाति; धुनीवस्, &c.; see 686: and in the 6th (धुवानि 280). In the latter case the 3d Pret. is अधुविषं, &c.; see 432.

अधविज्यं (-ङ्), अधविजत. Or अधोवि, अधोडात्, अधोह; अधोव्यहि, अधोवाचां, -वातां; अधोव्यहि, अधोव्यं (-ङ्), अधोवत. Bened. धूयासं. Átm. अधिवीय or धोवीय, &c. Cond. अधविष्यं or अधोष्यं, &c. Átm. अधविष्ये &c. or अधोष्ये &c. *Passive*, Pres. धूये, &c.; 3d Pret. 3d sing. अधावि. *Causal*, Pres. धूनयामि or धावयामि; 3d Pret. अद्भुनं or अद्भवं. *Des.* दुधूयामि, -वे. *Freq.* दोधूये, दोधोमि or दोधवीमि. *Participles*, Pres. धूयन्; Átm. धूयमान; Past pass. धूत or धून; Past indecl. धूत्वा, -धूव; Fut. pass. धवितव्य or धोतव्य, धवनीय, धाव्य or धव्य.

a. After धू may be conjugated the root सु 'to press out the juice of the Asclepias plant,' which in native grammars is the model of the 5th conjugation; thus, Pres. सुनोमि, सुनोषि, &c. The two futures reject i; thus, 1st Fut. सोतासि, &c.

678. Root स्तृ or स्तृ\*. Inf. स्तरितुं or स्तरीतुं or स्तृषुं 'to spread,' 'to cover.' Parasmai and Átmane. Pres. स्तृणोमि, &c.; see वृ at 675. Átm. स्तृण्वे, स्तृणुवे, &c. Pot. स्तृणुयां, स्तृणुयास्, &c. Átm. स्तृणीय, &c. Imp. स्तृणयामि, &c. Átm. स्तृण्यै, &c. 1st Pret. अस्तृणवं, &c. Átm. अस्तृणि, &c.; see 675. 2d Pret. (331. c) तस्तार, तस्तार्ये, तस्तार; तस्तारिष, तस्तारयुस्, तस्तारतुस्; तस्तारिम, तस्तार, तस्तार्व. Átm. तस्तारे, तस्तारिषे, तस्तारे; तस्तारिषहे, तस्ताराये, तस्ताराते; तस्तारिमहे, तस्तारिष्ये or -हे, तस्तारिरे. 1st Fut. स्तरितासि or स्तरीतासि or स्तरीसि, &c. Átm. स्तरिताहे or स्तरीताहे or स्तरीसहे, &c. 2d Fut. स्तरिष्यामि or स्तरीष्यामि. Átm. स्तरिष्ये or स्तरीष्ये, &c. 3d Pret. अस्तारिषं, -रीस्, -रीह; अस्तारिष्य, &c.; see 675. Or अस्तार्यै, -वीस्, -वीह; अस्तार्यै, -ई, -ईं; अस्तार्यै, -ई, -ईस्. Átm. अस्तारिषि &c. or अस्तरीषि &c. or अस्तृषि &c. or अस्तृषि &c.; see 3d Pret. of वृ at 675. Bened. स्तरीसं &c. or स्तरीसं &c. Átm. स्तरीय or स्तरिणीय or स्तरीणीय, &c. Cond. अस्तारिष्यं or अस्तरीष्यं, &c. Átm. अस्तारिष्ये or अस्तरीष्ये, &c. *Passive*, Pres. (467) स्तरेयं; 3d Pret. 3d sing. अस्तारि. *Causal*, Pres. स्तारयामि; 3d Pret. अतिस्तारं or अतस्तारं. *Des.* तिस्तारिष्यामि or -वे, or तिस्तरीष्यामि or -वे, or तिस्तरीष्यामि or -वे. *Freq.* तास्तार्ये or तेस्तरीयै, तास्तारि or तरीस्तारि. *Participles*, Pres. स्तृयन्; Átm. स्तृयमान; Past pass. स्तृत or स्तरीय (534); Past indecl. स्तृत्वा, -स्तरीयै, -स्तृत; Fut. pass. स्तरितव्य or स्तरीतव्य or स्तरीयव्य, स्तारणीय, स्तार्यै.

679. Root शक्†. Inf. शक्तुं 'to be able.' Parasmai. Pres. शक्नोमि,

\* This root may also be conjugated in the 9th conjugation; thus, Pres. स्तृयामि, स्तृयामि, स्तृयामि; स्तृणीयस्, &c. See 686.

† शक् is also conjugated in the 4th conjugation, Parasmai and Átmane (Pres. शक्यामि &c., शक्ये); but it may then be regarded as a passive verb. See 253. b.

शङ्कोषि, शङ्कोषि; शङ्कुषस्, शङ्कुषस्, शङ्कुतस्; शङ्कुनस्, शङ्कुष, शङ्कुषन्ति. Pot. शङ्कुषां, &c. Imp. शङ्कवानि, शङ्कुहि (291), शङ्कोतु; शङ्कवाय, शङ्कुतं, शङ्कुतां; शङ्कवान, शङ्कुत, शङ्कुषन्तु. 1st Pret. अशङ्कवं, अशङ्कोत्, अशङ्कोत्; अशङ्कुव, अशङ्कुतं, अशङ्कुतां; अशङ्कुन, अशङ्कुत, अशङ्कुषन्. 2d Pret. शङ्काक, शेकिष or शङ्कष, शङ्काक; शेकिष, शेकपुस्, शेकतुस्; शेकिन्, शेक, शेकुस्. 1st Fut. शङ्कासि, &c. 2d Fut. शङ्क्यामि, &c. 3d Pret. अशङ्कं, -कस्, -कस्; -काय, -कतं, -कतां; -कान, -कत, -कन्. Or अशङ्किषं, -कीत्, -कीत्; अशङ्किष्य, -किष्टं, -ष्टं; अशङ्किष्य, -किष्ट, -किष्टुस्. Bened. शङ्कासं, &c. Cond. अशङ्क्यं, &c. *Passive*, Pres. शङ्क्ये; 3d Pret. 3d sing. अशङ्कि. *Causal*, Pres. शङ्क-यामि; 3d Pret. अशङ्किष्य. *Des.* शिङ्किषामि or शिङ्क्यामि or -जे\* (503). *Freq.* शङ्क्ये, शङ्क्यमि or शङ्क्यीमि. *Participles*, Pres. शङ्कुवत्; *Atm.* शङ्कुवान्; Past pass. शङ्क; Past indecl. शङ्कन्, -शङ्क्य; Fut. pass. शङ्क्य, शङ्कनीय, शङ्क्य.

680. Root च्छृ. Inf. अर्थितुं 'to prosper,' 'to flourish,' 'to increase.' *Parasmai*. Pres. च्छ्रोमि, च्छ्रोमि, च्छ्रोति; च्छृषस्, च्छृषस्, च्छृतस्; च्छृनस्, च्छृष, च्छृषन्ति. Pot. च्छृषां, &c. Imp. च्छ्रवानि, च्छृहि, च्छ्रोतु; च्छ्रवान, च्छृतं, -तां; च्छ्रवान, च्छृत, च्छृषन्तु. 1st Pret. (260. a) आर्ष्वं, आर्षोत्, आर्षोत्; आर्ष्व, आर्ष्वतं, आर्ष्वतां; आर्ष्व, आर्ष्वत, आर्ष्वन्. 2d Pret. आनर्थे, आनर्थिष, आनर्थे; आनर्थिष, आनर्थिषुस्, आनर्थितुस्; आनर्थिन्, आनर्थे, आनर्थुस्. 1st Fut. अर्थितासि, &c. 2d Fut. अर्थिष्यामि, &c. 3d Pret. आर्थिषं, आर्थीत्, आर्थीत्; आर्थिष्य, आर्थिष्टं, -ष्टं; आर्थिष्य, आर्थिष्ट, आर्थिषुस्. Or आर्थे, -र्थेत्, -र्थेत्; -र्थय, &c. Bened. च्छृष्यासं, &c. Cond. आर्थिष्यं, &c. *Passive*, Pres. च्छृष्ये; 3d Pret. 3d sing. आर्थि. *Causal*, अर्थयामि; 3d Pret. आर्थिष्य. *Des.* अर्थिष्यामि or ईर्ष्यामि (503). *Participles*, Pres. च्छृषवत्; Past pass. च्छृष; Past indecl. अर्थित्वा or च्छृष्ट्वा, -च्छृष्य; Fut. pass. अर्थितव्य, अर्थनीय, च्छृष्य.

681. Root आप्. Inf. आप्तुं 'to obtain.' *Parasmai*. Pres. आप्नोमि, आप्नोमि, आप्नोति; आपुषस्, आपुषस्, आपुतस्; आपुनस्, आपुष, आपुषन्ति. Pot. आपुषां, &c. Imp. आप्रवानि, आपुहि, आप्नोतु; आप्रवाय, आपुतं, -तां; आप्रवान, आपुत, आपुषन्तु. 1st Pret. आप्रवं, आप्नोत्, आप्नोत्; आपुष, आपुतं, -तां; आपुन, आपुत, आपुषन्. 2d Pret. आप, आपिष, आप; आपिष, आप-पुस्, आपतुस्; आपिन्, आप, आपुस्. 1st Fut. आप्रासि, &c. 2d Fut. आप्र्यामि, &c. 3d Pret. आप्रं, आपस्, आपत्; आप्राय, आप्रतं, -तां; आप्राय, आप्रत, आपन्. Bened. आप्र्यासं, &c. Cond. आप्र्यं, &c. *Passive*, Pres. आप्ये; 3d Pret. 3d sing. आपि. *Causal*, Pres. आप्रयामि; 3d Pret.

\* This form of the Des. generally means 'to learn,' and is said by some to come from a root शिङ्.

आपिचं. Des. (503) ईप्सामि. *Participles*, Pres. आमुवत्; Past pass. आत; Past indecl. आता, -आत्; Fut. pass. आतव्य, आपनीय, आत्.

d. Root अश्. Inf. अश्नुतुं or अहुं 'to obtain,' 'to enjoy,' 'to pervade.' *Ātmane*. Pres. अमुवे, अमुवे, अमुते; अमुवहे, अमुवाये, अमुवाते; अमुवहे, अमुव्ये, अमुवते. Pot. अमुवीय, अमुवीयात्, &c. Imp. अम्वे, अम्व्य, अमुतां; अम्ववाहे, अमुवायां, अमुवातां; अम्ववानहे, अम्व्यं, अमुवतां. 1st Pret. आमुवि, आमुयात्, आमुत; आमुवहि, आमुवायां, आमुवातां; आमु-नहि, आमुव्यं, आमुवत. 2d Pret. (371. a) आनश्ते, आनश्निवे or आनश्ते\*, आनश्ते; आनश्निवहे, आनश्नाये, आनश्नाते; आनश्निवहे, आनश्निव्ये or आनश्ने\*, आनश्निरे. 1st Fut. अश्निताहे or अहाहे. 2d Fut. अश्निव्ये or अश्ये. 3d Pret. आशि, आशात्, आह; आहहि, आशायां, आशातां; आहहि, आह्यं, आहत. Or आशिमि, आशिहात्, आशिह; आशिव्यहि, आशिवायां, आशिवातां; आशिव्यहि, आशिव्यं, आशिवत. Bened. अश्नीय or अक्षीय. Cond. आशिव्ये or आह्ये. *Passive*, Pres. अश्ये; 3d Pret. अशि. *Causal*, Pres. आशयामि; 3d Pret. आशिसं. Des. अश्निमे. *Freq.* अशाश्ये (508. a). *Participles*, Pres. अमुवान; Past pass. अश्नित or अह; Past indecl. अश्निता or अहा, -अश्य; Fut. pass. अश्नितव्य or अहव्य, अश्नीय, आश्य.

EXAMPLES OF PRIMITIVE VERBS OF THE EIGHTH CON-  
JUGATION, EXPLAINED AT 353.

682. Root कृ kri. Infin. कर्तुं karttum or कर्तुं kartum, 'to do' (355).

PARASMAI-PADA. *Present tense*, 'I do.'

करोमि karomi	कुर्वेत् kurvas	कुर्वेत् kurmas
करोमि karoshi	कुरुषत् kuruthas	कुरुष kurutha
करोति karoti	कुरुतस् kurutas	कुर्वन्ति kurvanti

*Potential*, 'I may do,' &c.

कुर्यां† kuryām	कुर्याव kuryāva	कुर्याम kuryāma
कुर्यात् kuryās	कुर्यातं kuryātam	कुर्याम kuryāta
कुर्यात् kuryāt	कुर्यातां kuryātām	कुर्युस् kuryus

*Imperative*, 'Let me do,' &c.

करवाणि karavāṇi	करवाव karavāva	करवाम karavāma
कुरु kuru	कुरुतं kurutam	कुरुत kuruta
करोतु karotu	कुरुतां kurutām	कुर्वन्तु kurvantu

\* So Westergaard under this root.

† कुर्वेत्, कुर्वेत्, कुर्यां, &c., would be equally correct; see 73.

*First preterite, 'I was doing,' &c.*

अकरवम् <i>akaravam</i>	अकुर्वम् <i>akurva</i> (73)	अकुर्मम् <i>akurma</i> (73)
अकरोस् <i>akaros</i>	अकुरुतम् <i>akurutam</i>	अकुरुता <i>akuruta</i>
अकरोत् <i>akarot</i>	अकुरुताम् <i>akurutām</i>	अकुर्वन् <i>akurvan</i>

*Second preterite, 'I did,' &c.*

चकार <i>chakāra</i>	चकृष <i>chakṛiṣa</i>	चकृम <i>chakṛima</i>
चकर्ष <i>chakartha</i>	चक्रपुस् <i>chakrathus</i>	चक्र <i>chakra</i>
चकार <i>chakāra</i>	चक्रतुस् <i>chakratuṣ</i>	चक्रुस् <i>chakruṣ</i>

*First future, 'I will do,' &c.*

कर्तासि <i>kartāsi</i>	कर्तास्यस् <i>kartāsyas</i>	कर्तास्यस् <i>kartāsyas</i>
कर्तासि <i>kartāsi</i>	कर्तास्यस् <i>kartāsthas</i>	कर्तास्य <i>kartāstha</i>
कर्ता <i>kartā</i>	कर्तारो <i>kartāraṇ</i>	कर्तारस् <i>kartāras</i>

*Second future, 'I shall do,' &c.*

करिष्यामि <i>karishyāmi</i>	करिष्यावस् <i>karishyāvas</i>	करिष्यामस् <i>karishyāmas</i>
करिष्यसि <i>karishyasi</i>	करिष्यथस् <i>karishyathas</i>	करिष्यथ <i>karishyatha</i>
करिष्यति <i>karishyati</i>	करिष्यतस् <i>karishyatas</i>	करिष्यन्ति <i>karishyanti</i>

*Third preterite, 'I did,' &c.*

अकार्षम् <i>akārsham</i>	अकार्ष्वम् <i>akārshva</i>	अकार्ष्वम् <i>akārshma</i>
अकार्षीस् <i>akārshīṣ</i>	अकार्षी <i>akārshīṣam</i>	अकार्षी <i>akārshīṣa</i>
अकार्षीत् <i>akārshīt</i>	अकार्षीत् <i>akārshītām</i>	अकार्ष्वन् <i>akārshvān</i>

*Benedictive, 'May I do,' &c.*

क्रियासम् <i>kriyāsam</i>	क्रियास् <i>kriyāswa</i>	क्रियासम् <i>kriyāsma</i>
क्रियास् <i>kriyās</i>	क्रियास्तम् <i>kriyāstam</i>	क्रियास्त <i>kriyāsta</i>
क्रियात् <i>kriyāt</i>	क्रियास्ताम् <i>kriyāstām</i>	क्रियासुस् <i>kriyāsuṣ</i>

*Conditional, 'I should do,' &c.*

अकरिष्यम् <i>akarishyam</i>	अकरिष्याव <i>akarishyāva</i>	अकरिष्याम <i>akarishyāma</i>
अकरिष्यस् <i>akarishyas</i>	अकरिष्यतम् <i>akarishyatam</i>	अकरिष्यन् <i>akarishyanta</i>
अकरिष्यत् <i>akarishyat</i>	अकरिष्यताम् <i>akarishyatām</i>	अकरिष्यन् <i>akarishyan</i>

683.      *ĀTMANE-PADA. Present tense, 'I do,' &c.*

कुर्वे <i>kurve</i> (73)	कुर्वीहे <i>kurvahe</i>	कुर्वीहे <i>kurmahe</i>
कुरुषे <i>kuruṣhe</i>	कुरीषे <i>kuroṣhe</i>	कुरुष्वे <i>kurudhve</i>
कुरुते <i>kurute</i>	कुरीते <i>kuroṣte</i>	कुरीते <i>kurvate</i>

*Potential, 'I may do,' &c.*

कुर्वीय <i>kurvīya</i>	कुर्वीवहि <i>kurvīvahi</i>	कुर्वीवहि <i>kurvīmahi</i>
कुर्वीयास् <i>kurvīthās</i>	कुर्वीयाताम् <i>kurvīyātām</i>	कुर्वीय्व <i>kurvīdhvam</i>
कुर्वीत <i>kurvīta</i>	कुर्वीयाताम् <i>kurvīyātām</i>	कुर्वीरन् <i>kurvīran</i>



*Imperative, 'Let me do,' &c.*

करवे <i>karavai</i>	करवावहे <i>karavāvahai</i>	करवावहे <i>karavāmahai</i>
कुरुष्व <i>kurushwa</i>	कुरुष्वीयां <i>kurodīhām</i>	कुरुष्वं <i>kurudhwam</i>
कुरुतां <i>kurutām</i>	कुरुष्वीतां <i>kurodītām</i>	कुरुष्वीतां <i>kurovātām</i>

*First preterite, 'I was doing,' &c.*

अकुरुषि <i>akurvi</i> (73)	अकुरुषिहि <i>akurvahi</i>	अकुरुषिहि <i>akurmahi</i>
अकुरुषास् <i>akuruthās</i>	अकुरुषीयां <i>akurodīhām</i>	अकुरुष्वं <i>akurudhwam</i>
अकुरुत <i>akuruta</i>	अकुरुषीतां <i>akurodītām</i>	अकुरुष्वत <i>akurvata</i>

*Second preterite, 'I did,' &c.*

चक्रे <i>chakre</i>	चकृषहे <i>chakṛivāhe</i>	चकृमहे <i>chakṛimāhe</i>
चकृषे <i>chakṛiṣhe</i>	चक्राषे <i>chakṛādīhe</i>	चकृष्वे <i>chakṛidhwe</i> or -द्धे - <i>ḍhwe</i>
चक्रे <i>chakre</i>	चक्राते <i>chakṛāte</i>	चक्रिरे <i>chakṛire</i>

*First future, 'I will do,' &c.*

कर्ताहे <i>karttāhe</i>	कर्तासहे <i>karttāswāhe</i>	कर्तासहे <i>karttāsmāhe</i>
कर्तासे <i>karttāse</i>	कर्तासाथे <i>karttāsdīhe</i>	कर्तास्ये <i>karttāddhwe</i>
कर्ता <i>karttā</i>	कर्तारो <i>karttārau</i>	कर्तारस् <i>karttāras</i>

*Second future, 'I shall do,' &c.*

करिष्ये <i>karishye</i>	करिष्यावहे <i>karishyāvāhe</i>	करिष्यामहे <i>karishyāmahe</i>
करिष्यसे <i>karishyase</i>	करिष्येथे <i>karishyethe</i>	करिष्य्वे <i>karishyadhwe</i>
करिष्यते <i>karishyate</i>	करिष्येते <i>karishyete</i>	करिष्यन्ते <i>karishyante</i>

*Third preterite, 'I did,' &c.*

अकृषि <i>akṛiṣi</i>	अकृष्वहि <i>akṛiṣvahi</i>	अकृष्वहि <i>akṛiṣmahī</i>
अकृषास् <i>akṛiṣhās</i>	अकृषीयां <i>akṛiṣdīhām</i>	अकृष्वं <i>akṛiṣdhwam</i> or -द्धं - <i>ḍhwam</i>
अकृत <i>akṛita</i>	अकृषीतां <i>akṛiṣdītām</i>	अकृषत <i>akṛiṣhata</i>

*Benedictive, 'May I do,' &c.*

कृषीय <i>kṛiṣīya</i>	कृषीवहि <i>kṛiṣīvahi</i>	कृषीवहि <i>kṛiṣīmahi</i>
कृषीडास् <i>kṛiṣīḍhās</i>	कृषीयास्यां <i>kṛiṣīyāsthām</i>	कृषीष्वं <i>kṛiṣīdhwam</i>
कृषीड <i>kṛiṣīḍha</i>	कृषीयास्तां <i>kṛiṣīyāstām</i>	कृषीरन् <i>kṛiṣīran</i>

*Conditional, 'I should do,' &c.*

अकरिष्ये <i>akarishye</i>	अकरिष्यावहि <i>akarishyāvahi</i>	अकरिष्यामहि <i>akarishyāmahī</i>
अकरिष्यास् <i>akarishyathās</i>	अकरिष्येयां <i>akarishyethām</i>	अकरिष्य्वं <i>akarishyadhwam</i>
अकरिष्यत <i>akarishyata</i>	अकरिष्येतां <i>akarishyētām</i>	अकरिष्यन्त <i>akarishyanta</i>

*Passive, Pres. क्रिये; 3d Pret. 3d sing. अकारि, see 701. Causal, Pres. कारवामि; 3d Pret. अचीकरं. Des. चिकीषामि, -ये (502). Freq. चेक्षीये, चर्कमि or चरिकमि or चरीकमि or चर्करीमि or चरिकरीमि or चरीकरीमि.*

*Participles*, Pres. कुर्वन्; *Åtm.* कुर्वन्; *Past pass.* कृत; *Past indecl.* कृत्वा, -कृत; *Fut. pass.* कर्तव्य, कर्त्तव्य, कर्त्तव्य.

684. There are only nine other roots in this class. Of these the commonest is *वृन्* 'to stretch,' conjugated in the table at 583. The others are, *गृन्* 'to go,' *हृन्* 'to kill' or 'to hurt,' *क्षिन्* 'to kill' or 'to hurt,' *वृन्* 'to shine,' *वृन्* 'to eat grass,' *मन्* 'to imagine,' *Åtm.*; *वन्* 'to ask,' *वन्* 'to give.' As these all end in nasals, their conjugation will resemble that of verbs of the 5th class at 675; thus—

685. Root *हृन्*. *Inf.* हृत्तुं 'to kill,' 'to hurt.' *Parasmai* and *Åtmane*. Pres. हृन्मि, हृन्मि, हृन्मि; हृन्मस्, &c. *Åtm.* हृन्मि, हृन्मि, &c. Pot. हृन्मि, &c. *Åtm.* हृन्मि, &c. Imp. हृन्मि, &c. *Åtm.* हृन्मि, &c. 1st Pret. हृन्मि, हृन्मि, &c. *Åtm.* हृन्मि, &c. 2d Pret. हृन्मि, हृन्मि, हृन्मि; हृन्मि, हृन्मि, हृन्मि; हृन्मि, हृन्मि; हृन्मि, हृन्मि. *Åtm.* हृन्मि, हृन्मि, हृन्मि; हृन्मि, हृन्मि, हृन्मि; हृन्मि, हृन्मि, हृन्मि; हृन्मि, हृन्मि, हृन्मि. 1st Fut. हृन्मि, &c. *Åtm.* हृन्मि, &c. 2d Fut. हृन्मि, &c. *Åtm.* हृन्मि, &c. 3d Pret. हृन्मि, -हृन्, -हृन्; हृन्मि, -हृन्, -हृन्; हृन्मि, -हृन्, -हृन्. *Åtm.* हृन्मि, हृन्मि, हृन्मि or हृन्मि (426. b), हृन्मि or हृन्मि (426. b); हृन्मि, -हृन्मि, -हृन्मि; हृन्मि, -हृन्मि, -हृन्मि. *Bened.* हृन्मि. *Åtm.* हृन्मि. *Cond.* हृन्मि. *Åtm.* हृन्मि. *Passive*, Pres. हृन्मि; 3d Pret. 3d sing. हृन्मि. *Causal*, Pres. हृन्मि; 3d Pret. हृन्मि. *Des.* हृन्मि, -हृन्. *Freq.* हृन्मि, हृन्मि. *Participles*, Pres. हृन्मि; *Åtm.* हृन्मि; *Past pass.* हृन्मि; *Past indecl.* हृन्मि or हृन्मि, -हृन्; *Fut. pass.* हृन्मि, हृन्मि, हृन्मि.

#### EXAMPLES OF PRIMITIVE VERBS OF THE NINTH CONJUGATION, EXPLAINED AT 356.

686. Root *यु यु*. *Infin.* यवितुं *yavitum*, 'to join,' 'to mix.'

*PARASMAI-PADA. Present tense, 'I join.'*

युनानि <i>yundmi</i>	युनीयस् <i>yunīvas</i>	युनीमस् <i>yunīmas</i>
युनासि <i>yundsi</i>	युनीयस् <i>yunīhas</i>	युनीय <i>yunīha</i>
युनाति <i>yundti</i>	युनीतस् <i>yunītas</i>	युनानि <i>yunanti</i>

*Potential, 'I may join.'*

युनीयां <i>yunīyām</i>	युनीयाव <i>yunīyāva</i>	युनीयाम <i>yunīyāma</i>
युनीयास् <i>yunīyās</i>	युनीयातं <i>yunīyātām</i>	युनीयात <i>yunīyāta</i>
युनीयात् <i>yunīyāt</i>	युनीयातां <i>yunīyātām</i>	युनीयुस् <i>yunīyus</i>

*Imperative, 'Let me join.'*

युनामि <i>yundāmi</i>	युनाच <i>yundāva</i>	युनाम <i>yundāma</i>
युनीहि <i>yundāhi</i>	युनीतं <i>yundātam</i>	युनीत <i>yundāta</i>
युनातु <i>yundātu</i>	युनीतां <i>yundātām</i>	युनन्तु <i>yundāntu</i>

*First preterite, 'I was joining.'*

अयुनां <i>ayundān</i>	अयुनीच <i>ayundāva</i>	अयुनीम <i>ayundāma</i>
अयुनात् <i>ayundāt</i>	अयुनीतं <i>ayundātam</i>	अयुनीत <i>ayundāta</i>
अयुनात् <i>ayundāt</i>	अयुनीतां <i>ayundātām</i>	अयुनन् <i>ayundān</i>

2d Pret. युवाच, युयविच or युयोच, युवाच; युयुविच, युयुवचुत्, युयुवतुत्;  
युयुविम, युयुव, युयुवुत्. 1st Fut. यवितास्मि or योतास्मि \*, &c. 2d Fut.  
यविष्यामि, &c. 3d Pret. अयाविषं, -वीत्, -वीत्; अयाविष्व, -विषं, -विषं;  
अयाविष्व, -विष, -विषुत्. Bened. यूयात्, &c. Cond. अयाविष्यं, &c.

687. *ĀTMANE-PADA. Present tense, 'I join.'*

युने <i>yune</i>	युनीवहे <i>yunōvahe</i>	युनीमहे <i>yunōmahe</i>
युनीधे <i>yunīdhe</i>	युनाधे <i>yundāthe</i>	युनीध्वे <i>yunīdhwe</i>
युनीते <i>yundīte</i>	युनाते <i>yundāte</i>	युनाते <i>yunate</i>

*Potential, 'I may join.'*

युनीय <i>yunīya</i>	युनीवहि <i>yunōvahi</i>	युनीमहि <i>yunōmahī</i>
युनीयात् <i>yunīyāts</i>	युनीयाथां <i>yunīyāthām</i>	युनीध्वं <i>yunīdhwam</i>
युनीत <i>yunīta</i>	युनीयातां <i>yunīyātām</i>	युनीरन् <i>yunīran</i>

*Imperative, 'Let me join.'*

युने <i>yunai</i>	युनावहे <i>yunāvahai</i>	युनामहे <i>yundāmahai</i>
युनीध्व <i>yunīdhwa</i>	युनाथां <i>yundāthām</i>	युनीध्वं <i>yundādhwam</i>
युनीतां <i>yundātām</i>	युनातां <i>yundātām</i>	युनातां <i>yundātām</i>

*First preterite, 'I joined.'*

अयुनि <i>ayuni</i>	अयुनीवहि <i>ayunōvahi</i>	अयुनीमहि <i>ayunōmahī</i>
अयुनीयात् <i>ayunīyāts</i>	अयुनाथां <i>ayundāthām</i>	अयुनीध्वं <i>ayunīdhwam</i>
अयुनीत <i>ayunīta</i>	अयुनातां <i>ayundātām</i>	अयुनन्त <i>ayunānta</i>

2d Pret. युयुवे, युयुविचे, युयुवे; युयुविवहे, युयुवाधे, युयुवाते; युयुविमहे,  
युयुविध्वे or -व्हे, युयुविरे. 1st Fut. यविताहे, &c. 2d Fut. यविष्ये, &c.  
3d Pret. अयविषि, -विषात्, -विष; अयविष्वहि, अयविषाथां, -वातां; अयविष्वहि,  
-विष्वं, -विषत्. Bened. यविषीय, &c. Cond. अयविष्ये, &c. *Passive*,  
Pres. यूये; 1st Fut. याविताहे; 3d Pret. 3d sing. अयाविष or अयाविषत्.  
*Causal*, Pres. यावयामि; 3d Pret. अयीयवं. *Des*. युयूयामि or यियविषामि.

\* Some authorities give योतास्मि &c. as the only form. See Laghu Kaum. 724.

*Freq.* योयूये, योयोमि or योयवीमि. *Participles*, Pres. युनत्; *Átm.* युनान; *Past pass.* युन; *Past indecl.* युन्ना, -युन; *Fut. pass.* यथितव्य, यवनीय, याव्य or यव्य.

688. Root ज्ञा (360). Inf. ज्ञातुं 'to know.' *Parasmai* and *Átmane*. Pres. जानामि, जानासि, जानामि; जानीयस्, जानीयस्, जानीतस्; जानीमस्, जानीय, जानामि. *Átm.* जाने, जानीये, जानीते; जानीयहे, जानाये, जानाते; जानीमहे, जानीम्ये, जानते. *Pot.* जानीयां, &c. *Átm.* जानीय, &c. *Imp.* जानानि, जानीहि, जानातु; जानाय, जानीतं, जानीतां; जानान, जानीत, जानन्तु. *Átm.* जाने, जानीम्य, जानीतां; जानायहे, जानायां, जानातां; जानामहे, जानीम्यं, जानतां. 1st Pret. अजानां, अजानास्, अजानात्; अजानीय, अजानीतं, अजानीतां; अजानीय, अजानीत, अजानन्. *Átm.* अजानि, अजानीयास्, अजानीत; अजानीयहि, अजानायां, अजानातां; अजानीयहि, अजानीम्यं, अजानत. 2d Pret. (373) जज्ञे, जज्ञिय, जज्ञी; जज्ञिय, जज्ञयुस्, जज्ञतुस्; जज्ञिय, जज्ञ, जज्ञुस्. *Átm.* जज्ञे, जज्ञिये, जज्ञे; जज्ञियहे, जज्ञाये, जज्ञाते; जज्ञिमहे, जज्ञिम्ये or -द्दे, जज्ञिरे. 1st Fut. ज्ञातास्मि, &c. 2d Fut. ज्ञास्यामि, &c. 3d Pret. (433) अज्ञासिषं, अज्ञासीस्, अज्ञासीत्; अज्ञासिष्य, अज्ञासिषं, -ष्टां; अज्ञासिष्य, अज्ञासिष्ट, अज्ञासिषुस्. *Átm.* अज्ञासि, अज्ञास्यास्, अज्ञास्य; अज्ञास्यहि, अज्ञासायां, अज्ञासातां; अज्ञास्यहि, अज्ञास्यं, अज्ञासत. *Bened.* ज्ञेयास्तं or ज्ञायास्तं. *Átm.* ज्ञासीय, &c. *Cond.* अज्ञास्यं, &c. *Átm.* अज्ञास्ये, &c. *Passive*, Pres. (465. a) ज्ञाये; 2d Pret. जज्ञे (473); 1st Fut. ज्ञाताहे or ज्ञायिताहे (474); 2d Fut. ज्ञास्ये or ज्ञायिष्ये; 3d Pret. 3d sing. अज्ञायि. *Causal*, Pres. ज्ञापयामि or ज्ञपयामि; 3d Pret. अजिज्ञयं. *Des.* जिज्ञासे. *Freq.* जाज्ञाये, जाज्ञामि or जाज्ञेमि. *Participles*, Pres. जानत्; *Átm.* जानान; *Past pass.* ज्ञात; *Past indecl.* ज्ञात्वा, -ज्ञाय; *Fut. pass.* ज्ञातव्य, ज्ञानीय, ज्ञेय.

689. Root क्री. Inf. क्रेतुं 'to buy.' *Parasmai* and *Átmane*. Pres. क्रीयामि, क्रीयासि, क्रीयाति; क्रीयीयस्, क्रीयीयस्, क्रीयीतस्; क्रीयीमस्, क्रीयीय, क्रीयामि. *Átm.* क्रीये, क्रीयीये, क्रीयीते; क्रीयीयहे, क्रीयाये, क्रीयाते; क्रीयीमहे, क्रीयीम्ये, क्रीयते. *Pot.* क्रीयीयां, &c. *Átm.* क्रीयीय, &c. *Imp.* क्रीयानि, क्रीयीहि, क्रीयातु; क्रीयाय, क्रीयीतं, क्रीयीतां; क्रीयान, क्रीयीत, क्रीयन्तु. *Átm.* क्रीये, क्रीयीम्य, क्रीयीतां; क्रीयायहे, क्रीयायां, क्रीयातां; क्रीयामहे, क्रीयीम्यं, क्रीयातां. 1st Pret. अक्रीयां, अक्रीयास्, अक्रीयात्; अक्रीयीय, अक्रीयीतं, अक्रीयीतां; अक्रीयीम, अक्रीयीत, अक्रीयन्. *Átm.* अक्रीयि, अक्रीयीयास्, अक्रीयीत; अक्रीयीयहि, अक्रीयायां, अक्रीयातां; अक्रीयीमहि, अक्रीयीम्यं, अक्रीयत. 2d Pret. (367. a) चिक्राय, चिक्रियिष or चिक्रेय, चिक्राय; चिक्रियिष, चिक्रिययुस्, चिक्रियतुस्; चिक्रियिम, चिक्रिय, चिक्रियुस्. *Átm.* चिक्रिये, चिक्रियिये, चिक्रिये; चिक्रियियहे, चिक्रियाये, चिक्रियाते; चिक्रियिमहे, चिक्रियिम्ये or -द्दे, चिक्रियिरे. 1st Fut. क्रेतास्मि, &c. *Átm.* क्रेताहे, &c. 2d Fut. क्रेस्यामि, &c. *Átm.* क्रेष्ये, &c. 3d Pret. अक्रेयं, -वीस्, -वीत्;

अक्रेष्य, -हं, -हां; अक्रेष्य, -ह, -हुन्. *Átm.* अक्रेषि, -हान्, -ह; अक्रेष्यहि, -वाचां, -वातां; अक्रेष्यहि, अक्रेष्यं or -हुं, अक्रेषन्. *Bened.* क्रीयातं, &c. *Átm.* क्रीयीत, &c. *Cond.* अक्रेष्य, &c. *Átm.* अक्रेष्ये, &c. *Passive, Pres.* क्रीये, &c.; 3d *Pret.* 3d sing. अक्रीयि. *Causal, Pres.* क्रीययामि; 3d *Pret.* अक्रीययं. *Des.* पिब्रीयामि, -ये. *Freq.* चेषीये, चेषेहि or चेषीयीनि. *Participles, Pres.* क्रीयन्; *Átm.* क्रीयान्; *Past pass.* क्रीत; *Past indecl.* क्रीत्वा, -क्रीव; *Fut. pass.* क्रेतव्य, क्रेतव्यीय, क्रेत.

690. After क्री may be conjugated क्री 'to please;' thus, *Pres.* क्रीयामि, &c.; *Átm.* क्रीये, &c. The *Causal* is क्रीययामि or प्राययामि; 3d *Pret.* अक्रीययं\* or अपिक्रीयं\*. *Des.* पिब्रीयामि, &c. *Freq.* चेषीये, &c.

691. The root लू, 'to cut,' follows the conjugation of वृ, 'to purify,' in the table at 583; thus, *Pres.* लुनामि, &c.; *Átm.* लुने, &c.; *Pot.* लुनीयां, &c.; *Átm.* लुनीय, &c.; 2d *Pret.* लुलाव, &c.; *Átm.* लुलुचे, &c.; 1st *Fut.* लवितामि, &c.; 2d *Fut.* लविष्यामि, &c.; 3d *Pret.* अलुविषं, &c.

692. Root बन्ध्. *Inf.* बन्धुं 'to bind.' *Parasmai. Pres.* बन्धामि, बन्धासि, बन्धाति; बन्धीयस्, बन्धीयस्, बन्धीतस्; बन्धीमस्, बन्धीच, बन्धन्ति. *Pot.* बन्धीयां, &c. *Imp.* बन्धामि, बधान (357. a), बन्धातु; बन्धाव, बन्धीतं, -तां; बन्धान, बन्धीत, बन्धन्. 1st *Pret.* अबन्धां, अबन्धास्, अबन्धात्; अबन्धीव, अबन्धीतं, -तां; अबन्धीम, अबन्धीम, अबन्धन्. 2d *Pret.* बधन्व, बधन्विच or बधन्व (298) or बधन्व (298. a), बधन्व; बधन्विच, बधन्वयुस्, बधन्वतुस्; बधन्विम, बधन्व, बधन्वुस्. 1st *Fut.* बन्धासि (298), &c. 2d *Fut.* भन्धासि (299. a), &c. 3d *Pret.* अभान्तं (299. a), अभानसीत्, अभानसीत्; अभानस्, अबान्त्, अबान्त्; अभानस्, अबान्त्, अभानतुस्. *Bened.* बध्यातं. *Cond.* अभन्तं. *Passive, Pres.* (469) बध्ये. *Causal, Pres.* बन्धयामि; 3d *Pret.* अबन्धयं. *Des.* पिबन्धामि (299. a). *Freq.* बाधये, बाधन्मि, बाधन्मीनि. *Participles, Pres.* बन्धन्; *Past pass.* बध; *Past indecl.* बध्वा, -बध्य; *Fut. pass.* बन्धव्य, बन्धनीय, बन्ध्य.

693. Root यन्ध्. *Inf.* यन्धुं 'to connect,' 'to tie,' 'to fasten together.' *Parasmai. Pres.* यन्धामि, यन्धासि, यन्धाति; यन्धीयस्, यन्धीयस्, यन्धीतस्; यन्धीमस्, यन्धीच, यन्धन्ति. *Pot.* यन्धीयां, &c. *Imp.* यन्धामि, यधान†, यन्धातु; यन्धाव, यन्धीतं, -तां; यन्धान, यन्धीत, यन्धन्. 1st *Pret.* अयन्धां, अयन्धास्, अयन्धात्; अयन्धीव, अयन्धीतं, -तां; अयन्धीम, अयन्धीम, अयन्धन्. 2d *Pret.* (375. f) अयन्ध†, अयन्विच or येषिच, अयन्ध†; अयन्विच or येषिच,

\* Foster gives अपिबन्धं; Westergaard, अपिबन्धिं.

† Some authorities give यन्धान in 2d sing. *Imp.*; and the option of यन्धाच in the 1st and 3d of the 2d *Pret.* Compare 339.

मयन्यपुस् or येचपुस्, मयन्यतुस् or येचतुस्; मयन्विन or येचिन, मयन्व or येच, मयन्पुस् or येचुस्. 1st Fut. ग्रन्वितासि, &c. 2d Fut. ग्रन्विष्यामि, &c. 3d Pret. जग्रन्विचं, -न्वीस्, -न्वीत्, &c.; see 427. Bened. ग्रन्वासं, &c. Cond. जग्रन्विष्यं, &c. *Passive*, Pres. (469) ग्रन्धे, &c. *Causal*, Pres. ग्रन्धयामि; 3d Pret. जजग्रन्धं. *Des.* निग्रन्विष्यामि. *Freq.* जाग्रन्धे, जग्रन्धमि, जग्रन्धोमि. *Participles*, Pres. ग्रन्धत्; Past pass. ग्रन्धित; Past indecl. ग्रन्धिता or ग्रन्धिता, -ग्रन्ध; Fut. pass. ग्रन्धितव्य, ग्रन्धनीय, ग्रन्ध.

a. After ग्रन्ध may be conjugated जन्ध 'to loosen,' मन्ध 'to churn,' &c.

694. Root जुम्\*. Inf. जोभिर्तु 'to agitate,' 'to shake.' Parasmai. Pres. जुभामि, जुभासि, जुभाति; जुभीवस्, जुभीवस्, जुभीतस्; जुभीमस्, जुभीच, जुभामि. Pot. जुभीयां, &c. Imp. जुभानि, जुभात (357. a, 58), जुभातु; जुभाच, जुभीतं, -तां; जुभान, जुभीत, जुभन्तु. 1st Pret. जजुभां, जजुभास्, जजुभात्; जजुभीच, जजुभीतं, -तां; जजुभीम, जजुभीत, जजुभन्. 2d Pret. जुजोभ, जुजोभिच, जुजोभ; जुजुभिच, जुजुभपुस्, जुजुभतुस्; जुजुभिम, जुजुभ, जुजुभुस्. 1st Fut. जोभितासि, &c. 2d Fut. जोभिष्यामि, &c. 3d Pret. जजोभिवं, -वीस्, -वीत्, &c.; see 427. Or जजुभं, -भस्, -भत्; -भाच, -भतं, -भतां; -भान, -भत, -भन्. Bened. जुभ्यासं, &c. Cond. जजोभिव्यं, &c. *Passive*, Pres. जुभे; 3d Pret. 3d sing. जजोभि. *Causal*, Pres. जोभयामि; 3d Pret. जजुजुभं. *Des.* जुजोभिवामि or जुजुभिवामि. *Freq.* जोजुभे, जोजोभि (3d sing. जोजोभि). *Participles*, Pres. जुभत्; Past pass. जुभ or जुभित; Past indecl. जुम्ना or जुभिता, -जुभ्य; Fut. pass. जोभितव्य, जोभनीय (58), जोभ्य.

695. Root स्तम्†. Inf. स्तम्भिर्तु 'to stop,' 'to stay,' 'to support.' Parasmai. Pres. स्तभामि, &c.; see जुम् at 694. Pot. स्तभीयां, &c. Imp. स्तभानि, स्तभान (357. a), स्तभातु; स्तभाच, स्तभीतं, -तां; स्तभान, स्तभीत, स्तभन्तु. 1st Pret. जस्तभां, &c. 2d Pret. तस्तम्भ, तस्तम्भिच, तस्तम्भ; तस्तम्भिच, तस्तम्भपुस्, तस्तम्भतुस्; तस्तम्भिम, तस्तम्भ, तस्तम्भुस्. 1st Fut. स्तम्भितासि, &c. 2d Fut. स्तम्भिष्यामि, &c. 3d Pret. जस्तम्भिवं, -म्भीस्, -म्भीत्, &c.; see 427. Or जस्तभं, -भस्, -भत्; -भाच, -भतं, -भतां; -भान, -भत, -भन्. Bened. स्तभ्यासं. Cond. जस्तम्भिव्यं. *Passive*, Pres. स्तम्भे. *Causal*, Pres. स्तम्भयामि; 3d Pret. जतस्तम्भं. *Des.* तित्तम्भिवामि. *Freq.* तस्तम्भे, तस्तम्भमि or तस्तम्भीमि. *Participles*, Pres. स्तभत्; Past pass. स्तम्भ or स्तम्भित; Past indecl. स्तम्ना or स्तम्भिता; Fut. pass. स्तम्भितव्य, स्तम्भनीय, स्तम्भ.

\* This root is also conjugated in the 4th conjugation, when it is neuter, and signifies 'to be agitated;' thus, Pres. जुभ्यामि, &c. See 612.

† This root also follows the 5th conjugation; thus, Pres. स्तभोमि, &c. See 675.

696. Root चञ् \* . Inf. चञ्जितुं 'to eat.' Parasmai. Pres. चञ्जामि, चञ्जसि, चञ्जति; चञ्जीवस्, चञ्जीयस्, चञ्जीतस्; चञ्जीमस्, चञ्जीय, चञ्जनि. Pot. चञ्जीयां, &c. Imp. चञ्जानि, चञ्जान (357. a), चञ्जातु; चञ्जाव, चञ्जीतं, -तां; चञ्जान, चञ्जीत, चञ्जन्. 1st Pret. चञ्जामां, चञ्जाम्, चञ्जात्; चञ्जीव, चञ्जीतं, -तां; चञ्जीम, चञ्जीत, चञ्जन्. 2d Pret. चञ्ज, चञ्जिय, चञ्ज; चञ्जिव, चञ्जियुस्, चञ्जितुस्; चञ्जिम, चञ्ज, चञ्जुस्. 1st Fut. चञ्जितास्मि, &c. 2d Fut. चञ्जिष्यामि, &c. 3d Pret. चञ्जिष्व, चञ्जीस्, चञ्जीत्; चञ्जिष्व, चञ्जिष्व, चञ्जिष्व; चञ्जिष्व, चञ्जिष्व, चञ्जिष्व. Bened. चञ्ज्यासं, &c. Cond. चञ्जिष्यं, &c. Passive, Pres. चञ्जे. Causal, Pres. चञ्जयामि; 3d Pret. चञ्जिष्व. Des. चञ्जिष्यामि. Freq. चञ्जिष्ये (508. a). Participles, Pres. चञ्जन्; Past pass. चञ्जित; Past indecl. चञ्जित्वा, -चञ्जय; Fut. pass. चञ्जितव्य, चञ्जनीय, चञ्जय.

697. Root क्लिञ्. Inf. क्लेशितुं or क्लेशुं 'to harass,' 'to vex,' 'to distress.' Parasmai. Pres. क्लिञ्जामि, &c.; see चञ् at 696. Pot. क्लिञ्जीयां, &c. Imp. क्लिञ्जानि, क्लिञ्जान (357. a), &c. 1st Pret. क्लिञ्जामां, क्लिञ्जाम्, क्लिञ्जात्; क्लिञ्जीव, क्लिञ्जीतं, -तां; क्लिञ्जीम, क्लिञ्जीत, क्लिञ्जन्. 2d Pret. क्लिञ्ज, क्लिञ्जिय or क्लिञ्ज, क्लिञ्ज; क्लिञ्जिव, क्लिञ्जियुस्, क्लिञ्जितुस्; क्लिञ्जिम, क्लिञ्ज, क्लिञ्जुस्. 1st Fut. क्लेशितास्मि or क्लेशास्मि, &c. 2d Fut. क्लेशिष्यामि or क्लेश्यामि, &c. 3d Pret. क्लेशिष्व, -शीस्, -शीत्; क्लेशिष्व, -शिष्व, -शिष्व; क्लेशिष्व, -शिष्व, -शिष्व. Or क्लिञ्ज्यं, -ज्यस्, -ज्यत्; -ज्याव, -ज्यातं, -ज्यातां; -ज्याम, -ज्यात, -ज्यान् (see 439). Bened. क्लिञ्ज्यासं, &c. Cond. क्लेशिष्यं or क्लेश्यं. Passive, Pres. क्लिञ्जे; 3d Pret. क्लिञ्जिष्व. Causal, Pres. क्लेशयामि; 3d Pret. क्लिञ्जिष्व. Des. क्लिञ्जिष्यामि or क्लिञ्जिष्यामि or क्लिञ्ज्यामि. Freq. क्लेशिष्ये, क्लेशिष्ये. Participles, Pres. क्लिञ्जन्; Past pass. क्लिञ्ज or क्लिञ्जित; Past indecl. क्लिञ्जित्वा or क्लिञ्जित्वा, -क्लिञ्जय; Fut. pass. क्लेशितव्य or क्लेशव्य, क्लेशनीय, क्लेशय.

698. Root पुष् (357. a). Inf. पोषितुं 'to nourish.' Parasmai. Pres. पुष्कामि, पुष्कसि, पुष्कति; पुष्कीवस्, पुष्कीयस्, पुष्कीतस्; पुष्कीमस्, पुष्कीय, पुष्कनि. Pot. पुष्कीयां, &c. Imp. पुष्कानि, पुष्काव, पुष्कातु; पुष्काव, पुष्कीतं, -तां; पुष्कान, पुष्कीत, पुष्कन्. 1st Pret. अपुष्कां, अपुष्काम्, अपुष्कात्; अपुष्कीव, अपुष्कीतं, -तां; अपुष्कीम, अपुष्कीत, अपुष्कन्. For the other tenses and forms, see पुष् 4th c. at 62i.

699. Root ग्रह् (359). Inf. ग्रहीतुं 'to take' (414. a). Parasmai and Atmane. Pres. गृह्णामि, गृह्णसि, गृह्णति; गृह्णीवस्, गृह्णीयस्, गृह्णीतस्; गृह्णीमस्, गृह्णीय, गृह्णनि. Atm. गृह्णे, गृह्णीये, गृह्णीते; गृह्णीवहे, गृह्णीये, गृह्णीते; गृह्णीमहे, गृह्णीम्ये, गृह्णीते. Pot. गृह्णीयां. Atm. गृह्णीय, &c.

\* This is a different root from चञ् 5th conjugation. See 68a. ६४\७

Imp. गृह्णानि, गृहाव, गृह्णातु; गृह्णाव, गृह्णीम, गृह्णीतां; गृह्णाम, गृह्णीत, गृह्णन्. *Atm.* गृहे, गृह्णीष्व, गृह्णीतां; गृहावहे, गृहावां, गृह्णानां; गृहावहे, गृह्णीष्व, गृह्णीतां. 1st Pret. जगृह्णान्, जगृह्णाव, जगृह्णात; जगृह्णीव, जगृह्णीव, जगृह्णीतां; जगृह्णीत, जगृह्णीत, जगृह्णन्. *Atm.* जगृह्णि, जगृह्णीषाव, जगृह्णीत; जगृह्णीवहि, जगृह्णावां, जगृह्णानां; जगृह्णीमहि, जगृह्णीम, जगृह्णन्. 2d Pret. (380) जग्राह, जग्राहिव, जग्राह; जगृहिव, जगृहिवुव, जगृहिवुव; जगृहिन, जगृह, जगृह्व. *Atm.* जगृहे, जगृहिषे, जगृहे; जगृहिवहे, जगृहावे, जगृहाते; जगृहिनहे, जगृहिषे or -हे, जगृहिरे. 1st Fut. ग्रहीतामि, &c. (414. a). *Atm.* ग्रहीताहे, &c. 2d Fut. ग्रहीष्यामि. *Atm.* ग्रहीष्ये, &c. 3d Pret. जग्रहीव, जग्रहीव, जग्रहीत; जग्रहीष्व, जग्रहीव, जग्रहीतां; जग्रहीव, जग्रहीव, जग्रहीतां; जग्रहीवुव. *Atm.* जग्रहीमि, जग्रहीताव, जग्रहीव; जग्रहीष्वहि, जग्रहीषावां, जग्रहीषातां; जग्रहीमहि, जग्रहीम, जग्रहीत. Bened. गृह्णाव, &c. *Atm.* ग्रहीषीव. Cond. जग्रहीष्य. *Atm.* जग्रहीष्ये. *Passive*, Pres. गृहे; 2d Pret. जगृहे; 1st Fut. ग्रहीताहे or ग्राहिताहे; 2d Fut. ग्रहीष्ये or ग्राहिष्ये; 3d Pret. 3d sing. जग्राहि, 3d pl. जग्राहिव or जग्राहिवत. *Causal*, Pres. ग्राहयामि; 3d Pret. जगिग्रहं. *Des.* निषृजामि, -जे (503). *Freq.* जरीगृहे, जाग्रहि (3d sing. जाग्रहि) or जाग्रहीनि; see 711. *Participles*, Pres. गृह्णात; *Atm.* गृह्णान; Past pass. गृहीत; Past indecl. गृहीता, -गृह; Fut. pass. ग्रहीतव्य, ग्रहणीव, ग्राह.

#### EXAMPLES OF PASSIVE VERBS, EXPLAINED AT 461.

700. Root दा *dá* (465). Infin. दातुं *dátum*, 'to be given.'

*Present*, 'I am given.'

दीये <i>díye</i>	दीयावहे <i>díyavāhe</i>	दीयामहे <i>díyamāhe</i>
दीयसे <i>díyase</i>	दीयेथे <i>díyethe</i>	दीयम्हे <i>díyadhwe</i>
दीयते <i>díyate</i>	दीयेते <i>díyete</i>	दीयन्ते <i>díyante</i>

*Potential*, 'I may be given.'

दीयेय <i>díyeya</i>	दीयेवहि <i>díyevahi</i>	दीयेमहि <i>díyemahi</i>
दीयेषास् <i>díyeshās</i>	दीयेषां <i>díyeshām</i>	दीयेष्व <i>díyeshvām</i>
दीयेत <i>díyeta</i>	दीयेतां <i>díyetaām</i>	दीयेरन् <i>díyerañ</i>

*Imperative*, 'Let me be given.'

दीये <i>díyai</i>	दीयावहे <i>díyavāhai</i>	दीयामहे <i>díyamāhai</i>
दीयस्व <i>díyasva</i>	दीयेषां <i>díyeshām</i>	दीयम्हे <i>díyadhvām</i>
दीयतां <i>díyatām</i>	दीयेतां <i>díyetaām</i>	दीयन्तां <i>díyantaām</i>



*First preterite, 'I was given.'*

अदीये <i>adīye</i>	अदीयावहि <i>adīyāvahi</i>	अदीयामहि <i>adīyāmahi</i>
अदीयात् <i>adīyāts</i>	अदीयेषां <i>adīyēṣāṃ</i>	अदीयध्वं <i>adīyadhvam</i>
अदीयात <i>adīyāta</i>	अदीयेतां <i>adīyētām</i>	अदीयन्त <i>adīyānta</i>

*Second preterite, 'I have been given.'*

ददे <i>dade</i>	ददिषहे <i>dadiṣahe</i>	ददिमहे <i>dadiṃmahe</i>
ददिषे <i>dadiṣe</i>	ददाषे <i>daddiṣe</i>	ददिष्वे <i>dadidhwe</i> or -द्धे <i>-ḍhwe</i>
ददे <i>dade</i>	ददाते <i>daddāte</i>	ददिरे <i>dadiṛe</i>

*First future, 'I shall be given.'*

{ दाताहे <i>dātāhe</i> or	दातास्वहे <i>dātāṣvāhe</i>	दातामहे <i>dātāmahe</i> , &c.
{ दायिताहे <i>dāyitāhe</i>	दायितास्वहे <i>dāyitāṣvāhe</i>	दायितामहे <i>dāyitāmahe</i> , &c.

*Second future, 'I shall be given.'*

{ दास्ये <i>dāsyē</i> or	दास्यावहे <i>dāsyāvāhe</i>	दास्यामहे <i>dāsyāmahe</i> , &c.
{ दायिष्ये <i>dāyishyē</i>	दायिष्यावहे <i>dāyishyāvāhe</i>	दायिष्यामहे <i>dāyishyāmahe</i> , &c.

*Third preterite, 'I was given.'*

{ अदिषि <i>adishi</i> or	अदिष्वहि <i>adishvahi</i>	अदिषमहि <i>adishmahi</i>
{ अदायिषि <i>adāyishi</i>	अदायिष्वहि <i>adāyishvahi</i>	अदायिषमहि <i>adāyishmahi</i>
{ अदिषात् <i>adishāts</i> or	अदिषाषां <i>adishāṣāṃ</i>	अदिषुं <i>adishuṃ</i>
{ अदायिषात् <i>adāyishāts</i>	अदायिषाषां <i>adāyishāṣāṃ</i>	अदायिषध्वं <i>adāyishdhvam</i>
अदायि <i>adāyi</i> , 'it was given,'	{ अदिषातां <i>adishātām</i>	अदिषत <i>adishata</i>
	{ अदायिषातां <i>adāyishātām</i>	अदायिषत <i>adāyishata</i>

Bened. दासीय or दायिषीय, &c. Cond. अदास्ये or अदायिष्ये.

701. Root कृ *kṛi* (467). Infin. कर्तुं *karttum*, 'to be made' or 'done.'

*Present, 'I am made.'*

क्रिये	क्रियावहे	क्रियामहे
क्रियसे	क्रियेषे	क्रियध्वे
क्रियते	क्रियेते	क्रियन्ते

*Potential, 'I may be made.'*

क्रियेय	क्रियेयहि	क्रियेयहि
क्रियेयात्	क्रियेयाषां	क्रियेयध्वं
क्रियेयत	क्रियेयातां	क्रियेरन्

*Imperative, 'Let me be made.'*

क्रिये	क्रियावहे	क्रियामहे
क्रियस्व	क्रियेषां	क्रियध्वं
क्रियतां	क्रियेतां	क्रियन्तां

*First preterite, 'I was made.'*

अक्रिये	अक्रियामहि	अक्रियामहि
अक्रियषात्	अक्रियेषां	अक्रियध्वं
अक्रियत	अक्रियेतां	अक्रियन्त

*Second preterite.*

चक्रे	चकृषहे	चकृमहे
चकृषे	चक्राषे	चकृध्वे
चक्रे	चक्राते	चक्रिरे

*First future.*

{ कर्त्ताहे	कर्त्तास्वहे	कर्त्तामहे, &c.
{ or कारिताहे	कारितास्वहे	कारितामहे, &c.

Second fut. करिष्ये or कारिष्ये, &c.

*Third preterite.*

SING.	DUAL.	PLURAL.
अकृषि or अकारिषि	अकृष्वहि or अकारिष्वहि	अकृष्वहि or अकारिष्वहि
अकृषास् or अकारिषास्	अकृषां or अकारिषां	अकृष्वं or अकारिष्वं
अकारि 'it was done'	अकृषातां or अकारिषातां	अकृषन् or अकारिषन्

Bened. कृषीय or कारिषीय. Cond. अकरिष्ये or अकारिष्ये.

702. The following is an example of a passive verb from a root ending in a consonant:

Root युज् *yuj*. Infin. योक्तुं *yoktum*, 'to be fitting.'

Pres. युज्ये 'I am fitting,' युज्यसे, युज्यते, &c. Pot. युज्येय, &c. Imp. युज्ये, युज्यस्, युज्यतां, &c. 1st Pret. अयुज्ये, अयुज्यथास्, अयुज्यत, &c. 2d Pret. युयुजे, युयुजिषे, युयुजे, &c. 1st Fut. योक्ताहे, योक्तासे, योक्ता, &c. 2d Fut. योक्ष्ये, योक्ष्यसे, योक्ष्यते, &c. 3d Pret. अयुजि, अयुज्वास्, अयोजि; अयुक्ताहि, अयुक्ताषां, &c. Bened. युज्सीय, &c. Cond. अयोक्ष्ये, &c.

## EXAMPLES OF CAUSAL VERBS, EXPLAINED AT 479.

703. Root भू *bhū*. Infin. भावयितुं *bhāvayitum*, 'to cause to be.'

## PARASMAI-PADA.

## ĀTMAṆE-PADA.

*Present*, 'I cause to be,' &c.

भावयामि	भावयावस्	भावयामस्	भावये	भावयावहे	भावयामहे
भावयसि	भावयथस्	भावयथ	भावयसे	भावयेथे	भावयथ्ये
भावयति	भावयतस्	भावयन्ति	भावयते	भावयेते	भावयन्ते

*Potential*, 'I may cause to be,' &c.

भावयेयं	भावयेथ	भावयेम	भावयेथ	भावयेवहि	भावयेमहि
भावयेस्	भावयेतं	भावयेत	भावयेथास्	भावयेथां	भावयेथ्यं
भावयेत्	भावयेतां	भावयेयुस्	भावयेत	भावयेयातां	भावयेरन्

*Imperative*, 'Let me cause to be,' &c.

भावयानि	भावयाव	भावयाम	भावये	भावयावहे	भावयामहे
भावय	भावयतं	भावयत	भावयस्	भावयेथां	भावयथ्यं
भावयतु	भावयतां	भावयन्तु	भावयतां	भावयेतां	भावयन्तां

*First preterite*, 'I was causing to be,' &c.

अभावयम्	अभावयाव	अभावयाम	अभावये	अभावयावहि	अभावयामहि
अभावयस्	अभावयतं	अभावयत	अभावयथास्	अभावयेथां	अभावयथ्यं
अभावयत्	अभावयतां	अभावयन्	अभावयत	अभावयेतां	अभावयन्त

*Second preterite, 'I caused to be,' &c.*

भावयाचकार	भावयाचकृव	भावयाचकृम	भावयाचक्रे	भावयाचकृचे	भावयाचकृने
भावयाचकृषे	भावयाचकृपुस्	भावयाचकृ	भावयाचकृषे	भावयाचकृषे	भावयाचकृदु
भावयाचकार	भावयाचकृतुस्	भावयाचकृन्	भावयाचक्रे	भावयाचकृते	भावयाचकृने

*First future, 'I will cause to be,' &c.*

भावयितास्मि	भावयितास्वस्	भावयितास्मस्	भावयिताहे	भावयितास्वहे	भावयितास्महे
भावयितासि	भावयितास्वस्	भावयितास्व	भावयितासे	भावयितास्वसे	भावयितास्वसे
भावयिता	भावयितारी	भावयितारस्	भावयिता	भावयितारी	भावयितारस्

*Second future, 'I shall or will cause to be,' &c.*

भावयिष्यामि	भावयिष्यावस्	भावयिष्यामस्	भावयिष्ये	भावयिष्यावहे	भावयिष्यामहे
भावयिष्यसि	भावयिष्यवस्	भावयिष्यव	भावयिष्यसे	भावयिष्येसे	भावयिष्यसे
भावयिष्यति	भावयिष्यतस्	भावयिष्यन्ति	भावयिष्यते	भावयिष्येते	भावयिष्यन्ते

*Third preterite, 'I caused to be,' &c.*

अबीभवम्	अबीभवाव	अबीभवाम	अबीभवे	अबीभवावहि	अबीभवामहि
अबीभवस्	अबीभवतं	अबीभवत	अबीभवपास्	अबीभवेयां	अबीभवध्वं
अबीभवत्	अबीभवतां	अबीभवन्	अबीभवत	अबीभवेतां	अबीभवन्त

*Benedictive or optative, 'May I cause to be,' &c.*

भाष्यास्मन्	भाष्यास्व	भाष्यास्म	भाषयिषीय	भाषयिषीवहि	भाषयिषीमहि
भाष्यास्	भाष्यास्व	भाष्यास्व	भाषयिषीयास्	भाषयिषीयास्वां	भाषयिषीध्वं
भाष्यात्	भाष्यास्तां	भाष्यासुस्	भाषयिषीह	भाषयिषीयास्तां	भाषयिषीरन्

*Conditional, 'I should cause to be,' &c.*

अभावयिष्यम्	अभावयिष्याव	अभावयिष्याम	अभावयिष्ये	अभावयिष्यावहि	अभावयिष्यामहि
अभावयिष्यस्	अभावयिष्यतं	अभावयिष्यत	अभावयिष्यपास्	अभावयिष्येयां	अभावयिष्यध्वं
अभावयिष्यत्	अभावयिष्यतां	अभावयिष्यन्	अभावयिष्यत	अभावयिष्येतां	अभावयिष्यन्त

704. Root दृश् *dris*. Infin. दृक्षेयितुं *darśayitum*, 'to cause to see.'

*PARASMAI-PADA. Present, 'I cause to see.'*

दृक्षेयामि <i>darśayāmi</i>	दृक्षेयावस् <i>darśayāvas</i>	दृक्षेयामस् <i>darśayāmas</i>
दृक्षेयसि <i>darśayasi</i>	दृक्षेयवस् <i>darśayathas</i>	दृक्षेयथ <i>darśayatha</i>
दृक्षेयति <i>darśayati</i>	दृक्षेयतस् <i>darśayatas</i>	दृक्षेयन्ति <i>darśayanti</i>

*Potential, 'I may cause to see.'*

दृक्षेयेयं <i>darśayeyam</i>	दृक्षेयेव <i>darśayeva</i>	दृक्षेयेम <i>darśayema</i>
दृक्षेयेस् <i>darśayes</i>	दृक्षेयेतं <i>darśayetam</i>	दृक्षेयेत <i>darśayeta</i>
दृक्षेयेत् <i>darśayet</i>	दृक्षेयेतां <i>darśayetām</i>	दृक्षेयेयुस् <i>darśayeyus</i>

*Imperative, 'Let me cause to see.'*

दर्शयामि <i>darśayāmi</i>	दर्शयाव <i>darśayāva</i>	दर्शयान <i>darśayāna</i>
दर्शय <i>darśaya</i>	दर्शयत <i>darśayatam</i>	दर्शयत <i>darśayata</i>
दर्शयतु <i>darśayatu</i>	दर्शयतां <i>darśayatām</i>	दर्शयन्तु <i>darśayantu</i>

*First preterite, 'I was causing to see.'*

अदर्शयम् <i>adarśayam</i>	अदर्शयाव <i>adarśayāva</i>	अदर्शयाम <i>adarśayāma</i>
अदर्शयस् <i>adarśayas</i>	अदर्शयत <i>adarśayatam</i>	अदर्शयत <i>adarśayata</i>
अदर्शयत् <i>adarśayat</i>	अदर्शयतां <i>adarśayatām</i>	अदर्शयन् <i>adarśayan</i>

*Second preterite, 'I caused to see.'*

दर्शयामास <i>darśayāmasa</i> *	दर्शयामासिव <i>darśayāmasiva</i>	दर्शयामासिम <i>darśayāmasima</i>
दर्शयामासिष <i>darśayāmasiṣa</i>	दर्शयामासिषु <i>darśayāmasiṣu</i>	दर्शयामास <i>darśayāmasa</i>
दर्शयामास <i>darśayāmasa</i>	दर्शयामासतु <i>darśayāmasatus</i>	दर्शयामासु <i>darśayāmasus</i>

*First future, 'I will cause to see.'*

दर्शयितास्मि <i>darśayitāsmi</i>	दर्शयितास्व <i>darśayitāsva</i>	दर्शयितास्व <i>darśayitāsva</i>
दर्शयितासि <i>darśayitāsi</i>	दर्शयितास्व <i>darśayitāsthas</i>	दर्शयितास्व <i>darśayitāstha</i>
दर्शयिता <i>darśayitā</i>	दर्शयितातौ <i>darśayitātau</i>	दर्शयितात <i>darśayitāta</i>

*Second future, 'I will cause to see.'*

दर्शयिष्यामि <i>darśayishyāmi</i>	दर्शयिष्याव <i>darśayishyāva</i>	दर्शयिष्याम <i>darśayishyāma</i>
दर्शयिष्यसि <i>darśayishyasi</i>	दर्शयिष्यस् <i>darśayishyathas</i>	दर्शयिष्य <i>darśayishyatha</i>
दर्शयिष्यति <i>darśayishyati</i>	दर्शयिष्यत <i>darśayishyatas</i>	दर्शयिष्यन्ति <i>darśayishyanti</i>

3d Pret. अदीदृशं or अददर्शं, &c.; see 638. Bened. दृश्यां, &c. Cond. अदर्शयिष्यं. Atm. Pres. दर्शये, दर्शयसे, दर्शयते, &c. Pot. दर्शयेय. Imp. दर्शये, दर्शयस्, &c. 1st Pret. अदर्शये. 2d Pret. दर्शयाचक्रे. 1st Fut. दर्शयिताहे. 2d Fut. दर्शयिष्ये. 3d Pret. अदीदृशे, अदीदृश्यात्, &c. Bened. दर्शयिषीय. Cond. अदर्शयिष्ये.

After these models, and after the model of primitive verbs of the 10th class at 638, may be conjugated all causal verbs.

#### EXAMPLES OF DESIDERATIVE VERBS, EXPLAINED AT 498.

705. Root भू *bhū*. Infin. बुभूषितुं *bubhūshitum*, 'to wish to be.'

PARASMAI-PADA.

ĀTMANE-PADA.

*Present, 'I wish to be,' &c.*

बुभूषामि	बुभूषावस्	बुभूषामस्	बुभूषे	बुभूषावहे	बुभूषामहे
बुभूषसि	बुभूषयस्	बुभूषय	बुभूषसे	बुभूषेये	बुभूषसे
बुभूषति	बुभूषतस्	बुभूषति	बुभूषते	बुभूषेते	बुभूषते

\* Or दर्शयाचकार *darśayāchakāra*; see 490.

*Potential, 'I may wish to be,' &c.*

बुभूवेयं	बुभूवेव	बुभूवेन	बुभूवेय	बुभूवेवहि	बुभूवेमहि
बुभूवेस्	बुभूवेतं	बुभूवेत	बुभूवेयास्	बुभूवेयायां	बुभूवेय्वं
बुभूवेत्	बुभूवेतां	बुभूवेयुस्	बुभूवेत	बुभूवेयातां	बुभूवेरन्

*Imperative, 'Let me wish to be,' &c.*

बुभूवाधि	बुभूवाध	बुभूवाम	बुभूवे	बुभूवावहे	बुभूवामहे
बुभूव	बुभूवतं	बुभूवत	बुभूवस्	बुभूवेयां	बुभूवय्वं
बुभूवतु	बुभूवतां	बुभूवन्तु	बुभूवतां	बुभूवेतां	बुभूवन्तां

*First preterite, 'I was wishing to be,' &c.*

अबुभूवन्	अबुभूवाव	अबुभूवाम	अबुभूवे	अबुभूवावहि	अबुभूवावहि
अबुभूवस्	अबुभूवतं	अबुभूवत	अबुभूवयास्	अबुभूवेयां	अबुभूवय्वं
अबुभूवत्	अबुभूवतां	अबुभूवन्	अबुभूवत	अबुभूवेतां	अबुभूवन्तां

*Second preterite, 'I wished to be,' &c.*

बुभूवाचकार*	बुभूवाचकृव	बुभूवाचकृम	बुभूवाचक्रे	बुभूवाचकृवहे	बुभूवाचकृमहे
बुभूवाचकृष्य	बुभूवाचक्रयुस्	बुभूवाचक्र	बुभूवाचकृष्ये	बुभूवाचक्राये	बुभूवाचकृद्वे
बुभूवाचकार	बुभूवाचक्रतुस्	बुभूवाचक्रुस्	बुभूवाचक्रे	बुभूवाचक्राते	बुभूवाचक्रिरे

*First future, 'I will wish to be,' &c.*

बुभूषितास्मि	बुभूषितास्वस्	बुभूषितास्मस्	बुभूषिताहे	बुभूषितास्वहे	बुभूषितास्महे
बुभूषितासि	बुभूषितास्यस्	बुभूषितास्य	बुभूषितासे	बुभूषितासाये	बुभूषितास्ये
बुभूषिता	बुभूषितारी	बुभूषितारस्	बुभूषिता	बुभूषितारी	बुभूषितारस्

*Second future, 'I will or shall wish to be,' &c.*

बुभूषिष्यामि	बुभूषिष्यावस्	बुभूषिष्यामस्	बुभूषिष्ये	बुभूषिष्यावहे	बुभूषिष्यामहे
बुभूषिष्यसि	बुभूषिष्यस्वस्	बुभूषिष्यस्व	बुभूषिष्यसे	बुभूषिष्येये	बुभूषिष्य्ये
बुभूषिष्यति	बुभूषिष्यतस्	बुभूषिष्यन्ति	बुभूषिष्यते	बुभूषिष्येते	बुभूषिष्यन्ते

*Third preterite, 'I wished to be,' &c.*

अबुभूषिष्यन्	अबुभूषिष्य	अबुभूषिष्य	अबुभूषिषि	अबुभूषिष्यहि	अबुभूषिष्यहि
अबुभूषीस्	अबुभूषिष्टं	अबुभूषिष्ट	अबुभूषिष्टास्	अबुभूषिष्यायां	अबुभूषिष्ट्वं
अबुभूषीत्	अबुभूषिष्टां	अबुभूषिष्युस्	अबुभूषिष्ट	अबुभूषिष्यातां	अबुभूषिष्यत

*Benedictive, 'May I wish to be,' &c.*

बुभूष्यामन्	बुभूष्यास्व	बुभूष्यामस्व	बुभूषिषीय	बुभूषिषीवहि	बुभूषिषीमहि
बुभूष्यास्	बुभूष्यास्व	बुभूष्यास्व	बुभूषिषीष्टास्	बुभूषिषीयायां	बुभूषिषीय्वं
बुभूष्यात्	बुभूष्यास्तां	बुभूष्यासुस्	बुभूषिषीष्ट	बुभूषिषीयास्तां	बुभूषिषीरन्

*Conditional, 'I should wish to be,' &c.*

अबुभूषिष्यन्	अबुभूषिष्याव	अबुभूषिष्याम	अबुभूषिष्ये	अबुभूषिष्यावहि	अबुभूषिष्यामहि
अबुभूषिष्यस्	अबुभूषिष्यतं	अबुभूषिष्यत	अबुभूषिष्ययास्	अबुभूषिष्येयां	अबुभूषिष्यय्वं
अबुभूषिष्यत्	अबुभूषिष्यतां	अबुभूषिष्यन्	अबुभूषिष्यत	अबुभूषिष्येतां	अबुभूषिष्यन्तां

\* Or बुभूवाचकर.

EXAMPLES OF FREQUENTATIVE OR INTENSIVE VERBS,  
EXPLAINED AT 507.

706. Root भू *bhū*. Infin. बोभविषुं *bobhavitum* or बोभूयितुं *bobhūyitum*,  
'to be repeatedly' 'or frequently.'

ĀTMANE-PADA FORM (509).

*Present*, 'I am repeatedly,' &c.

बोभूये	बोभूयावहे	बोभूयामहे
बोभूयसे	बोभूयेथे	बोभूयध्वे
बोभूयते	बोभूयेते	बोभूयन्ते

*Potential*, 'I may be frequently,' &c.

बोभूयेय	बोभूयेयहि	बोभूयेमहि
बोभूयेयास्	बोभूयेयां	बोभूयेध्वं
बोभूयेत	बोभूयेतां	बोभूयेरन्

*Imperative*, 'Let me be frequently,' &c.

बोभूयै	बोभूयावहै	बोभूयामहै
बोभूयस्व	बोभूयेयां	बोभूयध्वं
बोभूयतां	बोभूयेतां	बोभूयन्तां

*First preterite*, 'I was frequently,' &c.

अबोभूये	अबोभूयावहि	अबोभूयामहि
अबोभूययास्	अबोभूयेयां	अबोभूयध्वं
अबोभूयत	अबोभूयेतां	अबोभूयन्त

*Second preterite*, 'I was frequently,' &c.

बोभूयाचक्रे	बोभूयाचकृचहे	बोभूयाचकृमहे
बोभूयाचकृषे	बोभूयाचक्राथे	बोभूयाचकृध्वे
बोभूयाचक्रे	बोभूयाचक्राते	बोभूयाचक्रिरे

*First future*, 'I will be frequently,' &c.

बोभूयिताहे	बोभूयितास्वहे	बोभूयितास्महे
बोभूयितासे	बोभूयितासाथे	बोभूयिताध्वे
बोभूयिता	बोभूयितारी	बोभूयितारस्

*Second future*, 'I will or shall be frequently,' &c.

बोभूयिष्ये	बोभूयिष्यावहे	बोभूयिष्यामहे
बोभूयिष्यसे	बोभूयिष्येथे	बोभूयिष्यध्वे
बोभूयिष्यते	बोभूयिष्येते	बोभूयिष्यन्ते

*Third preterite*, 'I was frequently,' &c.

अबोभूयिषि	अबोभूयिष्यहि	अबोभूयिष्यहि
अबोभूयिष्यास्	अबोभूयिष्यां	अबोभूयिष्यं or -द्वं
अबोभूयिष	अबोभूयिषातां	अबोभूयिषत

*Benedictive, 'May I be frequently,' &c.*

बोभूयिषीय	बोभूयिषीयहि	बोभूयिषीमहि
बोभूयिषीहास्	बोभूयिषीयास्वां	बोभूयिषीष्वं or -वृं
बोभूयिषीह	बोभूयिषीयास्तां	बोभूयिषीरन्

*Conditional, 'I should be frequently.'*

अबोभूयिष्ये	अबोभूयिष्यावहि	अबोभूयिष्यामहि
अबोभूयिष्यथास्	अबोभूयिष्येथां	अबोभूयिष्यथ्वं or -वृं
अबोभूयिष्यत	अबोभूयिष्येतां	अबोभूयिष्यन्त

707.

PARASMAI-PADA FORM (514).

*Present, 'I am frequently,' &c.*

बोभवीमि or बोभोमि	बोभूयस्	बोभूयस्
बोभवीषि or बोभोषि	बोभूयस्	बोभूय
बोभवीति or बोभोति	बोभूतस्	बोभुवति

*Potential, 'I may be frequently,' &c.*

बोभूयां	बोभूयाव	बोभूयाम
बोभूयास्	बोभूयात	बोभूयात
बोभूयात्	बोभूयातां	बोभूयुस्

*Imperative, 'May I be frequently,' &c.*

बोभवामि	बोभवाव	बोभवाव
बोभूहि	बोभूत	बोभूत
बोभवीतु or बोभोतु	बोभूतां	बोभुवतु

*First preterite, 'I was frequently,' &c.*

अबोभवन्	अबोभूव	अबोभूय
अबोभवन् or अबोभोस्	अबोभूत	अबोभूत
अबोभवीत् or अबोभोत्	अबोभूतां	अबोभवुस्

*Second preterite, 'I was frequently,' &c.*

बोभुवास्तुभूव, &c.	बोभुवास्तुभूवि, &c.	बोभुवास्तुभूविम, &c.
or	or	or
बोभाव or बोभूव	बोभुवि or बोभूवि	बोभुविम or बोभूविम
बोभूवि	बोभुवयुस् or बोभूवयुस्	बोभुव or बोभूव
बोभाव or बोभूव	बोभुवतुस् or बोभूवतुस्	बोभुवुस् or बोभूवुस्

*First future, 'I will be frequently,' &c.*

बोभवितास्मि	बोभवितास्वस्	बोभवितास्वस्
बोभवितासि	बोभवितास्वस्	बोभवितास्व
बोभविता	बोभवितारौ	बोभवितारस्

*Second future, 'I will or shall be frequently,' &c.*

बोभविष्यामि	बोभविष्यावस्	बोभविष्यामस्
बोभविष्यसि	बोभविष्यवस्	बोभविष्यथ
बोभविष्यति	बोभविष्यतस्	बोभविष्यन्ति

*Third preterite, 'I was frequently,' &c.*

अबोभूवम्	अबोभूव	अबोभूव
अबोभूस्	अबोभूतं	अबोभूत
अबोभूत्	अबोभूतां	अबोभूवन्
or	or	or
अबोभाविषम्	अबोभाविष्य	अबोभाविष
अबोभावीस्	अबोभाविष्टं	अबोभाविष्ट
अबोभावीत्	अबोभाविष्टां	अबोभाविषुस्

*Benedictive, 'May I be frequently,' &c.*

बोभूयासं	बोभूयास्	बोभूयास्
बोभूयास्	बोभूयास्तं	बोभूयास्त
बोभूयात्	बोभूयास्तां	बोभूयासुस्

*Conditional, 'I should be frequently,' &c.*

अबोभविष्यम्	अबोभविष्याव	अबोभविष्याम
अबोभविष्यस्	अबोभविष्यतं	अबोभविष्यत
अबोभविष्यत्	अबोभविष्यतां	अबोभविष्यन्

708. Root हन् 'to kill' (318, 654). Parasmai form of Frequentative.  
Pres. जहन्मि or जहन्मीमि, जहन्सि or जहन्मीधि, जहन्ति or जहन्मीति; जहन्वस्, जहन्थस्, जहन्तस्; जहन्मस्, जहन्थ, जहन्मति or जहन्मति. Pot. जहन्म्यां, &c.  
Imp. जहन्मानि, जहन्हि, जहन्तु or जहन्मीतु; जहन्माव, जहन्तं, -तां; जहन्मान, जहन्त, जहन्तु or जहन्तु. 1st Pret. अजहन्मं, अजहन्म् or अजहन्मीस्, अजहन्म् or अजहन्मीत्; अजहन्म्य, अजहन्तं, -तां; अजहन्म, अजहन्त, अजहन्तुस् or अजहन्तुस्. 2d Pret. जहन्मासुभूव or जहन्माचकार, &c. &c.

709. Root गम् 'to go' (602, 270). Parasmai form of Frequentative.  
Pres. गहन्मि or गहन्मीमि, गहन्सि or गहन्मीधि, गहन्ति or गहन्मीति; गहन्वस्, गहन्थस्, गहन्तस्; गहन्मस्, गहन्थ, गहन्मति or गहन्मति. Pot. गहन्म्यां, &c.  
Imp. गहन्मानि, गहन्हि, गहन्तु or गहन्मीतु; गहन्माव, गहन्तं, गहन्तां; गहन्मान, गहन्त, गहन्तु or गहन्तु. 1st Pret. अगहन्मं, अगहन्म् or अगहन्मीस्, अगहन्म् or अगहन्मीत्; अगहन्म्य, अगहन्तं, -तां; अगहन्म, अगहन्त, अगहन्तुस् or अगहन्तुस्. 2d Pret. गहन्मासुभूव or गहन्माचकार, &c. &c.

710. Root धिप् 'to throw' (635). Parasmai form of Frequentative.  
Pres. धेधेमि or धेधिमीमि, धेधेसि or धेधिमीधि, धेधेति or धेधिमीति;



चेक्षिष्यत्, चेक्षिष्यस्, चेक्षिष्यन्; चेक्षिष्यत्, चेक्षिष्य, चेक्षिष्यति. Pot. चेक्षिष्यां, &c. Imp. चेक्षेपाणि, चेक्षिन्, चेक्षेन् or चेक्षिपीतु; चेक्षेपाव, चेक्षिन्, -तां; चेक्षेपान्, चेक्षिन्, चेक्षिष्यतु. 1st Pret. अचेक्षेयं, अचेक्षेप् or अचेक्षिपीत्, अचेक्षेप् or अचेक्षिपीत्; अचेक्षिष्य, अचेक्षिन्, -तां; अचेक्षिष्य, अचेक्षिन्, अचेक्षिष्यत्. 2d Pret. चेक्षिष्यान्मूव or चेक्षिष्यान्कार, &c. &c.

711. Root ग्रह् 'to take' (699, 359). Parasmai form of Frequentative. Pres. जाग्रधि or जाग्रहीमि, जाग्रधि (306. a) or जाग्रहीमि, जाग्रधि (305. a) or जाग्रहीमि; जाग्रहस्, जाग्रहस्, जाग्रहस्; जाग्रहस्, जाग्रह, जाग्रहति. Pot. जाग्रतां. Imp. जाग्रहाणि, जाग्रहि, जाग्रतु or जाग्रहीतु; जाग्रहाव, जाग्रहं, -डां; जाग्रहान्, जाग्रह, जाग्रहतु. 1st Pret. अजाग्रहं, अजाग्रद् (292. a, 43. c) or अजाग्रहीत्, अजाग्रद् or अजाग्रहीत्; अजाग्रह, अजाग्रहं, -डां; अजाग्रह, अजाग्रह, अजाग्रहत् (330), &c.

## CHAPTER VII.

### INDECLINABLE WORDS.

#### ADVERBS.

712. ADVERBS, like nouns and verbs, may be divided into simple and compound. The latter are treated of in the next Chapter on Compound Words.

Simple adverbs may be classed under four heads; 1st, as formed from the cases of nouns; 2dly, adverbs of less obvious derivation; 3dly, adverbial affixes; 4thly, adverbial prefixes.

#### *Adverbs formed from the Cases of Nouns.*

The following cases of nouns are used adverbially:

713. The nominative or accusative neuter of any adjective.

As, सत्यं 'truly'; बहु 'much'; शीघ्रं, क्षिप्रं, 'quickly'; युक्तं 'fitly'; समीपं 'near'; लघु 'lightly'; निर्भरं, अत्यन्तं, गार्ह, भृशं, 'exceedingly'; अवश्यं 'certainly'; निरन्तरं 'constantly'; चिरं 'for a long while'; बलवत् 'strongly'; भूयस् 'again', 'repeatedly' (194); केवलं 'only', 'merely.'

a. The nom. or acc. neuter of certain pronouns; as, तत् 'therefore', 'then'; यत् 'wherefore', 'when'; तावत् 'so long', 'so soon'; यावत् 'as long as', 'as soon as'; किम् 'why?'

b. The nom. or acc. neuter of certain substantives and obsolete words; as, रहस् 'secretly'; कामं 'willingly'; स्वयं 'of one's own accord', 'of one's self', 'spontaneously';

taneously; नाम 'by name,' 'that is to say;' बारं बारं 'repeatedly;' चिरं 'long ago;' सुखं 'pleasantly;' साम्प्रतं 'now;' नक्तं 'by night' (noctū).

#### 714. The instrumental case of nouns and pronouns.

As, धर्मेण 'virtuously;' दक्षिणेन 'southwards' or 'to the right;' उत्तरेण 'northwards;' व्यतिरेकेण 'without;' उच्येत् 'above;' नीचैस् 'below;' शनैस् 'slowly;' तेन 'therefore;' येन 'wherefore.' The instr. case of certain obsolete nouns; as, चिरेण 'for a long time;' अचिरेण 'in a short time;' दिवा 'by day;' दिव्या 'fortunately;' सहसा, अजस्रा, 'quickly;' अधुना 'now.'

#### 715. The ablative case of nouns and pronouns.

As, बलात् 'forcibly;' हर्षात् 'joyfully;' दूरात् 'at a distance;' तस्मात् 'therefore;' कस्मात् 'wherefore?' अकस्मात् 'without cause,' 'unexpectedly;' उत्तरात् 'from the north:' and of a few obsolete nouns; as, चिरात् 'for a long time;' पश्चात् 'afterwards;' तत्क्षणात् 'at that instant.'

#### 716. The locative case of a few nouns and obsolete words.

As, रात्रौ 'at night;' दूरे 'far off;' प्रभाते 'in the morning;' प्राह्णे 'in the forenoon;' स्थाने 'suitably;' अग्रे 'in front;' एकपदे 'at once;' त्वदि 'instantly;' अन्तरे 'within.'

### *Adverbs of less obvious Derivation.*

717. *Of affirmation.*—नूनं, सतु, किल, एव, 'indeed;' अपि 'even.'

a. *Of negation.*—न, नो, नहि, 'not.' मा, मास्, are prohibitive; as, मा कुरु, मा कापीस्, 'do not.' See 88g.

b. *Of interrogation.*—किम्, किन्तु, क्वचित्, नु, ननु, किमुह, 'whether?'

c. *Of comparison.*—इव 'like;' एव, एवं, 'so;' किम्युनर् 'how much rather;' तथैव (तथा + एव) 'in like manner.'

d. *Of quantity.*—अतीव 'exceedingly;' ईषत् 'a little;' सकृत् 'once;' असकृत्, पुनः पुनर्, मुहुस्, 'repeatedly.'

e. *Of manner.*—इति, एवं, 'so,' 'thus;' पुनर् 'again;' प्रायस् 'for the most part;' नाना 'variously;' पृथक् 'separately;' मिथ्या 'falsely;' वृथा, मुषा, 'in vain;' अलं 'enough;' ऋदिति, आशु (cf. ὤκρως), 'quickly;' तूष्णीं 'silently;' मिषस् 'reciprocally,' 'together.'

f. *Of time.*—अद्य 'to-day,' 'now;' इदानीं, सम्प्रति, 'now;' तदानीं, तर्हि, 'then;' पुरा 'formerly;' पुरस्, पुरस्तात्, प्राक्, 'before;' युगपत् 'at once;' त्वत् 'instantly;' भ्रूयस् 'after death;' परं 'afterwards;' जातु 'ever;' न जातु 'never;' अन्येद्युस्, परेद्युस्, 'another day,' 'next day.'

g. *Of place.*—इह 'here;' क्व 'where;' बहिस् 'without.'

h. *Of doubt.*—किंस्वित्, अपिनाम, 'perhaps.'

*Adverbial Affixes.*

718. चित् *chit*, अपि *api*, and चन *chana*, may form *indefinite* adverbs of time and place, when affixed to interrogative adverbs.

As, from कदा 'when?' कदाचित्, कदापि, and कदाचन, 'sometimes;' from कुत and क्व 'where?' कुतचित्, कुतापि, क्वचित्, क्वापि, 'somewhere;' from कुतस् 'whence?' कुतश्चित् and कुतश्चन 'from somewhere;' from कति 'how many?' कतिचित् 'a few;' from कहि 'when?' कहिचित् 'at some time;' from कथं 'how?' कथमपि, कथञ्चन, 'somehow or other,' 'with some difficulty.' Compare 228, 230.

719. तस् *tas* (changeable to तः or तो by 63, 64) may be added to any noun, and to some pronouns, to form adverbs.

As, from यत्न, यत्नतस् 'with effort;' from आदि, आदितस् 'from the beginning;' from त (the proper base of the pronoun तद्), ततस् 'thence,' 'then,' 'thereupon,' 'therefore:' similarly, यतस् 'whence,' 'since,' 'because;' अतस्, इतस् 'hence,' 'hereupon.'

a. This affix usually gives the sense of the prepositions *with* and *from*, and is often equivalent to the ablative case; as in मत्तस् 'from me;' त्वत्तस् 'from thee \*;' पितृतस् 'from the father;' शत्रुतस् 'from an enemy.'

b. But it is sometimes vaguely employed to express other relations; as, पृष्ठतस् 'behind the back;' अन्यतस् 'to another place,' 'elsewhere;' प्रथमतस् 'in the first place;' इतस्ततस् 'here and there,' 'hither and thither;' समस्ततस् 'on all sides;' पुरतस्, अग्रतस्, 'in front;' अभितस् 'near to;' किञ्चतस् 'in pomp or state.'

720. त्र *tra*, forming adverbs of *place*.

As, अत्र 'here;' तत्र 'there;' कुत्र 'where?' यत्र 'where;' सर्वत्र 'every where;' अन्यत्र 'in another place;' एकत्र 'in one place;' बहुत्र 'in many places;' अगुत्र 'there,' 'in the next world.'

721. था *thá* and थं *tham*, forming adverbs of *manner*.

As, तथा 'so,' 'in like manner;' यथा 'as;' सर्वथा 'in every way,' 'by all means;' अन्यथा 'otherwise;' कथं 'how?' इत्थं 'thus.'

722. दा *dá*, forming adverbs of *time* from pronouns, &c.

As, तदा 'then;' यदा 'when;' कदा 'when?' एकदा 'once;' निरदा 'constantly;' सर्वदा, सदा, 'always.'

723. धा *dhá*, forming adverbs of *distribution* from numerals.

As, एकधा 'in one way;' द्विधा 'in two ways;' षोधा 'in six ways;' शतधा 'in a hundred ways;' सहस्रधा 'in a thousand ways;' बहुधा or अनेकधा 'in many ways.'

\* In fact, these are the forms generally used for the ablative case of the personal pronouns, the proper ablative cases मत्, त्वत्, being rarely used, except as substitutes for the crude base, in compound words.

724. *वत्* *vat* may be added to any noun to form adverbs of *comparison* or *similitude*.

As, from सूर्ये, सूर्यवत् 'like the sun;' from पूर्वे, पूर्ववत् 'as before.' It may be used in connexion with a word in the accusative case. See 918.

a. This affix sometimes expresses 'according to;' as, विधिबत् 'according to rule;' प्रयोजनबत् 'according to need.'

725. *शस्* *śas*, forming adverbs of *quantity*.

As, बहुशस् 'abundantly;' अल्पशस् 'in small quantities;' एकशस् 'singly;' शतशस् 'by hundreds and thousands;' ऋणशस् 'by degrees.'

#### *Adverbial Prefixes.*

726. *अ* *a*, prefixed to nouns and even to participles with a privative or negative force, corresponding to the Greek *a*, the Latin *in*, and the English 'in,' 'im,' 'un;' as, from शक्य 'possible,' अशक्य 'impossible;' from स्पर्शत् 'touching' (pres. part.), अस्पर्शत् 'not touching;' from कृत्वा 'having done' (indecl. part.), अकृत्वा 'not having done.' When a word begins with a vowel, *अन्* is euphonically substituted; as, अन्त 'end;' अनन्त 'endless.'

a. अति *ati*, 'excessively,' 'very;' as, अतिमहत् 'very great.'

b. आ *ā*, prefixed to imply 'diminution;' as, आवाह्यु 'somewhat pale.' ईषत् is prefixed with the same sense.

c. का *kā* or कु *ku*, prefixed to words to imply 'disparagement;' as, कापुरुष 'a coward;' कुरूप 'deformed.'

d. दुर् *dur*, prefixed to imply 'badly' or 'with difficulty;' as, दुष्कृत 'badly done' (see 72); दुर्भेद्य 'not easily broken.' It is opposed to सु, and corresponds to the Greek *δυσ*.

e. निर् *nir* and वि *vi* are prefixed to nouns like *अ* *a* with a privative or negative sense; as, निर्बल 'powerless;' निष्फल 'without fruit' (see 72); विशस्त्र 'unarmed:' but not to participles.

f. सु *su*, prefixed to imply 'well,' 'easily;' as, सुकृत 'well done;' दुर्भेद्य 'easily broken.' In this sense it is opposed to दुर्, and corresponds to the Greek *εὖ*. It is also used for अति, to imply 'very,' 'excessively;' as, सुमहत् 'very great.'

#### CONJUNCTIONS.

##### *Copulative.*

727. च *cha*, 'and,' 'also,' corresponding to the Latin *que* and not to *et*. It can never, therefore, stand as the *first word* in a sentence, but follows the word of which it is the copulative.

a. तथा 'so,' 'in like manner' (see 721), is not unfrequently used for च, as a kind of copulative conjunction; and like च is generally placed after the word which it connects with another.

b. हि 'for,' like च, is always placed after its word, and never admitted to the first place in a sentence. यदि, चेत्, 'if,' ततस् 'upon that,' 'then' (see 719). अन्यच्च, किञ्च, अपरञ्च, परञ्च, अपिच, 'again,' 'moreover,' used very commonly before quotations. औच 'also.'

c. अथ 'then,' 'now,' is used as an inceptive particle at the commencement of sentences or narratives. It is opposed to इति, which marks the close of a story or chapter.

### Disjunctive.

728. वा *vā*, 'or,' corresponds to the Latin *ve*, and is always placed after its word, being never admitted to the first place in a sentence.

a. तु, किन्तु, 'but,' the former is placed after its word.

b. यद्यपि 'although,' तथापि 'nevertheless,' 'yet,' sometimes used as a correlative to the last; अथवा, किंवा, 'or else,' नवा 'or not,' यदिवा 'whether,' 'whether or no.'

c. अथवा may also be used to correct or qualify a previous thought, when it is equivalent to 'but,' 'yet,' 'however.'

d. स्म, ह, तु, वै, are expletives, often used in poetry to fill up the verse.

### PREPOSITIONS.

729. There are a great many prepositions in Sanskrit, but they are generally found as inseparable prefixes, qualifying the sense of roots, and the nouns and verbs derived from roots; see 783. Only three, out of the list of prepositions at 783, are commonly used in government with nouns; viz. आ *ā*, प्रति *prati*, and अनु *anu*; and of these the two last are rarely so used, except as *postpositions*.

730. आ *ā*, generally signifying 'as far as,' 'up to,' 'until,' with an ablative case; as, आसमुद्रात् 'as far as the ocean,' आमनोस् 'up to Manu;' and rarely with an accusative; as, शतम् जाजातीस् 'for a hundred births.'

a. आ *ā* may sometimes express 'from,' as, आमूलात् 'from the beginning,' आग्रचमदर्शनात् 'from the first sight.'

b. प्रति *prati*, generally signifying 'at,' 'about,' 'with regard to,' 'to,' 'towards,' 'against,' with an accusative; as, गङ्गां प्रति 'at the Ganges,' धर्मं प्रति 'with regard to justice,' शत्रुं प्रति 'against an

enemy.' It sometimes has the force of *apud*; as, मां प्रति, '*apud me*,' 'as far as regards me.'

c. अनु *anu*, 'after,' with an accusative; as, तदनु 'after that.'

d. प्रति, and more rarely अनु, may be used distributively to signify 'each,' 'every.' They are then prefixed; thus, प्रतिवत्सरं or अनुवत्सरं 'every year,' 'year by year.'

e. Observe—The preposition आ is generally not separated from the word which it governs, and may be regarded as forming with it a kind of adverbial compound. Instances are not uncommon of other prepositions united in composition with the neuter form or accusative case of nouns; as, प्रतिशूलम् 'upon the shoulders;'  
प्रतिमुखं 'face to face;'  
अधिवृक्षं 'upon the tree;'  
अनुगङ्गं 'along the Ganges.' See 760. b.

### ADVERBS USED AS PREPOSITIONS IN GOVERNMENT WITH NOUNS.

731. There are certain adverbs used as prepositions in government with nouns, but generally placed after the nouns which they govern.

a. These are, अग्रे 'besides,' with the accusative and sometimes ablative case. यावत् 'up to,' 'as far as,' sometimes found with the accusative. सह, साथै, 'with,' 'along with,' with the instrumental. विना 'without,' with the instrumental or accusative, or sometimes the ablative. बहिर् 'out;'  
प्रभृति, 'inade a,' 'from a particular time,' with the ablative, or placed after the crude base. अर्थे, अर्थे, हेतोस्, हेतोः, कृते, निमित्ते, 'on account of,' 'for the sake of,' 'for,' with the genitive, or usually placed after the crude base\*; उपरि, ऊर्ध्वं, 'above,' 'over,' 'upon' (cf. *ὑπέρ*, *super*), with the genitive: so अधस् or अधस्तात् 'below;'  
अनन्तरं 'after,' 'afterwards;'  
समीपं, सकाशं, 'near;'  
सकाशात् 'from;'  
अग्रे, पुरतस्, समक्षं, साक्षात्, 'before the eyes,' 'in the presence of;'  
पश्चात् 'after:' all with the genitive. प्राक्, पूर्वे, 'before,' with ablative or genitive; परं, अर्वाक्, ऊर्ध्वं, 'after,' with the ablative; अनन्तरेण 'without,' 'except,' 'with regard to,' with the genitive or accusative; अन्तरं 'within,' with the genitive. All the above may be placed after the crude base. उपरि and अधस् are sometimes doubled; thus, उपर्युपरि, अधोऽधस्.

b. Some of the adverbs enumerated at 714, 715, may be used in government with the cases of nouns; thus, दक्षिणेन, 'to the south' or 'to the right,' may govern a genitive case; अतिरिक्तेण, 'without,' is placed after the crude base.

\* अर्थे is almost always found in composition with a crude base, and may even be compounded adjectively to agree with another noun; as, द्विजार्थः दूयस् 'broth for the Brāhman;'  
द्विजार्थं पयस् 'milk for the Brāhman.' See 760.

## INTERJECTIONS.

732. भोक्, भो, हे, are vocative; रे, जरे, less respectfully vocative, or sometimes expressive of 'contempt.' धिक् expresses 'contempt,' 'abhorrence;' चक्, जहो, जहह, 'surprise,' 'alarm;' हा, हाहा, जहो, जहोवह, 'grief;' साधु, सुधु, 'approbation;' कस्ति, 'salutation.'

## CHAPTER VIII.

### COMPOUND WORDS.

733. COMPOUNDS abound in Sanskrit to a degree wholly unequalled in any other language, and it becomes necessary to study the principles on which they are constructed, before the learner can hope to understand the simplest sentence in the most elementary book. In the foregoing chapters we have treated of simple nouns, simple verbs, and simple adverbs. We have now to treat of compound nouns, compound verbs, and compound adverbs.

a. Observe, that in this chapter the nom. case, and not the base, of a substantive terminating a compound will be given; and in the instance of an adjective forming the last member of a compound, the nom. case masc., fem., and neut. The examples are chiefly taken from the Hitopadeśa, and sometimes the oblique cases in which they are there found have been retained. A dot placed underneath marks the division of the words in a compound.

### SECTION I.

#### COMPOUND NOUNS.

734. The student has now arrived at that portion of the subject in which the use of the base of the noun becomes most strikingly apparent. This use has been already noticed at 77, p. 42; and its formation explained at pp. 44—53. In all compound nouns (with some few exceptions) the last word alone admits of declension, and the preceding word or words require to be placed in the crude form or base, to which a plural as well as singular signification may be attributed.

a. It may here be noted, that while Sanskrit generally exhibits the first member or members of a compound in the crude base with the final letter unchanged, excepting by the laws of euphony, Latin frequently and Greek less frequently change the final vowel of the base into the light vowel *i*; and both

Greek and Latin often make use of a vowel of conjunction, which in Greek is generally *o*, but occasionally *i*: thus, *cæli-cola* for *cælu-cola* or *cælo-cola*; *lani-ger* for *lana-ger*; *χαλκί-ναος*, *ἰχθυ-ο-φάγος*, *fæder-i-fragus*. Both Greek and Latin, however, possess many compounds which are completely analogous to Sanskrit formations. In English we have occasional examples of the use of a vowel of conjunction, as in 'handicraft' for 'hand-craft.'

735. Native grammarians class compound nouns under six heads: the 1st they call TAT-PURUSHA \*, or those composed of two nouns, the first of which (being in the crude base) would be, if uncompounded, in a case different from, or dependent on, the last; as, चन्द्र-प्रभा 'moon-light' (for चन्द्रस्य प्रभा 'the light of the moon'); शस्त्र-कुशलस्, -ला, -लं, 'skilled in arms' (for शस्त्रेषु कुशलस्); मणि-भूषितस्, -ता, -नं, 'adorned with gems' (for मणिभिर् भूषितस्). The 2d, DWANDWA, or those formed by the aggregation into one compound of two or more nouns (the last word being, according to circumstances, either in the dual, plural, or neuter singular, and the preceding word or words being in the crude base), when, if uncompounded, they would all be in the same case, connected by a copulative conjunction; as, गुरु-शिष्यौ 'master and pupil' (for गुरुः शिष्यश्च); मरण-व्याधि-शोकस् 'death, sickness, and sorrow' (for मरणं व्याधिः शोकश्च); पाणि-पादं 'hand and foot' (for पाणिः पादश्च). The 3d, KARMA-DHĀRAYA, or those composed of an adjective or participle and substantive, the adjective or participle being placed first in its crude base, when, if uncompounded, it would be in grammatical concord with the substantive; as, साधु-शीलस् 'a good disposition' (for साधुः शीलस्); सर्व-द्रव्याणि 'all things' (for सर्वेद्रव्याणि). The 4th, DWIGU, or those in which a numeral in its crude base is compounded with a noun, either so as to form a singular collective noun, or an adjective; as, त्रि-गुणं 'three qualities' (for त्रयो गुणास्); त्रि-गुणस्, -णा, -यं, 'possessing the three qualities.' The 5th, BAHU-VRIHI, or those formed of any number

\* These names either furnish examples of the several kinds of compounds, or give some sort of definition of them: thus, तत्पुरुषः, 'his servant,' is an example of the 1st kind (for तस्य पुरुषः); द्वन्द्वः is a definition of the 2d kind, meaning 'conjunction'; कर्मधारयः is a definition of the 3d kind, i. e. 'containing the object' (कर्म); द्विगुः is an example of the 4th kind, meaning 'any thing to the value of two cows'; बहुव्रीहिः is an example of the 5th kind, meaning 'possessed of much rice.' The 6th class, अव्ययीभावः *avyayībhāvaḥ*, means 'the indeclinable state.'



of words associated to form an epithet to a noun ; as, चन्द्रप्रभस्, -भा, -भं, 'brilliant as the moon;' मरुद्वाधिःशोकस्, -का, -कं, 'liable to death, sickness, and sorrow;' साधुशीलस्, -ला, -लं, 'well-disposed.' The 6th, AVYAYÍ-BHÁVA, or those resulting from the combination of a preposition or adverbial prefix with a noun ; the latter, whatever may be its gender, always taking the form of an accusative neuter.

736. Such then, in brief, is the native division of compound words, a division leading to some confusion, from the incompleteness and want of sufficient comprehensiveness in the definitions, and the absence of sufficient distinctness and opposition between the several parts or members of the division. For it is plain, from the examples given, that the 5th class of compounds may often be regarded as another name for the first three, when they take the form of adjectives declinable in three genders ; and that the second species of the 4th class is for this reason referrible to the 5th. The student, moreover, finds it difficult to understand why, if the definition of the 5th class of compounds be, that they are epithets of other nouns, such compounds as शस्त्रकुशल and मणिभूषित should not be comprehended under it. And further, he is often at a loss to refer a compound to its proper head \*, from the inadequacy of the definitions to express all the cases included under each class.

In the following pages the subject is discussed according to a different method, although it has been thought desirable to keep the native arrangement in view.

737. Compound nouns may be regarded either as *simply* or *complexly* compounded. The latter have reference to a class of compounds within compounds, very prevalent in poetry, involving two or three species of simple compounds under one head.

#### SIMPLY COMPOUNDED NOUNS.

738. These will be divided into, 1st, Dependent compounds or compounds dependent in case (corresponding to *Tat-purusha*) ; 2d, Aggregative (*Dvandvha*) ; 3d, Descriptive † (*Karma-dháraya*) ; 4th, Collective (*Dwigu*) ; 5th, Indeclinable or Adverbial (*Avyayí-bháva*) ;

\* Ex. gr. such a compound as कृष्णशुक्लस्, -क्ला, -कं, 'any thing black and white.'

† As being composed of an adjective or participle preceding a substantive, and always descriptive of the substantive. Prof. Bopp calls them 'Determinativa,' a word of similar import.

6th, Relative (*Bahu-vrīhi*). This last consists of, *a*. Relative form of absolute Dependent compounds, terminated by substantives; *b*. Relative form of Aggregative compounds; *c*. Relative form of Descriptive compounds; *d*. Relative form of Collective compounds; *e*. Relative form of Adverbial compounds.

#### DEPENDENT COMPOUNDS (TAT-PURUSHA).

##### *Accusatively Dependent.*

739. These comprehend all those compounds in which the relation of the first word (being in the crude base) to the last is equivalent to that of an accusative case. They are generally composed of a noun in the first member, and a participle or noun of agency in the last; as, स्वर्गप्राप्तस्, -ता, -तं, 'one who has obtained heaven' (equivalent to स्वर्गे प्राप्तस्); त्रियवादी 'one who speaks kind words'; बहुदस् 'one who gives much'; शस्त्रभृत् 'one who bears arms'; पत्रगतस्, -ता, -तं, 'committed to a leaf,' 'committed to paper' (as 'writing'); चित्रगतस्, -ता, -तं, 'committed to painting.'

*a*. Observe—गत 'gone' (past pass. part. of गम् 'to go') is used loosely at the end of compounds of this description to express relationship and connexion, without any necessary implication of motion. In the above compound, and in many others (such as शिलाभेदगतो मणिस् 'a jewel lying in the cleft of a rock'; हस्ततलगतस्, -ता, -तं, 'lying in the palm of the hand'), it has the sense of स्थ 'staying:' but it may often have other senses; as, गोष्ठीगतस्, -ता, -तं, 'engaged in conversation'; सखीगतं किञ्चित् 'something relating to a friend.' In theatrical language जालगतं and स्वगतं (lit. 'gone to one's self') mean 'spoken to one's self,' 'aside.'

*b*. Before the nouns of agency the accusative case is often retained, especially in poetry; as, अरिन्दमस्, -ता, -तं, 'enemy-subduing'; हृदयस्पर्शस्, -ता, -तं, 'heart-touching'; भयङ्करस्, -रा, -रं, 'fear-inspiring' (see 580).

##### *Instrumentally Dependent,*

740. Or those in which the relation of the first word (being in the crude base) to the last is equivalent to that of an instrumental case. These are very common, and are, for the most part, composed of a substantive in the first member, and a passive participle in the last; as, लोभनोहितस्, -ता, -तं, 'beguiled by avarice' (for लोभेन नोहित); वस्त्रवेष्टितस्, -ता, -तं, 'covered with clothes'; राजपूजितस्, -ता, -तं, 'honoured by kings'; विद्याहीनस्, -ता, -तं, 'deserted by (i. e. destitute of) learning'; बुद्धिरहितस्, -ता, -तं, 'destitute of intelligence';

दुःखार्तिन्, -ती, -र्त्त, 'pained with grief'; आत्मकृतम्, -ता, -र्त्त, 'done by one's self'; आदित्यसदृशम्, -शी, -र्श, 'like the sun' (for आदित्येन सदृशम्, see 826); अस्त्युपाधिनिम्नम्, -ता, -र्त्त, 'acquired by us.'

a. Sometimes, but rarely, this kind of compound contains a substantive or noun of agency in the last member; as, विद्याधनं 'money acquired by science'; अस्त्रोपजीवी 'one who lives by arms.'

### *Datively Dependent,*

741. Or those in which the relation of the first word to the last is equivalent to that of a dative; as, परिधानवस्त्रम् 'bark for clothing'; पायोदकं 'water for the feet'; वृषदारुम् 'wood for a stake'; शरणागतम्, -ता, -र्त्त, 'come for protection' (for शरणाय जागतम्). This kind of compound is rare, and is generally supplied by the use of अर्थे (731. a); as, शरणार्थम् जागतम्.

### *Ablatively Dependent,*

742. Or those in which the relation of the first word to the last is equivalent to that of an ablative; as, पित्रागतम्, -ता, -र्त्त, 'received from a father'; राज्याभङ्गम्, -हा, -र्ह, 'fallen from the kingdom' (for राज्याद् भङ्गम्); तरङ्गचञ्चलतरम्, -रा, -र्त्त, 'more changeable than a wave'; भवद्वयम् 'other than you' (for भवतोऽन्यम्); भवद्भयम् 'fear of you' (814. d); शास्त्रपराङ्मुखम्, -त्वी, -र्त्त, 'turning the face from books,' 'averse to study.'

### *Genitively Dependent,*

743. Or those in which the relation of the first word to the last is equivalent to that of a genitive. These are the most common of all dependent compounds, and may generally be expressed by a similar compound in English. They are for the most part composed of two substantives; as, समुद्रतीरं 'sea-shore' (for समुद्रस्य तीरं 'shore of the sea').

a. Other examples are, अश्वपुङ्गवम् 'horse-back'; धनुर्गुण्डम् 'bow-string'; ईडिकागृहं 'brick-house'; गिरिनदी 'mountain-torrent'; जलतीरं 'water's edge'; अर्थोगमम् or अर्थोपाधिना 'acquisition of wealth'; विपद्गुणा 'state of misfortune'; सुहृद्वेदम् 'separation of friends'; यन्मूर्ध्नि 'on whose brow' (loc. c.); तद्वाक्यम् 'his words'; जन्मस्थानम् or जन्मभूमिम् 'birth-place'; शूर्वशतम् 'with hundreds of fools' (instrum. c. plur.); श्लोकद्वयम् 'a couple of Ślokas'; भूतलम् 'the surface of the earth'; पृथिवीपतिम् 'lord of the earth'; तद्विधाय 'for his support' (dat. c.); ब्राह्मणपुत्रास् 'the sons of a Brāhman'; अस्त्यपुत्रास् 'our sons'; त्वत्कर्म 'thy deed'; पितृवचनम् 'a father's speech'; मृत्युद्वारं 'the gate of death'; इच्छासम्पन् 'fulfilment

of wishes; 'मातृनन्दस्' 'a mother's joy;' 'जलाशयस्' 'a receptacle of water,' 'a lake;' 'विद्यार्थी' 'seeker of knowledge,' 'a scholar.'

b. Sometimes an adjective in the superlative degree, used substantively, occupies the last place in the compound; as, 'नरःश्रेष्ठस्' or 'पुरोत्तमस्' 'the best of men.'

c. In a few instances the genitive case is retained; as, 'विशाम्यन्तिस्' 'lord of men;' 'दिवस्पतिस्' 'lord of the sky.'

### *Locatively Dependent,*

744. Or those in which the relation of the first word to the last is equivalent to that of a locative case; as, 'पङ्कमनस्, -गता, -गन्,' 'sunk in the mud' (for 'पङ्के मग्न'); 'गगनविहारी' 'sporting in the sky;' 'जलक्रीडा' 'sport in the water;' 'ग्रामवासी' 'a dweller in a village;' 'जलचरस्' 'going in the water;' 'जलजस्' 'born in the water;' 'शिरोरत्नं' 'gem on the head.'

a. It is not unusual to retain the locative case, especially before nouns of agency; as, 'ग्रामेवासी' 'a villager;' 'जलेचरस्' 'going in the water;' 'उरसिभूषितस्, -ता, -तं,' 'ornamented on the breast.'

### *Dependent in more than one Case.*

745. Dependent compounds do not always consist of two words. They may be composed of almost any number of nouns, all depending upon each other, in the manner that one case depends upon another in a sentence; thus, 'चक्षुर्विषयातिक्रान्तस्, -न्ता, -न्तं,' 'passed beyond the range of the eye' (for 'चक्षुषो विषयम् अतिक्रान्तस्'); 'रणमध्यस्थस्' 'standing in the middle of the chariot;' 'भीतिपरित्यागवत्सूयालम्बपण्डितस्' 'skilful in censuring the means of rescuing those in danger.'

a. There is an anomalous form of Tat-purusha compound, which is really the result of the elision of the second or middle member (*uttara-pada-lopa, madhyama-pada-lopa*) of a complex compound; thus, 'अभिज्ञानशकुन्तला' 'token-Sakuntalá' for 'अभिज्ञानस्मृतशकुन्तला' 'Sakuntalá (recognised) by the token.'

b. Dependent compounds abound in all the cognate languages. The following are examples from Greek and Latin; *οἶκο-θήκη, οἶκο-φύλαξ, λιθό-στρωτος, γυναικο-κήρυκτος, ἀνθρωπο-διδακτος, θεό-δοτος, θεό-τρεπτος, χειρο-ποίητος, auri-fodina, manu-pretium, parri-cida* for *patri-cida, parri-cidium, matri-cidium, marti-cultor, mus-cerda*. English furnishes innumerable examples of dependent compounds, ex. gr. 'ink-stand,' 'snow-drift,' 'moth-eaten,' 'priest-ridden,' 'door-mat,' 'writing-master,' &c.

### AGGREGATIVE COMPOUNDS (DWANDWA).

746. This class of compounds has no exact parallel in other languages.

When two or more persons or things are enumerated together, it

is usual in Sanskrit, instead of connecting them by a copulative, to aggregate them into one compound word. No syntactical dependence of one case upon another subsists between the members of Dvandwa compounds, since they must always consist of words which, if uncompounded, would be in the *same* case; and no other grammatical connexion exists than that which would ordinarily be expressed by the use of the copulative conjunction *and* in English, or च in Sanskrit. In fact, the difference between this class and the last turns upon this dependence *in case* of the words compounded on each other; insomuch that the existence or absence of such dependence, as deducible from the context, is, in some cases, the only guide by which the student is enabled to refer the compound to the one head or to the other: thus, गुरुशिष्यसेवकास् may either be a Dependent compound, and mean 'the servants of the pupils of the Guru,' or an Aggregative, 'the Guru, and the pupil, and the servant.' And मांसश्लेशिर्मांस may either be Dependent, 'the blood of the flesh,' or Aggregative, 'flesh and blood.' This ambiguity, however, can never occur in aggregatives inflected in the dual, and rarely occasions any practical difficulty.

747. There are three kinds of Aggregative compounds: 1st, inflected in the plural; 2d, inflected in the dual; 3d, inflected in the singular. In the first two cases the final letter of the base of the word terminating the compound determines the declension, and its gender the particular form of declension; in the third case it seems to be a law that this kind of compound cannot be formed unless the last word ends in च a, or in a vowel changeable to च a, or in a consonant to which च a may be subjoined; and the gender is invariably neuter, whatever may be the gender of the final word.

#### *Inflected in the Plural.*

748. When *more than two* animate objects are enumerated, the last is inflected in the plural; as, इन्द्रानिलयमाकास् 'Indra, Anila, Yama, and Arka' (for इन्द्रस्, अनिलस्, यमस्, अर्कस्); रामलक्ष्मणभरतास्, 'Rāma, Lakshmana, and Bharata'; मृगव्याधसर्पभूकरास् 'the deer, the hunter, the serpent, and the hog.' The learner will observe, that although the last member of the compound is inflected in the plural, each of the members has here a singular acceptation. But a plural signification may often be inherent in some or all of the words

constituting the compound; thus, ब्राह्मणश्चक्षत्रियश्च वैश्यश्च शूद्राश्च 'Brāhmana, Kshatriyas, Vais̥yas, and Śūdras;' मित्रोदासीनश्च सप्तवच 'friends, neutrals, and foes' (for मित्राणि, उदासीनाश्च, सप्तवच); ऋषिदेवपितृनिषिभूतानि 'sages, gods, ancestors, guests, and spirits' (for ऋषयश्च, देवाश्च, पितरश्च, ऋषिचयश्च, भूतानि च); सिंहव्याघ्रमहोरगाश्च 'lions, tigers, and serpents;' अगृध्रकङ्ककाकोलभाङ्गोनायुषायसाश्च 'dogs, vultures, herons, ravens, kites, jackals, and crows.'

749. So also when *more than two* inanimate objects are enumerated, the last may be inflected in the plural; as, धर्मोपैकानमोक्षाश्च 'virtue, wealth, enjoyment, and beatitude' (for धर्मश्च, उपैकश्च, कामश्च, मोक्षश्च); इज्याध्ययनदानानि 'sacrifice, study, and liberality' (for इज्या, अध्ययनं, दानं च). In some of the following a plural signification is inherent; as, पुष्पमूलफलानि 'flowers, roots, and fruits;' अजातमृतमूर्खाणां 'of the unborn, the dead, and the foolish' (for अजातानां, मृतानां, मूर्खाणां च); नेत्रमनस्सभावाश्च 'eyes, mind, and disposition;' रोगशोकपरितापबन्धनक्षयनानि 'sickness, sorrow, anguish, bonds, and afflictions;' काष्ठमलफलमूलमधूनि 'wood, water, fruit, roots, and honey.'

750. So also when *only two* animate or inanimate objects are enumerated, in which a *plural* signification is inherent, the last is inflected in the plural; as, देवमनुष्याश्च 'gods and men;' पुत्रपौत्राश्च 'sons and grandsons;' पानोत्पानाश्च 'falls and rises;' प्राकारपरिक्षाश्च 'ramparts and trenches;' सुखदुःखेषु 'in pleasures and pains' (for सुखेषु, दुःखेषु च); पापपुण्यानि 'sins and virtues.'

### Inflected in the Dual.

751. When *only two* animate objects are enumerated, in each of which a *singular* signification is inherent, the last is inflected in the dual; as, रामलक्ष्मी 'Rāma and Lakshmana' (for रामश्च, लक्ष्मणश्च); चन्द्रसूर्यौ 'the moon and sun;' मृगकाको 'a deer and a crow;' भार्यापती 'wife and husband.'

752. So also when *only two* inanimate objects are enumerated, in each of which a *singular* signification is inherent, the last is inflected in the dual; as, आरम्भावसाने 'beginning and end' (for आरम्भश्च, अवसानं च); अनुरागापरागौ 'affection and enmity' (for अनुरागश्च, अपरागश्च); हर्षविषादौ 'joy and sorrow;' क्षुतिषासे 'hunger and thirst' (for क्षुत्तिषासा च); क्षुझापी 'hunger and sickness;' स्थानासनयोः 'by standing and sitting' (for स्थानेन, आसनेन च); मधुसर्पिणी 'honey and ghee;' सुखदुःखे 'pleasure and pain;' उलूलमृगले 'mortar and pestle;'

प्रमुत्थानाभिवादान् 'by rising and saluting;' मृत्कारिण्यं 'by earth and water.'

*Inflected in the Singular Neuter.*

753. When two or more *inanimate* objects are enumerated, whether singular or plural in their signification, the last may either be inflected as above (748, 749, 750, 751), or in the singular number, neut. gender; as, पुष्पमूलफलं 'flowers, roots, and fruits' (for पुष्पाणि, मूलानि, फलानि च); यवसाकोदकेन्धनं 'grass, food, water, and fuel' (for यवसश्च, अन्नं, उदकं, इन्धनं च); अहोरात्रं 'a day and night' (for अहश्च, रात्रिश्च); दिग्देशं 'quarters and countries' (for दिग्श्च, देशश्च); दिनं रात्रिं 'day and night;' शिरोऽग्रं 'head and neck;' चर्ममांसरुधिरं 'skin, flesh, and blood.'

a. Sometimes two or more animate objects are thus compounded; as, पुत्रपौत्रं 'sons and grandsons;' हस्तपङ्क्तं 'elephants and horses:' especially inferior objects; as, चण्डालं 'a dog and an outcast.'

754. In enumerating two qualities the opposite of each other, it is common to form a Dwandwa compound of this kind, by doubling an adjective or participle, and interposing the negative च; as, चराचरं 'moveable and immoveable' (for चरम् अचरं च); शुभाशुभं 'good and evil;' प्रियाप्रिये 'in agreeable and disagreeable' (for प्रिये अप्रिये च); दृष्टादृष्टं 'seen and not seen;' कृताकृतं 'done and not done;' मृदुकूरं 'gentle and cruel.'

a. In the Dwandwas which occur in the Vedas the first member of the compound, as well as the last, may sometimes take a dual termination; thus, मित्रावरुणौ (see 97. a), इन्द्रविष्णु, पितरामातरो; and some of the anomalous Dwandwas used in more modern Sanskrit are probably Vaidik in their character; thus, आवापृथिवी 'heaven and earth;' मातापितरौ 'mother and father,' &c.

b. Greek and Latin furnish examples of complex compounds involving Dwandwas; thus, *Βαρπαξο-μυο-μαχία*, 'frog-mouse war;' *su-ovi-taurilia*, 'pig-sheep-bull sacrifice;' *ζωό-φυτον*, 'animal-plant.' *Zoophyte* is also a kind of Dwandwa. In English, compounds like 'plano-convex,' 'convexo-concave,' are examples of the relative form of Dwandwa explained at 765.

DESCRIPTIVE COMPOUNDS (KARMA-DHĀRAYA).

755. In describing, qualifying, or defining a substantive by means of an adjective or participle, it is common in Sanskrit to compound the two words together, placing the adjective or participle in the first member of the compound in its crude base; as, साधुजनस् 'a good man' (for साधुर् जनस्); चिरमित्रं 'an old friend' (for चिरं मित्रं); प्रियभाय्यी\* 'a dear wife' (for प्रिया भाय्यी); रूपवद्भाय्यी\* 'a beautiful wife'

\* The feminine bases of adjectives rarely appear in compounds; so that प्रिया-भाय्यी and रूपवतीभाय्यी are not found; although there can be no question that

(for रूपवती भाषा); दुष्सागरः 'a troubled ocean;' पुण्यकर्म 'a holy act;' अनन्तात्मा 'the infinite soul;' संस्कृतोक्तिः 'polished speech;' पुण्यकर्मणि 'holy acts' (for पुण्यानि कर्मणि); उत्तमनराणां 'of the best men' (for उत्तमानां नराणां); महापातकं 'a great crime' (see 778); महाराजः 'a great king' (see 778); प्रियवन्धवः 'a dear friend' (see 778); दीर्घरात्रं 'a long night' (see 778).

a. An indeclinable word or prefix may sometimes take the place of an adjective in this kind of compound; thus, सुपथः 'a good road;' सुदिनं 'a fine day;' सुभाषितं 'good speech;' दुष्करितं 'bad conduct;' अभयं 'not fear,' &c.; वहिःशौचं 'external cleanliness' (from *vahis*, 'externally,' and *śauca*, 'purity'); अन्तःशौचं 'internal purity.'

756. Numerals in their crude state are sometimes found occupying the place of adjectives in the first member of a compound of this class; as, चतुर्वर्णाः 'the four castes;' पञ्चाबाणाः 'five arrows.'

757. Adjectives, used substantively, sometimes occupy the last place in Descriptive compounds; as, परमार्थमित्रः 'a very just man;' परमाद्भुतं 'a very wonderful thing.'

a. In the same manner, substantives, used adjectively, may occupy the first place; as, मलद्रव्याणि 'impure substances.'

758. Compounds expressing 'excellence' are said to fall under this class, and are composed of two substantives, one of which is used as an adjective to describe or define the other, and is placed last, being generally the name of an animal denoting 'superiority;' as, पुरुषपुङ्गवः 'man-bull,' पुरुषसिंहः 'man-lion,' पुरुषर्षभः 'man-bull,' equivalent to 'an illustrious man.'

a. The following are examples of Greek and Latin compounds falling under this class; *μεγαλο-μήτηρ*, *ισό-πεδον*, *μεγαλό-νοια*, *ἡμι-κύων*, *sacri-portus*, *meri-dies* (for *medi-dies*), *decem-viri*, *semi-deus*. Parallel compounds in English are, 'good-will,' 'good-sense,' 'ill-nature,' &c.

#### COLLECTIVE COMPOUNDS (DWIGU).

759. A numeral is often compounded with a substantive to form a collective noun of the neuter gender; thus, चतुर्वर्गं 'the four ages' (for चत्वारि युगानि); चतुर्विंशं 'the four quarters;' त्रिदिनं 'three days' (*triduum*); त्रिरात्रं 'three nights' (रात्र being substituted for रात्रि, see 778); त्र्यब्दं 'three years' (*triennium*); पञ्चाग्निः 'the five fires.'

a. Compare Greek and Latin compounds like *τετραδιδιον*, *τρινύκτιον*, *τέτρεπρον*, *triduum*, *triennium*, *trinoctium*, *quadrivium*, *quinquertium*.

प्रिया and रूपवती are the proper bases of the feminine form of the adjectives. There are, however, a few examples of feminine adjective bases in compounds of this kind, as कामिनीजनः, where कामिनी is used substantively. See also 766. a. note.



b. Sometimes the final vowel of the substantive is changed to ई; as, त्रिलोकी 'the three worlds.'

INDECLINABLE OR ADVERBIAL COMPOUNDS (AVYAYI-BHÁVA).

760. In this class of compounds the first member must be either a preposition (such as अनु, प्रति, &c.) or an adverbial prefix (such as यथा 'as,' अ or अन् 'not,' सह 'with'). The last member is a substantive which always takes the form of an accusative case neuter, whatever may be the termination of its crude base; thus, यथाऽनु 'according to faith,' 'proportioned to faith' (from यथा and अज्ञा).

a. The majority of these compounds are formed with the adverbial preposition सह, contracted into ह; thus, सहकोप 'with anger' (from स and कोप); सादर 'with respect' (from स and आदर); साहाय्यार्थ 'with prostration of eight parts of the body.'

b. The following are examples of indeclinable compounds formed with other prefixes; अनुऽज्येष्ठ 'according to seniority;' प्रत्यङ्ग 'over every limb' (compare 730. d); प्रतिऽमास 'every month' (730. d); यथाऽविधि 'according to rule;' यथाऽशक्ति or यावच्छक्ति (49) 'according to one's ability;' यथाऽसुख 'happily;' अनुऽक्षण 'every moment;' समक्ष 'before the eyes' (see 778); प्रतिऽश्रम्य 'upon the shoulders;' अधिवृक्ष 'upon the tree;' असंशय 'without doubt;' निर्विशेष 'without distinction.'

c. Analogous indeclinable compounds are found in Latin and Greek, such as *admodum*, *obviam*, *affatim*, ἀντιβίην, ἀντιβίον, ὑπέρμυρον, παράχημα. In these, however, the original gender is retained, whereas, according to the Sanskrit rule, *obviam* would be written for *obviam*, and *affate* for *affatim*. In Greek compounds like σήμερον, the feminine ἡμέρα appends a neuter form, as in Sanskrit.

d. The neuter word अर्थ 'for the sake of,' 'on account of' (see 731. a), is often used at the end of compounds; thus, स्वप्नार्थ 'for the sake of sleep;' कर्मानुष्ठानार्थ 'for the sake of the performance of business.' See, however, 731, note.

RELATIVE COMPOUNDS (BAHU-VRIHI).

761. The greater number of compounds in the preceding four divisions are terminated by substantives, the sense of each being in that case absolute and complete in itself. All such compounds may be used *relatively*, that is, as epithets of other words, the final substantive becoming susceptible of three genders, like an adjective (see 108, 119, 130, 134. a): and it cannot be too forcibly impressed upon the memory that the terms *Relative* and *Bahu-vrihi* have reference to the adjective use of those compounds only which have a substantive in the last member. This is not to be regarded,

therefore, as a distinct division of the subject of compound words, so much as a distinct view of the *same* subject; the object of which is to show that all compounds, which are in themselves absolute and complete in sense, and are *terminated by substantives*, may be used adjectively, and in the relation of an epithet to some other word in the sentence. We have given the name *relative* to compounds when thus used, not only for the obvious reason of their being relatively and not absolutely employed, but also because they usually involve a relative pronoun, and are sometimes translated into English by the aid of this pronoun, and are, moreover, resolved by native commentators into their equivalent uncompounded words by the aid of the genitive case of the relative (यस्य). Thus, महाधनं is a Descriptive compound, meaning 'great wealth,' and may be used adjectively in relation to पुरुषस्, as महाधनः पुरुषः 'a man *who* has great wealth;' or to स्त्री, as महाधना स्त्री 'a woman *who* has great wealth;' and would be resolved by commentators into यस्य or यस्या महद् धनं. In English we have similar compounds, as 'high-minded,' 'left-handed,' and the like, where the substantive terminating the compound is converted into an adjective.

#### *Relative form of Dependent Compounds.*

762. Many Dependent compounds (especially those that are instrumentally dependent at 740) are already *in their own nature* relative, and cannot be used except in connexion with some other word in the sentence. But, on the other hand, many others, and especially those which are genitively dependent, constituting by far the largest number of this class of compounds, are in their nature absolute, and yield a sense complete in itself. These may be made relative by declining the final substantive after the manner of an adjective; thus, चन्द्राकृतिस्, -तिस्, -ति, 'moon-shaped' (see 119), from the absolute compound चन्द्राकृतिस् 'the shape of the moon.'

a. Other examples are, देवर्ूपस्, -पी, -पं, 'whose form is godlike' (see 108); सूर्यप्रभावस्, -वा, -वं, 'splendid as the sun' (108); हस्तिपादस्, -दा, -दं\*, 'elephant-footed' (see 57); सागरान्तस्, -न्ता, -न्तं, 'ending at the sea'; मरणांतस्, -न्ता, -न्तं, 'terminated by death'; कर्णपुरोगमस्, -मा, -मं, or कर्णमुखस्, -खा, -खं, 'headed by Karna'; विष्णुर्णनामा, -मा, -म, 'named Vishṇuśarma' (see 154);

\* पाद् may be substituted for पाद in compounds of this kind, but not after हस्तिन्. See 778.

पुष्करीकक्षस्, -क्षी, -क्षं, 'lotus-eyed' (see 778); नारायणक्षस्, -क्षा, -क्षं, 'called Nārāyaṇa'; धनमूलस्, -ला, -लं, 'founded on wealth'; लक्षसंख्यानि (agreeing with धनानि), 'money to the amount of a lac'; गदाहस्तस्, -स्ता, -स्तं, 'having a club in the hand,' or 'club in hand'; शस्त्रपाणिस्, -णिस्, -णि, 'arms in hand'; जालहस्तस्, -स्ता, -स्तं, 'net in hand'; पुष्पविषयस्, -या, -यं, 'on the subject of flowers,' 'relating to flowers.' These examples are not distinguishable from absolute dependent compounds, except by declension in three genders.

763. Many of them, however, are not found, except as relatives; and if used absolutely would yield a different sense; thus, कर्णमुखं means 'the face of Karna,' but when used relatively to राजानस्, 'the kings headed by Karna.' So also चारचक्षुस् signifies 'the eye of the spy,' but when used relatively to राजा, 'a king who sees by means of his spies,' the nom. case masc. being then चारचक्षुस्. See 166. a.

764. The substantive आदि, 'a beginning,' when it occurs in the last member of a compound of this nature, is always used relatively to some word expressed or understood, and yields a sense equivalent to *et cetera*. It is generally found either in the plural or neuter singular; as, इन्द्रादयस् 'Indra and the others' (agreeing with the nom. case सुरास् expressed or understood, 'the gods commencing with Indra'); अग्न्यादीनां 'of Agni and the others' (agreeing with पूर्वोक्तानां understood, 'of those above-named things of which Agni was the first'); चक्षुरादीनि 'the eyes, &c.' (agreeing with इन्द्रियाणि 'the senses commencing with the eyes'). When used in the neut. sing. it either agrees with पूर्वोक्तं, 'the aforesaid,' understood, or with a number of things taken collectively, and the adverb *iti*\* may be prefixed; as, देवानित्यादि 'the word *devān*, &c.' (agreeing with पूर्वोक्तं understood, 'the aforesaid sentence of which *devān* is the first word'); दानादिना 'by liberality, &c.' (agreeing with some class of things understood, 'by that class of things of which liberality is the first').

a. It may occasionally be used in the masc. sing.; as, मार्जन्यादिस् 'brooms, &c.' (agreeing with उपकरणस् 'furniture').

b. Sometimes आदिस् is used for आदि; as, दानादिस् 'gifts, &c.:' and sometimes आद्य; as, इन्द्राद्याः सुरास् 'the gods of whom Indra is the first.'

c. The feminine substantive प्रभृति 'manner,' 'kind,' may be used in the same way; thus, इन्द्रप्रभृतयः सुरास् 'the gods, Indra and the others'; तेषां ग्रामनिवासिप्रभृतीनां 'of those villagers, &c.'

d. Observe—The neuter of आदि may optionally take the terminations of the masculine in all but the nom. and accus. cases; thus, हस्यवादेस् 'of elephants, horses, &c.' (agreeing with बलस्य gen. neut. of बल 'an army').

\* Sometimes *evam* is prefixed; as, श्वनादीनि प्रलापानि 'lamentations beginning thus.'

*Relative form of Aggregative Compounds.*

765. Aggregative compounds are sometimes used relatively; as, मरणव्याधिशोकस्, -का, -कं, 'that which is liable to sorrow, sickness, and death:' especially in the case of adjectives or participles; as, कृष्णशुक्लस्, -ज्ञा, -ज्ञं, 'black and white;' स्नानानुलिप्तस्, -ता, -तं, 'bathed and anointed;' पौरजानपदस्, -दा, -दं, 'city and country;' कृतपकृतस्, -ता, -तं, 'done and done badly;' शुभाशुभस्, -भा, -भं, 'good and evil' (754); सान्द्रचिग्धस्, -ग्धा, -ग्धं, 'thick and unctuous;' गृहीतप्रतिमुक्तस् 'of him taken and let loose.' Compare Greek compounds like λευκο-μέλας, 'white and black.' Examples are still more common under the head of Complex Compounds.

*Relative form of Descriptive Compounds.*

766. A greater number of compound words may be referred to this head than to any other. Every style of writing abounds with them; thus, अल्पशक्तिस्, -क्तिस्, -क्ति, 'whose strength is small' (119).

a. Other examples are, महाबलस्, -ला, -लं, 'whose strength is great' (108, see also 778); महान्तेजास्, -जास्, -जस्, 'whose glory is great' (164. a); अल्पवन्, -ना, -नं, 'whose wealth is small;' महान्मा, -न्मा, -न्म, 'high-minded' (151); उदारचरितस्, -ता, -तं, 'of noble demeanour;' बहुमत्स्यस्, -स्या, -स्यं, 'having many fish;' खलुषलिलस्, -ला, -लं, 'having very little water;' पण्डितबुद्धिस्, -द्धिस्, -द्धि, 'of wise intellect' (119); प्रियभाष्यस्, -ष्या, -ष्यं, 'having a dear wife\*;' अशक्यसन्धानस्, -ना, -नं, 'not to be reconciled;' संवृतसंवाचस्, agreeing with राजा, 'a king who conceals what ought to be concealed.'

767. Although a passive participle is not often prefixed to a noun in an absolute sense, this kind of combination prevails most extensively in the formation of relative compounds; as, प्राप्तकालस्, -ला, -लं, 'whose time has arrived.'

a. Other examples are, निवेदिष्यस्, -या, -यं, 'whose passions are subdued;' शान्तचेतास्, -तास्, -तस्, 'whose mind is composed;' संतुष्टमनास्, -नास्, -नस्, 'whose mind is rejoiced' (see 164); भग्नाशस्, -शा, -शं, 'whose hopes are broken;' हतराज्यस्, -ज्या, -ज्यं, 'whose kingdom is taken away;' अमिततेजास्, -जास्, -जस्, 'whose glory is boundless;' आसन्नमृत्युस्, -मृत्युस्, -मृत्यु, 'whose death is near;' कृतकामस्, -मा, -मं, 'whose desire is accomplished,' i. e. 'successful;' कृतभोजनस्, -ना, -नं, 'one who has finished eating;' अनधिगतशास्त्रस्, -स्त्रा, -स्त्रं, 'one

\* Occasionally the feminine of the adjective appears in the compound; as, षष्ठीभाष्यस् 'having a sixth wife.' Compare 755, note.

by whom the Śāstras have not been read;’ भिन्नहृदयस्, -या, -वं, ‘whose heart is pierced.’

b. Examples of Greek and Latin compounds of this kind are, *μεγαλο-κέφαλος*, *μεγαλό-μυτις*, *λευκό-πτερος*, *παλύ-χρυσος*, *χρυστο-στέφανος*, *ἡδύ-γλωσσος*, *ἐρημό-πολις*, *magn-animus*, *longi-manus*, *multi-comus*, *albi-comus*, *multi-vius*, *atri-color*.

c. In English compounds of this kind abound; ex. gr. ‘blue-eyed,’ ‘narrow-minded,’ ‘good-tempered,’ ‘pale-faced,’ &c.

### *Relative form of Collective Compounds.*

768. Collective or Dwigu compounds may be used relatively; as, द्विपत्रस्, -त्री, -वं, ‘two-leaved;’ त्रिलोचनस्, -नी, -नं, ‘tri-ocular.’

a. Other examples are, त्रिमूर्तिस्, -त्री, -वं, ‘three-headed’ (मूर्ति being substituted for मूर्तिन्, see 778); चतुर्मुखस्, -सी, -वं, ‘four-faced;’ चतुष्कोणस्, -या, -वं, ‘quadrangular;’ स्रग्विह्वलस्, -रा, -रं, ‘hundred-gated;’ चतुर्विजस्, -जा, -वं, ‘possessed of the four sciences;’ सहस्राक्षस्, -क्षी, -वं, ‘thousand-eyed’ (see 778); पञ्चगव्यधनस्, -ना, -नं, ‘having the wealth of five bullocks.’

### *Relative form of Adverbial or Avyayī-bhāva Compounds.*

769. The adverbial compounds most frequently employed relatively as adjectives are those formed with the adverbial preposition सह ‘with,’ contracted into स; thus, सक्लेशस्, -धा, -वं, ‘angry’ (lit. ‘with-anger,’ ‘having anger’); सफलस्, -ला, -लं, ‘fruitful’ (108); सवन्धुस्, -न्धुस्, -न्धु, ‘possessed of kindred’ (119); सव्यसस्, -जा, -जं, ‘energetic;’ सजीवस्, -धा, -वं, ‘possessed of life,’ ‘living;’ सानन्दस्, -न्दा, -न्दं, ‘joyful;’ ससचिवस्, -धा, -वं, ‘accompanied by ministers;’ सभावेस्, ‘accompanied by a wife,’ ‘having a wife;’ सज्यस्, -ज्या, -ज्यं, ‘strung’ (as a bow, lit. ‘with-bowstring’).

a. Sometimes the affix क ka is pleonastically added; as, सजीकस्, -जा, -वं, ‘possessed of fortune;’ सस्त्रीकस्, -जा, -वं, ‘accompanied by women.’ Compare 80. XVII.

b. The following are examples of other nouns combined with adverbial prefixes, so as to form relative compounds: उदायुधस्, -धा, -वं, ‘with uplifted weapon;’ नानाप्रकारस्, -रा, -रं, ‘of various shapes;’ सानिभुक्तस्, -क्त, -क्तं, ‘half-eaten;’ ज्ञनिवासस्, -सा, -वं, ‘where dwelling;’ ज्ञजन्मा, -जा, -ज, ‘where born;’ निरपराधस्, -धा, -वं, ‘without fault;’ निराहारस्, -रा, -रं, ‘having no food;’ अपभीस्, -भीस्, -भि, ‘fearless’ (123. b); अज्ञातस्, -ता, -तं, ‘unknown;’ तथाविधस्, -धा, -वं, ‘of that kind,’ ‘in such a state;’ दुर्बुद्धिस्, -द्धिस्, -द्धि, ‘weak-minded;’ दुष्कृतिस्, -तिस्, -ति, ‘ill-natured’ (see 72); सुमुखस्, -सी, -वं, ‘handsome-faced;’ सुबुद्धिस्, -द्धिस्, -द्धि, ‘of good understanding.’ Some of the

above may be regarded as the relative form of Descriptive compounds, formed with indeclinable prefixes; see 755. a. Similar compounds in Greek and Latin are, *ἀ-γνωτος*, *ἀν-ήμερος*, *ἐν-θελος*, *in-imicus*, *in-felix*, *dis-similis*, *semi-plenus*.

c. Observe—The adverbial prefixes *दुर्* and *सु* (726. d. f) impart a passive sense to participial nouns of agency, just as *δυσ* and *εὐ* in Greek; thus, *दुष्कर* 'difficult to be done,' *सुकर* 'easy to be done,' *दुर्लभ* 'difficult to be obtained,' *सुलभ* 'easy to be attained,' *दुस्तर* 'difficult to be crossed.' Compare the Greek *εὐφορος*, 'easy to be borne,' *δύσπορος*, 'difficult to be passed,' &c.

d. *सनापद्*, *-चा*, *-चं*, 'possessed of a master,' is sometimes used at the end of compounds to denote simply 'possessed of,' 'furnished with,' thus, *शिलातलं* 'a stone-seat furnished with a canopy,' *शिलापट्टसनापो मख्यः* 'an arbour having a marble-slab as its master,' i. e. 'furnished with,' 'provided with,' &c. Similarly, *बहुवक्रसनापो वटपादयः* 'a fig-tree occupied by a number of cranes.'

e. Observe—The relative form of a compound would be marked in the Veda by the accent; thus in *mahā-bāhus*, 'great arm,' the accent would be on the last syllable; but in *mahā-bāhus*, 'great armed,' on the ante-penultimate.

f. Note, that *आत्मक* and *रूप* are used at the end of relative compounds to denote 'composed of,' 'consisting of,' but are more frequently found at the end of complex relatives; see 774.

### COMPLEX COMPOUND NOUNS.

770. We have now to speak of those complex compound words, or compounds within compounds, which form the most remarkable feature in Sanskrit composition. Instances might be given of twenty or thirty words thus compounded together; but these are the productions of the vitiated taste of more modern times, and are only curious as showing that the power of compounding words may often be extravagantly abused. But even in the best specimens of Sanskrit composition, and in the simplest prose writings, four, five, or even six words are commonly compounded together, involving two or three forms under one head. It will be easy, however, to determine the character of the forms involved, by the rules propounded in the preceding pages; in proof of which the student has only to study attentively the following examples.

Instances of absolute complex compounds, whose sense is complete and unconnected, are not rare.

a. The following are examples: *कालाकरावृत्तिजुभाजुभानि* 'good and evil (occurring) in the revolutions of the interval of time,' the whole being a dependent, involving a dependent and an aggregative; *सेनापतिपलाय्यो* 'the general

of the army and the overseer of the forces,' the whole being an aggregative, involving two dependents; शोकारातिभयक्षार्थ 'the protection from sorrow, enemies, and perils,' the whole being a dependent, involving an aggregative; अवधीरितसुहृद्भाष्यं 'the disregarded words of a friend,' the whole being a descriptive, involving a dependent; शुक्लास्त्रमाल्यदान 'a white robe and a string of garlands,' the whole being an aggregative, involving a descriptive and dependent; सर्वज्ञास्त्रपारगस् 'one who has gone to the opposite bank (pára) of all the Śástras,' i. e. 'one who has read them through;' मृतसिंहास्थीनि 'the bones of a dead lion.'

771. The greater number of complex compounds are used as adjectives, or relatively, as epithets of some other word in the sentence; thus, गलितनखनयनस्, -नी, -नं, 'whose teeth and eyes were decayed,' the whole being the relative form of descriptive, involving an aggregative; क्षुब्धामकण्ठस् 'having a throat emaciated with hunger,' the whole being the relative form of descriptive, involving a dependent.

a. Other examples are, शुक्लमाल्यानुलेपनस्, -ना, -नं, 'having a white garland and unguents,' the whole being the relative form of aggregative, involving a descriptive; पूर्वजन्मकृतस्, -ता, -तं, 'done in a former birth,' the whole being a dependent, involving a descriptive; विद्यावयोवृद्धस्, -द्धा, -द्धं, 'advanced in learning and age,' the whole being a dependent, involving an aggregative; हृदि-तस्यमोहीनस्, -ना, -नं, 'having fresh garlands, and being free from dust,' the whole being the relative form of aggregative, involving a descriptive and dependent; अभिवेकाद्रिशिरास्, -रास्, -रस्, 'whose head was moist with unction;' यथेक्षितमुखस्, -क्षा, -क्षं, 'having the face turned in any direction one likes;' झूलमुग्रहस्तस्, -स्ता, -स्तं, 'spear and club in hand;' शक्यरात्रिर्वाहोचितस्, -ता, -तं, 'sufficient for support during one night' (see 778); अग्यजुःसामाख्यत्रय-ग्रन्थार्थभिज्ञास् 'acquainted with the meaning of the three Vedas, called Rîg, Yajur, and Sâma' (agreeing with विदुषस्); सन्दङ्गदन्तदृताक्षनेत्रास् 'biting their lips and having red eyes' (agreeing with राजानस्); परद्रोहकर्त्तृधीस् 'injuring another by action or by intention.'

772. The substantive आदि, 'a beginning,' often occurs in complex relative compounds, with the force of *et cetera*, as in simple relatives at 764; thus, शुक्लसारिकादयस् 'parrots, starlings, &c.' (agreeing with पक्षिणस् 'birds beginning with parrots and starlings'), the whole being the relative form of dependent, involving an aggregative; सन्धिविग्रहादि 'peace, war, &c.' (agreeing with पृथीकं understood); गृहदेवागारादियुक्तस्, -क्ता, -क्तं, 'possessed of houses, temples, &c.;' करिगुरगकोवादिपरिच्छदयुक्तस्, -क्ता, -क्तं, 'possessed of elephants, horses, treasures, and other property.'

a. Similarly, आद्य in the example उत्तमगन्धाद्यास् (agreeing with स्रजस् 'garlands possessing the best odour and other qualities').

773. Long complex compounds may be generally translated by beginning at the last word and proceeding regularly backwards, as in the following; मत्तमधुकर्नि-कमुक्तुश्चकारमिलितकोकिलापसङ्गीतवसुखावहः, -हा, -हं, 'causing pleasure by the music of the voice of the cuckoo, blended with the hum emitted by the swarms of joyous bees.'

774. चामक or रूप, as occupying the last place in a complex relative, denote 'composed of;' thus, हस्यचरणपदातिकर्म्मकरामकं चलं 'a force consisting of elephants, horses, chariots, infantry, and servants;' प्राग्जन्मसुकृतदुष्कृतरूपे कर्म्मणी 'the two actions consisting of the good and evil done in a former birth.'

775. Complex compounds may sometimes have their second or middle member elided or omitted; thus, अभिज्ञानशकुन्तला is really a complex compound, the whole being a descriptive, involving a dependent; but the middle member स्मृत is elided: see 745. a. Similarly, शाकपाषिषस् 'the era-king' is for शाकप्रियपाषिषस् 'the king (beloved) by the era.'

a. Sometimes the substantive verb 'to be' may be inherent in a relative compound; as, प्रारम्भसदृशोदयस् 'his success was proportionate to his undertakings;' पीताम्बसि 'on his drinking water,' for तेन चाम्बसि पीते सति.

776. Complex compound adverbs, or indeclinable compounds, involving other compounds, are sometimes found; as, स्वगृहनिर्विशेषेण 'not differently from one's own house;' शब्दोच्चारणानन्तरं 'after uttering a sound;' स्तनभट्ठविनमम्भभङ्गानपेक्षं 'regardless of the curving of her waist bending under the weight of her bosom;' यथादृष्टं 'as seen and heard.'

#### ANOMALOUS COMPOUNDS.

777. There are certain compounds which are too anomalous in their formation to admit of ready classification under any one of the preceding heads. Amongst these may be placed those compounds expressive of 'comparison' or 'resemblance,' usually included under the Karma-dhāraya or Descriptive class. In these the adjective is placed last; as, छायाचञ्चलस्, -ला, -लं, 'fickle as a shadow;' वज्रपातसदृशस्, -शी, -शं, 'like a clap of thunder;' केनोपमस्, -मा, -मं, 'like foam;' चम्बुदश्यामस्, -मा, -मं, 'dark as a cloud;' भूषट्विस्तीर्यस्, -शी, -शं, 'spread out like a mountain;' जलविन्दुलोलचपलस्, -ला, -लं, 'unsteady as a trembling drop of water;' नलिनीदलतोयतरलस्, -ला, -लं, 'tremulous as water on the leaf of a lotus:' the last two examples are complex.

a. कस्य, देशीय, दम्भ, द्वयस्, मात्र, affixed to crude bases, form anomalous compounds; see 80. XX. XXI. and 919.

b. There is a common anomalous compound formed by placing अनन्तर after a crude base, to express 'another,' 'other;' as, स्थानान्तरं or देशान्तरं 'another place;' राजानरेख सह 'along with another king;' जन्मान्तराणि 'other births.' The following examples, also, are not readily assignable to any class: तत्त्वजीवितयोषी



'a fighter who abandons all idea of life;' सारसद्वितीयस्, -या, -यं, 'accompanied by the Sárass \*;' अदृष्टपूर्वस्, -ज्ञा, -ज्ञं, 'never before seen.'

c. पूर्व or पूर्वक् or पुरःसर (meaning literally 'preceded by') may be added to crude bases to form a kind of anomalous compound, as in the following example; पूजापूर्वक् अन्नं ददौ 'he gave food with reverence.' See 792.

## CHANGES UNDERGONE BY CERTAIN WORDS AT THE END OF COMPOUNDS.

778. The following is an alphabetical list of the substitutions or changes which take place in the final syllables of certain words, when used at the end of compounds. Observe—The most common substitution is that of अ for the final vowel or final consonant and vowel of a word.

अक्ष m. for अक्षि n. 'the eye.'—अङ्गुल m. in a few compounds for अङ्गुलि f. 'the finger.'—अञ्जल m. in a few compounds for अञ्जलि m. 'joining the hands in reverence.'—अश्व m. joined with a few inseparable prepositions for अश्वन् m. 'a road.'—अनस in Karma-dháraya compounds for अनस् n. 'a cart,' 'a carriage.'—अयस in Karma-dhárayas for अयस् n. 'iron.'—अश्म in Karma-dhárayas for अश्मन् m. 'a stone.'—अङ्गीव in Dvandwas for अङ्गीवन् m. n. 'the knee.'—अस for असि f. 'an angle.'—अह for अहन् n. 'a day.'—अह् in the first member of a compound for अहन् n. 'a day.'—अह् at the end of a few compounds for अहन् n. —ईष for अष f. 'water.'—उक्ष in a few Karma-dhárayas for उक्षन् m. 'an ox.'—उवासा in the beginning of Dvandwas for उवस् n. f. 'the dawn.'—उधन् (fem. उध्री) for उधस् n. 'an udder.'—काकुद् in a few Bahu-vrīhis for काकुद m. 'the palate.'—कुक्ष for कुक्षि m. 'the belly.'—गन्धि in Karma-dhárayas for गन्ध m. 'smell.'—गव in Dwigus for गो m. f. 'an ox.'—जानि for जाया f. 'a wife.'—ङ्ग and कु in Bahu-vrīhis for जानु n. 'the knee.'—तमस in Karma-dhárayas (preceded by स, अव, or अन्ध) for तमस् n. 'darkness.'—दन् in a few Bahu-vrīhis for दन् m. 'a tooth;' the feminine may be दन्ती.—दिवा in the beginning of a few compounds for दिवन् m. 'the day.'—दुष at the end of a few compounds for दुह् 'yielding milk.'—जाया as the first member of a compound for दिव् f. 'heaven.'—धन्वन् for धनुस् n. 'a bow.'—धर्मेन् for धर्म m. 'virtue,' 'duty.'—भुर for भुर् f. 'a load.'—नाभ for नाभि f. 'the navel.'—नाव for नौ f. 'a ship.'—पथ for पथिन् m. 'a road.'—पाद् for पाद m. 'a foot;' the feminine may be पदी.—पृत् for पृतना f. 'an army.'—प्रजस् at the end of Bahu-vrīhis (preceded by अ, सु, or दुर्) for प्रजा f.—ब्रह्म at the end of Karma-dhárayas for ब्रह्मन् m. 'a Bráhmaṇ.'—भूम for भूमि f. 'the earth.'—भुष in a few Dvandwas for भू f. 'the eye-brow.'—मनस in Dvandwas

\* So क्षायाद्वितीयः in Nala, translated by Bopp *umbra geminatus*.

for मनस् n. 'the mind \*.'—मूर्ध्नि at the end of Bahu-vrīhis (preceded by द्वि and त्रि) for मूर्धन् m. 'the head.'—मह and मही at the end of anomalous compounds (preceded by पिता, माता, &c., see 754. a) for महन् m. f. n. 'great.'—महा at the beginning of Karma-dhārayas and Bahu-vrīhi compounds for महन् m. f. n. 'great†.'—मेघस् at the end of Bahu-vrīhis (preceded by अ, सु, दुर्, अत्य, मन्द) for मेघा f. 'intellect.'—राज at the end of Karma-dhārayas for राजन् m. 'a king;' see 151. a. —रात्रि in Dwigus, Karma-dhārayas, and Dvandvas, for रात्रि f. 'night.'—वर्षस् in Karma-dhārayas for वर्षस् n. 'splendour.'—श्रेयस् in Karma-dhārayas and Bahu-vrīhis for श्रेयस् n. 'felicity.'—श्व for श्वन् m. 'a dog.'—स in Avyayi-bhāvas and Bahu-vrīhis for सह 'with.'—सक्य in Karma-dhārayas and Bahu-vrīhis for सक्यि n. 'the thigh.'—सख in Karma-dhārayas and Dwigus for सखि m. 'a friend.'—सरस् in Karma-dhārayas for सरस् n. 'a lake.'—हृद् for हृदय n. 'the heart.'

779. अहं is found in the beginning of certain anomalous compounds (such as अहङ्कार, अहम्भूषिका, &c.) for मत् or अस्मात् 'I.'

780. Numerals, when preceded by particles, prepositions, or other numerals, may change their finals to अ a; or if their final letter be a consonant, may either drop that consonant or add अ a to it; thus, द्वित्व (nom. -द्वास्, -द्वास्, -द्वाणि) 'two or three;' पञ्चस् (nom. -पास्, -पास्, -पाणि) 'five or six;' उपचतुर (nom. -रास्) 'nearly four.'

### *Compound Nouns formed from roots combined with Prepositions.*

781. In the next section it will be shown that the combination of roots with prepositions prevails most extensively in Sanskrit. From roots thus combined nouns of the most various significations may be formed; thus, from हृ 'to seize,' with वि and अस्, is formed अस्वहार 'practice;' from कृ 'to do,' with अनु, अनुकार 'imitation.' Hardly a line can occur in any book that does not afford an example of this kind of compound.

## SECTION II.

### COMPOUND VERBS.

782. The learner might look over the list of 2000 simple roots, and well imagine that in some of these would be contained every possible variety of idea, and that the aid of prepositions and adverbial prefixes to expand and modify the sense of each root would be unnecessary. But in real fact there are comparatively very few

\* वाङ्मनसे 'speech and heart,' which is the example given by Pāṇini (V. 4. 77), occurs in Manu II. 160.

† As महाकुलं 'a great family;' see also 755. In Tat-purusha or dependent compounds महत् is retained; thus, महदाश्रयः 'recourse to the great.'

Sanakṛit roots in common use; and whilst those that are so appear in a multitude of different forms by the prefixing of one or two or even three prepositions, the remainder are almost useless for any practical purposes, except the formation of nouns. Hence it is that compound verbs are of more frequent occurrence than simple ones.

They are formed in two ways: 1st, by combining roots with prepositions; 2dly, by combining the auxiliaries कृ 'to do' and भू 'to be' with adverbs, or nouns converted into adverbs.

*Compound Verbs formed by combining Prepositions with roots.*

783. The following list exhibits the prepositions chiefly used in combination with roots:

a. अति *ati*, 'across,' 'beyond;' as, अतिवा, अती (pres. अत्येति, &c.), अतिगन्, 'to pass by,' 'to pass along,' 'to transgress.'

b. अधि *adhi*, 'above,' 'upon,' 'over;' as, अधिष्ठा 'to stand over,' 'to preside' (pres. अधिष्ठामि); अधिरुह् 'to climb upon;' अधिश्री 'to lie upon;' अधिगन् 'to go over towards;' अधी 'to go over,' in the sense of 'reading.'

c. अनु *anu*, 'after;' as, अनुचर् 'to follow;' अनुष्ठा 'to follow,' in the sense of 'performing;' अनुकृ 'to imitate;' अनुमन् 'to assent.' With भू it signifies 'to experience,' 'to enjoy.'

d. अन्तर *antar*, 'within' (Latin *inter*); as, अन्तरो 'to place within,' 'to conceal,' in pass. 'to vanish;' अन्तर्भू 'to be within;' अन्तर्चर् 'to walk in the midst.'

e. अप *apa*, 'off,' 'away' (*āpa*); as, अपगन्, अपवृ, अपे (from अव and इ), 'to go away;' अपनी 'to lead away;' अपकृ 'to abstract;' अपवह् 'to bear away.' It also implies 'detraction;' as, अपवद् 'to defame.'

f. अपि *api*, 'on,' 'over,' 'up,' only used with धा and नह्; as, अपिधा 'to shut up;' अपिनह् 'to bind on.' The initial *a* is generally rejected, leaving पिधा, पिनह्.

g. अभि *abhi*, 'to,' 'towards' (*ēti*); as, अभिया, अभी, 'to go towards;' अभिवाप् 'to run towards;' अभिदृश् 'to behold;' अभिवद् or अभिधा (see धा at 664) 'to address,' 'to accost,' 'to speak to,' 'to salute.'

h. अव *ava*, 'down,' 'off;' as, अवरुह्, अवतृ, 'to descend;' अवेक्ष् 'to look down;' अवकृ 'to throw down,' 'to scatter;' अवकृन् 'to cut off.' It also implies 'disparagement;' as, अवज्ञा 'to despise;' अवज्ञिप् 'to insult.' With धा (3d c. अवदधानि), 'to attend.'

i. आ *ā*, 'to,' 'towards,' 'up' (Latin *ad*); as, आविष् 'to enter;' आगन् 'to go towards;' आरुह् 'to mount up.' When prefixed to गन्, या, and इ, 'to go,' and दा 'to give,' it reverses the action; thus, आगन्, आया, ए, 'to come;' आदा 'to take.' With चर्, 'to practise.'

j. उद् *ut*, 'up,' 'upwards' (opposed to नि); as, उच्चर् (48), उदि, 'to go up,' 'to rise' (pres. उद्यामि, 1st conj.); उड्ढी 'to fly up;' उड्डन् 'to strike up' (उद् and

हन्, 50); उद् (उत् and हु, see 50) 'to extract'; उन्मिन् and उन्मील् (47) 'to open the eyes'; उत्कृत्, उत्खिद्, 'to cut up'; उन्मूल् 'to root up'; उच्छि 'to lift up' (उत् and छि, 49).

When prefixed to the roots स्था and क्षम् it causes the elision of *s*; as, उत्था 'to stand up'; उत्क्षम् 'to prop up.' In some cases it reverses the action; as, from पत् 'to fall,' उत्पत् 'to leap up'; from नम् 'to bend down,' उन्नम् (47) 'to raise up'; from यम् 'to keep down,' उन्नम् 'to lift up.'

k. उप *upa*, 'to,' 'towards' (उप), 'near,' joined like आ and अभि to roots of motion; as, उपया 'to approach'; उपचर् 'to wait upon'; उपस्था 'to stay near,' 'to be present,' 'to arrive.' With विश् (6th c. उपविशति), 'to sit down'; with आस्, 'to sit near.'

l. नि *ni*, 'down,' 'downwards,' 'under' (opposed to उत्); as, निपत् 'to fall down'; नियम् 'to suppress'; निमिन् and निमील् 'to close the eyes'; निधिप्, निधा, न्यस्, 'to lay down,' 'to deposit'; निविश् 'to go within,' 'to encamp.' With वृत् it signifies 'to return,' 'to desist'; with श्रम्, 'to hear.' In some cases it does not alter the sense; as, निहन् 'to kill.'

m. निर् *nir*, 'out'; as, निष्कृन् (see 72), निर्गन्, निःसृ (71. a. c), 'to go out,' 'to come out'; निष्कृत् 'to cut up'; निर्वृत् 'to come to an end,' 'to cease'; निश्चि (71. b) 'to determine.'

n. परा *parā*, 'back,' 'backwards' (παρά), combined with जि and भू in the sense of 'defeat'; as, पराजि 'to overcome' (cf. *παραινικάν*, Æsch. Chœ.); पराभू 'to be defeated.' When joined with इ, 2d conj., it signifies 'to retire towards' (pres. परेमि); when with इ, 1st conj. Åtm., 'to run away,' 'to retreat,' *r* being changed to *l* (pres. चलाये).

o. परि *pari*, 'around' (περί, *per*); as, परिवेद्, परिषृ, 'to surround'; परिचर्, परिगन्, 'to go round'; परीक्ष् 'to look round,' 'to examine'; परिचृत् 'to turn round'; परिधाप् 'to run round.' When prefixed to कृ it signifies 'to adorn,' and स् is inserted, परिष्कृ. With भू, 'to despise,' and with हु, 'to avoid.' It sometimes merely gives intensity or completeness to the action; as, परित्यज् 'to abandon altogether'; परिज्ञा 'to ascertain completely.'

p. प्र *pra*, 'before,' 'forward' (πρό, *pro*, *præ*); as, प्रगन्, प्रसृप्, 'to proceed'; प्रयन् 'to set before,' 'to present'; प्रक्रम् 'to begin'; प्रवृत् 'to proceed,' 'to begin'; प्रधाप् 'to run forward'; प्रस्था 'to set out,' 'to advance'; प्रभू 'to be superior,' 'to prevail'; प्रदृश् 'to foresee.' With लभ्, 'to deceive.' Observe—In combination with verbs beginning with *e* or *o* this preposition generally drops its final *a*; as, प्रेषयामि 'I send,' from प्र and दृषय, causal base of इष् 'to go.' Similarly, प्रेक्षते 'he trembles' (3d sing. of *ej* with *pra*).

The *r* of *pra* influences a following nasal by 58; as, प्रयन् 'to bend before,' 'to salute.' Sometimes प्र does not alter the sense of a root, as in प्राप् 'to obtain' (5th c.; see 681).

q. प्रति \* *prati*, 'against,' 'towards,' 'back again;' as, प्रतिबुध् 'to fight against;' गती 'to go towards' (pres. गत्येति); प्रतिगम् 'to go towards,' 'to return;' प्रतिकृ 'to counteract;' प्रतिहन् 'to beat back,' 'to repel;' प्रतिवच् 'to answer;' प्रतिलभ् 'to recover;' प्रतिनी 'to lead back;' प्रतिनन्द् 'to re-salute.' With सु, 'to promise;' with यद्, 'to arrive at,' 'to obtain;' with ईष, 'to wait for,' 'to expect.' Sometimes it does not alter the sense of the root; as, प्रतिवस् 'to dwell.'

r. वि *vi*, 'apart,' implying 'separation,' 'distinction,' 'distribution,' 'dispersion' (Latin *dis*, *se*); as, विचर् 'to wander about;' विचल् 'to vacillate;' विहृ 'to roam for pleasure;' विकृ 'to dissipate;' विद् 'to tear asunder;' विभज् 'to divide;' विविच् 'to distinguish.' Sometimes it gives a privative signification; as, वियुज् 'to disunite;' विस्मृ 'to forget;' विक्री 'to sell.' With कृ, 'to change for the worse.' Sometimes it has no apparent influence on the root; as, विनश् 'to perish;' विचिन् 'to think.'

s. सम् *sam*, 'with,' 'together with' (*σύν*, *con*); as, सञ्चि, सञ्चह्, 'to collect;' संयुज् 'to join together;' सञ्जम् 'to meet together;' सम्पद् 'to happen;' सञ्चिप् 'to contract.' With कृ it signifies 'to perfect,' and स् is inserted, संस्कृ. It is often prefixed without altering the sense; as, सञ्जन् 'to be produced.'

784. Two prepositions are often combined with a root; as, आदा 'to open' (वि, आ); आपद् (10th c.) 'to kill,' उपागम् 'to go under,' 'to undergo,' 'to arrive at' (उप, आ); सने 'to assemble' (सम्, आ, with root इ); प्रक्षिपत् 'to prostrate one's self' (प्र, नि, 58); प्रोक्ष् 'to raise up' (प्र, उन्, with root हृ): and occasionally three; as, प्रत्याह 'to predict' (प्र, वि, आ); प्रत्युदाह 'to answer' (प्रति, उन्, आ). Other combinations of three prepositions, occasionally prefixed to roots, are सं + उप + आ; अभि + वि + आ; सं + अभि + प्र; उप + सं + प्र; अनु + सं + वि.

a. Observe—Excepting in the case of प्र above, prepositions ending in vowels combine with roots beginning with vowels according to the rules of Sandhi; thus, आ with इ 'to go' becomes ए (32), and in pres. ऐति (आ + इति 33), &c.; in pot. ह्यां (आ + ह्यां), &c.; in imp. आयानि (आ + यानि), &c.; in 1st pret. आयं, ऐस् (645, 33), &c. Similarly, अप with इति becomes अपैति by 33.

785. In conjugating compound verbs formed with prepositions, the augment and reduplication do not change their position, but are inserted between the preposition and the root †; as, पर्येक्षयं, 1st pret.

\* The final *i* of the prepositions प्रति, परि, नि, is optionally lengthened in forming certain nouns from compound verbs; as, प्रतीकार, परीहास, नीकार.

† There are a few exceptions to this rule in the Mahābhārata; as in अन्यसचरन् (Mahābh. Selections, p. 33).

of नी, with परि; उपाविशं, 1st pret. of विश्, with उप; अन्वतिष्ठं, 1st pret. of स्था, with अनु; प्रतिनयान, 2d pret. of हन्, with प्रति; प्रोज्झहार, 2d pret. of ह्, with प्र and उल्.

786. Grammarians restrict certain roots to particular voices, when in combination with particular prepositions; as, for example, the root जि 'to conquer,' with वि, and the root विश् 'to enter,' with नि, are restricted to the *Ātmane-pada*; but no certain rules can be propounded on this subject: and in the two epic poems especially the choice of voice seems generally arbitrary and subservient to the purposes of metre \*.

*Compound Verbs formed by combining Adverbs with the roots*  
कृ *kṛi* and भू *bhū*.

787. These are of two kinds; 1st, those formed by combining adverbs with कृ 'to make' and भू 'to become;' 2dly, those formed by combining nouns used adverbially with these roots.

a. Examples of the first kind are, अलङ्कृ 'to adorn;' आविष्कृ 'to make manifest' (see 72); वहिष्कृ 'to eject;' पुरस्कृ 'to place in front,' 'to follow;' विनाकृ 'to deprive;' साङ्कृ 'to entertain as a guest;' नमस्कृ 'to revere;' साक्षाद्, प्रादुर्भू, 'to become manifest,' &c.

788. In forming the second kind, the final of a crude word, being *a* or *á*, is changed to *í*; as, from सज्ज, सज्जीकृ 'to make ready,' सज्जीभू 'to become ready;' from कृष्ण, कृष्णीकृ 'to blacken;' from परिखा 'a ditch,' परित्सीकृ 'to convert into a ditch:' and sometimes *a* becomes *á*; as, प्रियाकृ from प्रिय. A final *í* or *u* is lengthened; as, from शुचि, शुचीभू 'to become pure;' from लघु, लघुकृ 'to lighten.' A final *ri* is changed to *री rí*; as, from मातृ, मात्रीभू 'to become a mother.' A final *as* becomes either *í* (as, from सुमनस्, सुमनीभू 'to be of good mind') or *así* (as, from शिरस्, शिरसीधा 'to place on the head').

a. But the greater number of compounds of this kind are formed from crude nouns in *a*. The following are other examples: तृणीकृ 'to esteem as a straw;' स्तम्बीकृ 'to stiffen;' एकचिन्तीभू 'to fix the mind on one object;' स्वीकृ 'to make one's own,' 'to claim as one's own;' मैत्रीभू 'to become friendly.' Substantives are sometimes formed from these; as, मैत्रीभाव 'the state of being friendly,' 'friendship.'

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\* Thus, यत् 'to strive' and प्रार्थ 'to beg for,' which are properly *Ātmane-pada* verbs, are found in the *Parasmai*. Instances of passive verbs taking *Parasmai* terminations have been given at 253. b. On the other hand, नन्द 'to rejoice,' which is properly a *Parasmai-pada* verb, is found in the *Ātmane*.

b. Observe—This mode of compounding nouns and adverbs with *kṛi* and *bhā* is by Indian grammarians technically termed *chāṭ*. These compounds, however, rarely occur, excepting in the form of passive participles \*; and it may be questioned whether the genius of Sanskrit favours the combination of any other part of speech but a preposition with the tenses of verbs. In Greek and Latin, on the other hand, the composition of nouns with verbs is not unusual.

789. Sometimes *सात्*, placed after a crude noun, is used to form a compound verb of this kind; as, from *जल* 'water,' *जलसात्* 'to reduce to liquid;' from *भस्म* 'ashes,' *भस्मसात्* (57) 'to reduce to ashes.' These compounds, like the last, are rarely found, excepting in the form of past passive participles.

### SECTION III.

#### COMPOUND ADVERBS.

790. Compound adverbs are formed, 1st, by combining adverbs, prepositions, and adverbial prefixes, with nouns in the nom. or accus. singular neuter; 2dly, by placing adverbs, or adjectives used as adverbs, after the crude base of nouns.

a. The first kind are identical with indeclinable compounds at 760, and the greater number are formed with the adverbial preposition *सह saha*, contracted into *स sa*; as, from *कोप* 'anger,' *सकोप* 'angrily;' from *आदर* 'respect,' *सादर* 'respectfully;' from *अङ्गप्रक्षालन* 'prostration of the limbs,' *साङ्गप्रक्षालन* 'reverentially.'

b. The following may be taken as examples of compound adverbs formed with other prefixes: *अनुज्येष्ठ* 'according to seniority;' *प्रत्यङ्ग* 'over every limb;' *प्रतिमास* 'every month;' *यथाविधि* 'according to rule;' *यथाशक्ति* or *यथास्वयं* 'according to one's power;' *यथासुखं* 'happily;' *समक्षं* 'before the eyes' (*अक्ष* being substituted for *अक्षि*, see 778); *असंशयं* 'undoubtedly;' *निर्विशेषं* 'without distinction.'

791. Most of the adverbs at 731 may be placed after the crude base of nouns; thus, *बालकसमीपं* 'near the child;' *रक्षणार्थं* 'for the sake of protection;' *किमर्थं* 'on what account?'; *शब्दोच्चारणानन्तरं* 'after uttering a sound.'

792. *पूर्वं* or *पूर्वार्धे* or *पुनः* (meaning literally 'preceded by') is placed after crude bases to denote 'the manner' in which any thing is done; as, *क्रोधपूर्वं* 'with anger.' See 777. c.

793. A kind of compound adverb, implying 'reciprocity,' is formed

\* Generally as past passive participles; thus, *अलङ्कृत* 'adorned;' *प्रादुर्भूत* 'become manifest;' *सज्जीभूत* 'made ready;' *लघूकृत* 'lightened.' The future passive participle is sometimes found so compounded; as, *स्वीकरणीय* 'to be agreed to.'

by doubling a noun, lengthening the final of the first word, and changing the final of the last to i; as, from दृक् 'a stick,' दृक्कादृक् 'mutual striking;' अंशंशं 'share by share;' मुक्लामुक्लि 'club to club;' मुहीमुहि 'fist to fist.'

a. Something in the same manner, अन्य and पर, 'another,' are doubled; thus, अन्योन्यं, परस्परं, 'mutually,' 'together.'

b. The indeclinable participle आरभ्य, 'having begun,' is joined with अद्य, 'to-day' (अद्यारभ्य), in the sense of 'from this time forward;' and with the crude bases of other words to express 'beginning from;' see 925. प्रभृति is placed adverbially after words, in the same sense; as, जन्मप्रभृति 'from birth upwards.'

## CHAPTER IX.

### SYNTAX.

794. SANSKRIT syntax, unlike that of Greek and Latin, offers fewer difficulties to the student than any other portion of the Grammar. Indeed, compounds prevail so abundantly in this language, that the writer who has properly expounded the subject of compound words has already more than half completed his investigation into the laws which regulate syntactical combinations. We shall endeavour, in the present chapter, to collect together all the most useful rules for the connexion and collocation of uncompounded words. Much vagueness and uncertainty, however, may be expected to attach to the rules propounded, when it is remembered that Sanskrit literature consists almost entirely of poetry, and that the laws of syntax are ever prone to yield to the necessities of metrical composition.

a. Observe—In the present chapter on Syntax, that the subject may be made as clear as possible, each word will be separated from the next, and vowels will not be allowed to coalesce, although such coalition be required by the laws of combination. When compounds are introduced into the examples, a dot, placed underneath, generally marks the division of the words.

### THE ARTICLE.

795. There is no indefinite article in classical Sanskrit; but कश्चिन् (228) and in modern Sanskrit एक (238) are sometimes used to supply the place of such an article; thus, एकस्मिन् प्रदेशे 'in a certain



country; कश्चित् भृगालः 'a certain jackal.' The definite article may not unfrequently be expressed by the pronoun स (220); thus, स पुरुषः may mean simply 'the man,' not necessarily 'that man.'

#### CONCORD OF THE VERB WITH THE NOMINATIVE CASE.

796. The verb must agree with the nominative case in number and person; as, अहं करवाणि 'I must perform.'

a. Other examples are, त्वम् अवधेहि 'do thou attend;,' स ददाति 'he gives;,' आवां ब्रूवः 'we two say;,' कपोता ऊचुः 'the pigeons said;,' राजा मन्त्री च जग्मतुः 'the king and minister went;,' यावत् चन्द्राकीर्तिरहतः 'as long as the moon and sun remain;,' युवां चिन्तयत 'do you two reflect;,' यूयम् आयात 'do ye come;,' सज्जनाः पूज्यन्ते 'good men are honoured;,' वाति पवनः 'the wind blows;,' उदयति शशाङ्कः 'the moon rises;,' स्फुटति पुष्पं 'the flower blossoms.'

b. Observe—The verb is usually, though not always, placed last in the sentence.

797. When a participle takes the place of the verb, it must agree with the nominative in number and gender; as, स गतः 'he went;,' सा गता 'she went;,' नायिका उक्त्वती 'the two women spoke;,' राजा हतः 'the king was killed;,' बन्धनानि क्षिप्तानि 'the bonds were cut.'

a. Sometimes, when it is placed between two or more nominative cases, it agrees with one only; as, स्वयम्भुः प्रबोधिता पुत्रश्च 'his wife and son were awakened.'

b. Very often the copula, or verb which connects the subject with the predicate, is omitted; when, if an adjective stand in the place of the verb, it will follow the rules of concord in gender and number; as, धनं दुर्लभं 'wealth is difficult of attainment;,' आवां कृताहारी 'we two have finished eating.' But if a substantive stand in the place of the verb, no concord of gender or number need take place; as, सन्पदः पदम् आपदां 'successes are the road to misfortunes.'

#### CONCORD OF THE ADJECTIVE WITH THE SUBSTANTIVE.

798. An adjective, participle, or adjective pronoun, qualifying a substantive, when not compounded with it, must agree with the substantive in gender, number, and case; as, साधुः पुरुषः 'a good man;,' महद् दुःखं 'great pain;,' एतेषु पूर्वोक्तेषु राष्ट्रेषु 'in these before-mentioned countries;,' त्रीणि मित्राणि 'three friends.'

#### CONCORD OF THE RELATIVE WITH THE ANTECEDENT.

799. The relative must agree with the antecedent noun in gender, number, and person; but in Sanskrit the relative pronoun generally precedes the noun to which it refers, this noun being put in the same case with the relative, and the pronoun स follows in the latter clause of the sentence; as, यस्य नरस्य बुद्धिः स बलवान् 'of whatever man there is intellect, he is strong.'

a. The noun referred to by the relative may also be joined with **स**, as **यस्य बुद्धिः स नरो बलवान्**; or may be omitted altogether, as **यन् प्रतिज्ञातं तद् बालव** 'what you have promised, that abide by;' **येवान् जयवानि खादिनानि तेः** (पक्षिभिः understood) **मिश्रासा समारम्भा** 'by those (birds) whose young ones were devoured an inquiry was set on foot;' **यः सर्वान् विषयान् प्राप्तुवाद् यश्च स्तान् उपेक्षते तयोर् विषयपेक्षकः ज्ञेयान्** 'he who would obtain all objects of sense, and he who despises them, of the two the despiser is the best.'

800. The relative sometimes stands alone, an antecedent noun or pronoun being understood, from which it takes its gender and number; as, **नास्ति पुण्यवान्** (तस्मात् understood) **यस्य मित्रेण सम्भाषः** 'there is not a happier (than that man) of whom there is conversation with a friend;' **धनेन किं यो न ददाति** 'What is the use of wealth (to him) who does not give.'

a. Sometimes, though rarely, the antecedent noun precedes the relative in the natural order; as, **न सा भार्या यस्यां भर्ता न हृष्यति** 'she is not a wife in whom the husband does not take pleasure.'

801. **तावत्** and **यावत्** stand to each other in the relation of demonstrative and relative; as, **यावन्ति तस्य द्वीपस्य वस्तूनि तावन्ति जम्बाकम् उपनेतव्यानि** 'as many products as belong to that island, so many are to be brought to us.' See also 876.

a. Similarly, **तादृश** and **यादृश**; as, **यादृशं घृतं तादृशं तस्मै कथितवन्तः** 'as the event occurred, so they related it to him.'

### SYNTAX OF SUBSTANTIVES.

802. Under this head it is proposed to explain the construction of substantives, without reference to their connexion with particular adjectives, verbs, or participles; and for this purpose it will be desirable to exhibit examples under each case.

#### *Nominative case.*

803. A substantive simply and absolutely expressed must be placed in the nominative case; as, **हितोपदेशः** 'the Hitopadesa;' **भट्टिकाव्यं** 'the poem of Bhaṭṭi.'

a. Two nominative cases in different numbers may be placed in apposition to each other; as, **गृहानि शय्या** 'grass as a bed.'

#### *Accusative case.*

804. Substantives are not found in the accusative, unconnected with verbs or participles, except as expressing 'duration of time' or 'space.' See 821.

#### *Instrumental case.*

805. This case yields a variety of senses. The most usual is that of 'the instrument' or 'means' by which any thing is done; as,

मया (उक्ते) 'by me it was said;' व्याधेन (पाशो योजितः) 'by the fowler a snare was laid;' वेदाध्ययनेन 'by the study of the Vedas;' स्वचक्षुषा 'with one's own eye.'

806. It also has the force of 'with' in expressing other collateral ideas; as, बलीयसा स्वर्द्धा 'vying with the strong;' मित्रेण सम्भाषः 'conversation with a friend;' पशुभिः सामान्यं 'equality with beasts;' पितुर् गोचरेण 'with the knowledge of (his) father:' especially when 'accompaniment' is intended; as, शिष्येण गुरुः 'the master with his pupil.'

807. The other senses yielded by this case are, 'through,' 'by reason of,' 'on account of;' as, कृपया 'through compassion;' तेन अपराधेन 'on account of that transgression:' especially in the case of abstract nouns formed with ता (80. XXIII); as, मूढतया 'through infatuation.'

a. 'According to,' 'by;' as, विधिना 'according to rule;' मन सम्मतेन 'according to my opinion;' जात्या 'by birth.'

b. 'The manner' in which any thing is done, as denoted in English by the adverbial affix 'ly,' or by the prepositions 'in,' 'at;' as, बाहुल्येन 'in abundance;' धर्मेण 'virtuously;' यथेच्छया or स्वच्छया 'at pleasure;' सुखेन 'at ease;' अनेन विधिना 'in this way;' महतां जेहेन (निवसतः) 'they both dwell together in great intimacy;' (नृपः सर्वभूतानि अभिभवति) तेजसा 'a king surpasses all beings in glory;' मनसा (न कर्तव्यं) 'such a deed must not even be imagined in the mind;' मानुषरूपेण 'in human form.'

808. Substantives expressive of 'want,' 'need,' may be joined with the instrumental of the thing wanted; as, चर्चया न प्रयोजनं 'there is no occasion for inquiry;' मया सेवकेन न प्रयोजनं 'there is no need of me as a servant;' नृणेन कार्यं 'there is use for a straw.'

809. 'The price' for which any thing is done may be in the instrumental; as, पञ्चभिः पुराणैर् (याति दासत्वं) 'for five Purāṇas he becomes a slave;' बहुभिर् दत्तैर् (युध्यन्ते) 'they fight for great rewards.' Similarly, प्राणपरित्यागमूल्येन (जीर् न लभ्यते) 'fortune is not obtained at the price of the sacrifice of life.'

a. So also 'difference between' two things; as, त्वया समुद्रेण च महद् अन्तरं 'there is great difference between you and the ocean.'

b. The English expression 'under the idea that' is expressed by the instrumental case of the substantive बुद्धिः; as, व्याघ्रबुद्ध्या 'under the idea that he was a tiger.'

### Double Instrumental.

810. Sometimes when two substantives come together, expressing 'parts' of a common idea, they are both placed in the instrumental, instead of one in the genitive; as, बकुलैः पुष्पैर् वास्यते 'an odour is emitted by the bakul-plants by their flowers' (for बकुलानां पुष्पैः). Similarly, तान् आम्नासयानास प्रेषाभिश्च चन्दनोदकेः 'he caused her to revive by her attendants by sandal-water.'

*Dative case.*

811. This case is of very limited applicability, and its functions, irrespectively of the influence of verbs, are restricted to the expression of 'the object,' 'motive,' or 'cause' for which any thing is done, or 'the result' to which any act tends; as, *आत्मविपृक्षये* 'for self-aggrandizement;' *आपत्प्रतीकाराय* 'for the counteraction of calamity;' *शस्त्रं च ज्ञास्त्रं च प्रतिपद्ये* 'arms and books (lead) to renown.'

a. When, as in the last example, 'the result' or 'end' to which any thing leads is denoted by this case, the verb is seldom expressed, but appears to be involved in the case itself. The following are other examples: *यत्र चास्ते विषसंसर्गो भूतं तदपि मृषये* 'where there is admixture of poison, then even nectar (leads) to death;' *उपदेशो मूर्खानां प्रकोपाय न ज्ञायये* 'advice to fools (leads) to irritation, not to conciliation;' *स वृद्धपतिस् तस्याः सन्तोषाय न अभवत्* 'that old husband was not to her liking.'

b. It will be seen hereafter that certain verbs of *giving* and *relating* govern the dative. Substantives derived from such verbs exercise a similar influence; as, *अन्यस्मै दानं* 'the giving to another;' *अन्यस्मै कथनं* 'the telling to another.'

c. Words expressive of 'salutation' or 'reverence' are joined with the dative; as, *गणेशाय नमः* 'reverence to Ganeśa; *कुशलं ते* 'health to thee.'

*Ablative case.*

812. The proper force of the ablative case is expressed by 'from;' as, *लोभात् (क्रोधः प्रभवति)* 'from avarice anger arises;' *गिरेः पतनं* 'falling from a mountain;' *चाराणां मुखात्* 'from the mouth of the spies.'

813. Hence this case passes to the expression of various correlative ideas; as, *आहारात् किञ्चित्* 'a portion of (from) their food;' and like the instrumental it very commonly signifies 'by reason of,' 'in consequence of;' as, *गोमनुषाणां वधात्* 'on account of the slaughter of cows and men;' *अनवसरप्रवेशात् (पुत्रं निन्दति)* 'he blames his son for entering inopportunately;' *दरुभयात्* 'through fear of punishment;' *अस्मान्मुखोदयात्* 'by reason of my good fortune.'

a. 'According to;' as, *मन्त्रिवचनात्* 'according to the advice of the minister.' Abstract nouns in *त्वं* are often found in this case to express some of these ideas; as, *अनवस्थितचित्तत्वात्* 'by reason of the unsteadiness of his mind:' especially in the writings of commentators; as, *वक्ष्यमाणात्वात्* 'according to what will be said hereafter.'

814. It also expresses 'through the means' or 'instrumentality of;' as, *जृगालात् पाशपङ्क्तः* 'caught in the toils through the instrumentality of the jackal;' *न औषधपरिज्ञानाद् (व्याधेः ज्ञानिद् भवेत्)* 'the alleviation of disease is not effected by the mere knowledge of the medicine.'

a. 'The manner' in which any thing is done is occasionally expressed by the ablative; as, यत्नात् 'with diligence'; बलात् 'forcibly'; कुतूहलात् 'with wonder'; मूलाद् उद्धरणं 'tearing up by the roots:' or by the ablative affix तस्; as, स्वच्छातास् 'at one's own pleasure' (see 719. a. b).

b. This case also denotes 'after'; as, शरीरविगमात् 'after separation from the body'; मुख्यमन्त्रिवन्धनात् 'after the imprisonment of the Chief'; तस्य आगमनात् 'since his arrival.'

c. In reference to time, 'within'; as, त्रिपक्षात् 'within three fortnights.'

d. Nouns expressive of 'fear' are joined with the ablative of the thing feared; as, मृतोर् भयं 'fear of death'; चोरतो भयं 'fear of robbers.'

### Genitive case.

815. This and the locative case are of the most extensive application, and are often employed, in a vague and indeterminate manner, to express relations properly belonging to the other cases.

a. The true force of the genitive is equivalent to 'of,' and this case appears most frequently when two substantives are to be connected, so as to present one idea; as, मित्रस्य वचनं 'the speech of a friend'; भर्ता नाढ्याः परमं भूषणं 'the best ornament of a woman is her husband'; न नरस्य नरो दासो दासस् तु अर्थस्य 'man is not the slave of man, but the slave of wealth.'

816. 'Possession' is frequently expressed by the genitive case alone, without a verb; as, सन्निः सम्पत्तयस् तस्य सन्तुष्टं यस्य मानसं 'all riches belong to him who has a contented mind'; भव्योऽहं यस्य ईदृशी भाव्या 'happy am I in possessing such a wife.'

a. It often, however, has the force of 'to,' and is very generally used to supply the place of the dative; as, प्राणा आत्मनो ऽभीष्टाः 'one's own life is dear to one's self'; न योजनज्ञतं दूरं वासमानस्य तृष्णाया 'a hundred Yojanas is not far to one borne away by thirst (of gain)'; किं प्रज्ञावताम् अविदितं 'What is unknown to the wise?' किम् अन्धस्य प्रकाशयति प्रदीपः 'What does a lamp show to a blind man?' किं नवा अपकृतं राज्ञः 'What offence have I committed towards the king?'; किम् जयन् अस्माकं कर्तुं समर्थः 'What can this man do to us?'

b. And not unfrequently of 'in' or 'on'; as, स्त्रीणां विश्वासः 'confidence in women'; मन आयत्तनं 'dependence on me.'

c. It is even equivalent occasionally to 'from' or 'by,' as usually expressed by the ablative or instrumental; as, न कस्यापि (उपायनं गृह्णीयात्) 'one ought not to accept a present from any one'; अस्माकं (वनं त्याज्यं) 'the wood is to be abandoned by us'; स भव्यो यस्य अर्थिनो न प्रयान्ति विमुखाः 'he is blessed from whom supplicants do not depart in disappointment.'

d. 'Difference between' two things is expressed by this case; as, सेव्यसेवकयोर् महद् अन्तरं 'there is great difference between the master and the servant.' Compare 809. a.

*Locative case.*

817. The locative, like the genitive, expresses the most diversified relations, and frequently usurps the functions of the other cases. Properly it has the force of 'in,' 'on,' or 'at,' as expressive of many collateral and analogous ideas; thus, रात्रौ 'in the night;' ग्रामे 'in the village;' पृष्ठे 'on the back;' त्वयि विश्वासः 'confidence in you;' महत्स्वत्वां पृष्टि 'rain on desert ground;' प्रथमपुष्पसायां 'at the first desire of eating;' पृथिव्यां रोपितो वृक्षः 'a tree planted in the earth.'

818. Hence it passes into the sense 'towards;' as, शत्रौ च मित्रे च 'leniency towards an enemy as well as a friend;' सर्वभूतेषु दया 'compassion towards all creatures;' सुहृत्सु जनिजः 'upright towards friends;' सुकृतज्ञानं जप्तानु नष्टं 'a hundred good offices are thrown away upon the wicked.'

819. Words signifying 'cause,' 'motive,' or 'need,' are joined with the locative; as, सत्प्रत्ये हेतुः 'the cause of his modesty;' भूपालयोर् विग्रहे भवङ्गणनं निदानं 'your speech was the cause of the war between the two princes;' प्रार्थकाभावेः सतीत्ये कारयं स्त्रियाः 'the absence of a suitor is the cause of a woman's chastity;' नौकायां किं प्रयोजनं 'What need of a boat?' Also words signifying 'employment' or 'occupation;' as, अर्थाप्तये प्रवृत्तिः 'engaging in the acquisition of wealth.' Words derived from the root *yaj* usually require the locative; as, मन राज्यरक्षायाम् उपयोगः 'I am of service in preserving the kingdom.'

a. This case may yield other senses equivalent to 'by reason of,' 'for,' &c.; as, मे क्षिप्तेषु 'through my faults;' चारः परराष्ट्राणाम् अवलोकने 'a spy is for the sake of examining the territory of one's enemies;' युद्धे कालोऽयं 'this is the time for battle;' तस्यान् अनुरागः 'affection for her;' उपदेशे जनादरः 'disregard for advice;' का चिन्ता मरणे रणे 'What anxiety about dying in battle!'

b. It is also used in giving the meaning of a root; as, ग्रह् उपादाने 'the root *grah* is in *taking*,' i. e. conveys the idea of 'taking.'

c. The locative case is often used absolutely; see 840.

## SYNTAX OF NOUNS OF TIME.

820. When reference is made to any particular division of time, the instrumental case is usually required; as, त्रिभिर् वर्षैः 'in three years;' द्वादशभिर् मासैः 'in twelve months;' क्षणेन 'in an instant;' कियता कालेन 'In how long time?' वर्षैः शतैः 'in hundreds of years;' कालपर्यन्तम् 'in process of time.'

821. When to duration of time, the accusative case is generally used; as, क्षणं 'for a moment;' अनेककालं 'for a long time;' कियन्तं कालं 'for some time;' एकं मासं 'for one month;' द्वौ मासौ 'for two months;' वर्षैः शतं 'for a hundred years;' शाश्वतीः कालः 'to all eternity;' शतं वर्षाणि 'for a hundred years;' बहूनि चाहानि 'for many days.'

The instrumental, however, is sometimes used in this sense also; as, द्वादशभिर् वर्षैर् वाणिज्यं कृत्वा 'having traded for twelve years;' कतिपयदिवसैः 'for a few days.'

822. When any particular period or epoch is referred to, the locative may be employed; as, कस्मिंश्चिद् दिवसे 'on a certain day;' तृतीये दिवसे 'on the third day;' or sometimes the accusative; as, यां रात्रिं ते दूताः प्रविशन्ति स पुरीं तां रात्रिं भरतेन स्वप्नो दृष्टः 'on the night when the ambassadors entered the city, on that night a dream was seen by Bharata.'

#### NOUNS OF PLACE AND DISTANCE.

823. Nouns expressive of 'distance between two places' (according to Carey) may be in the nominative; as, कृष्णाः शतं क्रोशाः सोमनाथात् 'Krishna is a hundred Kos from Somanáth.' 'Space' may also be expressed by the accusative; as, क्रोशं गिरिः 'a hill for a Kos;' or by the instrumental; as, क्रोशेन गत्वा 'having gone for a Kos.' 'The place' in which any thing is done may be in the locative; as, विदर्भेषु 'in Vidarbha.'

#### SYNTAX OF ADJECTIVES.

##### *Accusative after the Adjective.*

824. The only adjectives governing an accusative are those formed from desiderative bases; as, स्वगृहं गिगमिषुः 'desirous of going home;' पुत्रम् अभीषुः 'desirous of obtaining a son;' राजानं दिदृक्षुः 'desirous of seeing the king.'

##### *Instrumental after the Adjective.*

825. Adjectives, or participles used adjectively, expressive of 'want' or 'possession,' require this case; as, अर्थेन हीनः 'destitute of wealth;' अर्थैः समायुक्तः 'possessed of riches;' वारिणा पूर्णो घटः 'a jar full of water.'

826. So also of 'likeness' or 'equality;' as, अनेन सदृशो लोके न भूतो न भविष्यति 'there has never been, nor will there ever be, any one like him in this world;' प्रारम्भेः सदृश उदयः 'his success was equal to his undertakings;' प्रायेः स्या पत्नी 'a wife as dear as life;' आदित्येन तुल्यः 'equal to the sun.' These are also joined with a genitive.

##### *Genitive after the Adjective.*

827. Adjectives signifying 'dear to,' or the reverse, are joined with the genitive; as, राज्ञां प्रियः 'dear to kings;' भर्तारः स्त्रीणां प्रियाः 'husbands are dear to women;' न कश्चित् स्त्रीणाम् अप्रियः 'women dislike nobody;' द्वेषो भवति मन्त्रिणां 'he is detestable to his ministers.'

a. Adjectives expressive of 'equality' often require this case as well as the instrumental; thus, सर्वस्य समः 'equal to all'; तस्य अनुकूपः 'like him'; चन्द्रस्य कल्पः 'like the moon'; न तस्य तुल्यः कश्चन 'nobody is equal to him.'

b. So also other adjectives; as, परोपदेशः सर्वेषां सुकरः नृणां 'giving advice to others is easy to all men'; सुखानाम् उचितः 'worthy of happiness'; उचितः श्लेशानां 'capable of toil.'

*Locative after the Adjective.*

828. Adjectives, or participles used adjectively, expressive of 'power' or 'ability,' are joined with this case; as, अजनि क्षमा अक्षाः 'horses able for the journey'; महति शत्रौ क्षमो राजा 'a king who is a match for a great enemy'; अशक्ता गृह्करणे शक्ता गृहभञ्जने 'unable to build a house, but able to demolish one.'

a. So also other adjectives; as, शस्त्रेषु कुशलः 'skilled in arms'; अल्पेषु ब्राह्मः 'wise in trifles'; त्वयि अनुरक्तो पिरक्तो वा स्वामी 'Is your master attached or adverse to you?' अनुमीषिषु मन्दादरः 'neglectful of his dependants.'

SYNTAX OF THE COMPARATIVE AND SUPERLATIVE DEGREE.

829. Adjectives in the comparative degree require the ablative case; as, पत्नी प्राणेभ्योऽपि गरीयसी 'a wife dearer even than one's life'; पुत्रस्पर्शान् सुखतरः स्वर्शो लोके न विद्यते 'there is no pleasanter touch in this world than the touch of a son'; वर्डनात् प्रमारब्धं ज्ञेयः 'the protection of one's subjects is better than aggrandizement'; न मत्तो (719.a) दुःखिततरः पुमान् अस्ति 'there is not a more wretched man than I'; मतिर् बलाद् बलीयसी 'mind is more powerful than strength.'

830. Sometimes they govern the instrumental; as, प्राणैः प्रियतरः 'dearer than life'; न अस्ति मया कश्चिद् अत्यभाग्यतरो भुवि 'there is nobody upon earth more unfortunate than I.'

a. When it is intended to express 'the better of two things' the genitive may be used; as, अनयोर् देशयोः को देशो भद्रतरः 'Of these two countries which is the better?'

831. The comparative in Sanskrit is often resolved into the expression 'better and not'; as, वरं प्राणपरित्यागो न पुनर् ईदृशे कर्मणि प्रवृत्तिः 'better abandon life than (literally, and not) engage in such an action'; वरं मौनं कार्यं न च वचनम् उक्तं यद् अनृतं 'it is better that silence should be kept than a speech uttered which is untrue'; विद्यया सह वेदाध्यापकेन वरं मर्त्यं न तु अध्यापनयोग्यशिष्याभावे अपात्राय दत्तां प्रतिपादयेत् 'a teacher of the Veda should rather die with his learning than commit it to an unworthy object, in the absence of a pupil worthy to be instructed in it.'



832. The superlative degree is usually joined with the genitive; as, ब्राह्मणो द्विपदां श्रेष्ठो गौर् वरिष्ठा चतुर्व्यदां । गुरुर् गरीयसां श्रेष्ठः पुत्रः स्वशैवतां वरः 'a Brāhman is the best of all bipeds, a cow of quadrupeds, a Guru of venerable things, a son of things possessed of touch;' but sometimes with the locative; as, नरेषु बलवत्तमः 'the most powerful of men;' and even with an ablative; as, धान्यानां सङ्ग्रह उत्तमः सर्वसङ्ग्रहात् 'a store of grain is the best of all stores.'

a. A superlative degree may even take a comparative affix, and govern the genitive; as, तेषां ज्येष्ठतरम् 'the eldest of them.' See 194.

833. 'Comparison' is often expressed by an adjective in the *positive* degree, joined with a noun in the ablative case; as, नास्ति तस्मात् पुण्यवान् 'there is not a happier than he;' स ममो (719. a) महान् 'he is greater than me.'

a. In more modern Sanskrit 'comparison' is sometimes expressed by the use of अपेक्ष्य 'regarding,' 'with reference to' (indecl. part. of the root ईक्ष् with अप्), which may take the place of 'than' in English; thus, दशोपाध्यायान् अपेक्ष्य आचार्यो आचार्योऽन्यतन् अपेक्ष्य पिता गौरवेण अतिरिक्त भवति 'an Āchārya ought to be higher in estimation than ten Upādhyāyas, a father than a hundred Āchāryas.'

834. Many words have a kind of comparative influence, and require an ablative case, especially वरं, अवरं, अन्य, अन्यदा, अन्यत्र, इतर, पर, पूर्वं, अधिक, जन, अवशिष्ट; as, प्रक्षालनात् पङ्क्तस्य अस्पर्शेन वरं 'it is better not to touch mud than to wash it off;' दारिद्र्यम् अवरं मरणात् 'poverty is less desirable than death;' को मां मित्राद् अन्यस् त्रातुं समर्थः 'Who is able to rescue me, other than a friend?' किमु दुःखम् जातः परं 'What grief is greater than this?' न श्रुताद् अन्यद् विज्ञप्तात् 'one ought not to speak differently from what one has heard;' तत्कालाद् अन्यदा 'at another time than the present;' नरस्य न अन्यत्र मरणाद् भयं 'there is no cause of fear to man from any other quarter than from death;' आज्ञाहात् (731. a, 778) पूर्वं दिने 'on the day before that of the Śrāddha;' योजनशताद् अधिकं 'more than a hundred Yojanas;' कानोदन्नः सङ्गमात् किञ्चिद् जनः 'intelligence of a lover is something less than a meeting;' अन्नाद् अवशिष्टं 'the remainder of the food.'

## NUMERALS.

835. The syntax of numerals is explained at 206. The following examples may be added: नवतेर् नराणां 'of ninety men;' षष्टेर् नराणां 'of sixty men;' सहस्रस्य नराणां 'of a thousand men;' एषां त्रयाणां मध्याद् अन्यतमः 'one of these three.'

a. The aggregative numerals may sometimes be employed at the end of compounds for the cardinals; thus, सैन्यद्वयं 'two armies;' विवाहचतुष्टयं 'four marriages.' See 214.

b. Numerals, if used partitively, may take the genitive; as, अश्वानां शतसहस्राणि 'a hundred thousand of the horses:' and, if comparatively, the ablative; as, विवादान् द्विगुणो दनः 'a fine the double of that which is in dispute.'

## SYNTAX OF PRONOUNS.

836. The chief peculiarities in the syntax of pronouns have already been noticed in Chapter V. pp. 94—101. It remains to offer one or two remarks with reference more especially to the relative and interrogative.

a. In the use of these pronouns a very peculiar *attraction* is often to be observed; that is, when either a relative or interrogative pronoun has been used, and an indefinite pronoun would naturally be expected to follow, the relative or interrogative are repeated, as in the following examples: **वो यस्य** (for **कस्मिन्**) **भावः स्यात्** 'whatever may be the disposition of whom (i. e. any one);' **यद् रोचते यस्मै** 'whatever is pleasing to any one;' **वो यस्य मांसम् चक्ष्णाति** 'whoever eats the flesh of any animal;' **यस्य ये गुणाः सन्ति** 'whatever excellencies belong to any one;' **यद् येन युज्यते** 'whatever corresponds with any thing;' **केषां किं ज्ञानम् अध्ययनीयं** 'What book is to be read by whom? (i. e. by any one).' See Bopp's Comparative Grammar, vol. II. p. 537.

837. The relative and interrogative are sometimes used together, in an indefinite distributive sense; as, **यानि कानि मित्राणि** 'any friends whatever;' or more usually with **चित्** affixed to the interrogative; as, **यस्मै कस्मैचित्** 'to any one whatever.'

a. The neuter of the interrogative (**किं**) is often joined with the instrumental to signify 'What is the use of?' 'there is no need of;' as, **युक्तेन किं वो न धर्मम् चाचरेत् किम् चात्मना वो न जितेन्द्रियो भवेत्** 'Of what use is scriptural knowledge (to one) who does not practice virtue? Of what use is a soul (to one) whose passions are not kept in subjection?' **किं ते जनेन प्रश्नेन** 'What business have you to make this inquiry?' **किं बहुना** 'What need of more!' 'in short.'

b. As already shown at 761, a relative pronoun is sometimes rendered unnecessary by the use of the relative compound; thus, **नगरी चन्द्रिकाधौतहर्म्या** is equivalent to **नगरी यस्याश् चन्द्रिकाधौतानि हर्म्याणि** 'a city whose palaces were silvered by the moon-beams.'

c. The relative, when followed by a pluperfect tense, may sometimes be expressed by the indeclinable participle; thus, **सिंहो व्याधं हत्वा** 'a lion having killed a hunter,' or 'a lion who had killed a hunter.'

838. The following examples will illustrate the use of pronouns of quantity and pronominals: **यावत्**: (or **यत्संख्यकान्**) **यासान् भुङ्क्ते तावत्**: (or **तत्संख्यकान्**) **ददाति** 'as many mouthfuls as he eats, so many he gives away;' **यदि हतावन् नमं दीयते तदा हतावद् अध्यापयामि** 'if so much is given to me, then I will give so much instruction;' **तेषां सर्वेषां मध्याद् एकतमः** 'one out of all those.' See also 801.

## SYNTAX OF VERBS.

839. Nothing is more common in Sanskrit syntax than for the verb to be omitted altogether, or supplied from the context.

a. This is more especially the case with the copula, or substantive verb; thus, **यावन् मेरुस्थिता देवा यावद् गङ्गा महीतले । चन्द्रार्कौ गगने यावद् तावद् विमकुले**

वयं 'as long as the gods have existed in Meru, as long as the Ganges upon earth, as long as the sun and moon in the sky, so long have we (existed) in the family of Brahmins;' परिच्छेदः पादित्वं 'discrimination (is) wisdom.'

*Locative, Genitive, and Nominative absolute.*

840. The locative case is very commonly used absolutely with participles; as, तस्मिन् जीवति जीवामि मृते तस्मिन् क्षिये पुनः 'he living I live, he dying I die;' अवसन्नायां रात्रौ 'the night being ended;' ज्येष्ठे भ्रातरि अनूढे 'the elder brother being unmarried;' अस्ति उपायानरे 'there being no other expedient;' तथा सति 'it being so.' Sometimes the verb is omitted; as, दूरे भवे 'the danger (being) distant.' When the passive participle is thus used absolutely with a noun in the locative case, the present participle of अस्, 'to be,' is often redundantly added; as, तथा कृते सति or तथा अनुष्ठिते 'it being so done \*.'

a. The genitive is less commonly used absolutely; as, आपदान् आपतनीनां 'calamities impending;' पश्यतां नराणां 'the men looking on.'

b. The nominative is very rarely thus used; as, सुहृन् मे समायातः पुण्यवान् अस्मि 'my friend having arrived, I am happy.'

c. It is evident from the above examples that the locative and genitive absolute often take the place of the particles 'when,' 'while,' 'since,' 'although.'

*Nominative case after the Verb.*

841. Verbs signifying 'to be,' 'to become,' 'to appear,' 'to be called,' or 'to be esteemed,' and other passive verbs used denominatively, may take a nominative after them; as, राजा प्रजापालकः स्यात् 'let a king be the protector of his subjects;' सा निरानन्दा प्रतिभाति 'she appears sorrowful;' ग्रामोऽरुखं प्रतिभाति 'the village appears like a desert;' राजा धर्मे अभिधीयते 'a king is called Justice.'

*Accusative case after the Verb.*

842. Transitive verbs generally govern this case; as, विश्वं सृजते देवाः 'Brahmā created the universe;' पुष्पाणि चिनोति नारी 'the woman gathers flowers;' प्राणान् नही मुनूयुः 'the dying man gave up the ghost;' मधु बर्जयेत् 'one should avoid wine;' तत्त्वं ब्रूहि 'speak the truth.'

843. So also verbs of motion; as, सरति तीर्थे मुनिः 'the holy man goes to the place of pilgrimage;' नद्यः समुद्रं द्रवन्ति 'rivers run into the ocean;' भ्रमति महीं 'he wanders over the earth.'

\* Possibly the object of adding the word *sati* may be to show that the passive participle is here used as a participle, and not as a past tense. So also in commentaries सति is placed after a word like आगच्छति, to indicate the loc. c. sing. of the pres. part., as distinguished from the 3d sing. of the pres. tense.

844. Verbs of *motion* are not unfrequently used with substantives, to supply the place of other verbs; as, *ख्यातिं याति* 'he goes to fame,' for 'he becomes famous;' *समताम् एति* 'he goes to equality,' for 'he becomes equal;' *तयोर् मित्रताम् आचगाम* 'he came to the friendship of those two,' for 'he became a friend of those two;' *पचत्वं गतः* 'he went to death,' for 'he died;' *नृपतिं तुष्टिं नयति* 'he brings the king to satisfaction,' for 'he satisfies,' &c.

a. The following are other examples: *अन्येषां पीडां परिहरति* 'he avoids paining others;' *अप्राप्यम् इच्छति* 'he desires what is unattainable;' *विद्यां चिन्तयेत्* 'he should think on wisdom;' *अश्वम् आरोहति* 'he mounts his horse;' *कर्माणि आरेभिरे* 'they began the business;' *गतान् ना जुषः* 'grieve not for the departed;' *सर्वलोकधिपत्यम् अर्हति* 'he deserves the sovereignty of the universe;' *पञ्चनक्तन्दरं श्लेते* 'he lies down in a cave of the mountain;' *गां क्षीरं पिबन्तीं न निवारयेत्* 'one ought not to prevent a cow from drinking milk.'

845. There are certain verbs which take a redundant accusative case after them of a substantive derived from the same root; as, *शपथं श्लेपे* 'he swore an oath;' *वसति वासं* 'he dwells;' *वर्तते वृत्तिं* 'he conducts himself;' *वाक्यं वदति* 'he speaks a speech;' *नदति नादं* 'he raises a cry' (cf. the Greek expressions *λέγω λόγον*, *χαίρω χαράν*, &c.).

### Double Accusative after the Verb.

846. Verbs of *asking* govern a double accusative; as, *देवं वरं याचते* 'he seeks a boon of the god;' *धनं राजानं प्रार्थयते* 'he begs money from the king.' Of *speaking*; as, *राजानं वचनम् अजगवीत्* 'he addressed a speech to the king.' Of *leading*; as, *तं गृहं नयति* 'he leads him home.'

847. Causal verbs; as, *अतिथिं भोजयति अन्नं* 'he causes the guest to eat food;' *त्वां बोधयामि यत् ते हितं* 'I cause you to know what is for your interest;' *श्विष्यं वेदान् अध्यापयति गुरुः* 'the Guru teaches his pupil the Vedas;' *तां गृहं प्रवेशयति* 'he causes her to enter the house;' *फलपुष्पोदकं ग्राहयामास नृपालर्जः* 'he presented the king's son with fruits, flowers, and water;' *पुत्रम् अङ्गम् आरोपयति* 'she causes her son to sit on her lap' (literally, 'her hip'); *विद्या नरं नृपं सज्जयति* 'learning causes a man to have access to a king.'

a. Other examples are, *तं सेनापतिम् अभिषिषिषुः* 'they inaugurated him general,' more usually joined with an acc. and loc.; *देवं पतिं वरयति* 'she chooses a god for her husband;' *अवचिनोति कुसुमानि वृक्षान्* 'she gathers blossoms from the trees;' *तान् प्राहिषोद् यमसादनं* 'he sent them to the abode of Yama' (Hades); *स्वप्रेषितानि नरं गुरुत्वं विपरीततां वा नयति* 'his own acts lead a man to eminence or the reverse.'

### Instrumental case after the Verb.

848. Any verb may be joined with the instrumental, to express 'the instrument or cause or manner' of the action; as, *पुष्पं वातेन झायति* 'the flower fades by reason of the wind;' *अक्षैः क्रीडति* 'he

plays with dice;’ मेघोऽग्निं चैव निर्वोषयति ‘the cloud puts out the fire with its rain;’ कुलेन जीवति ‘he lives happily.’

a. In this sense many causals take an instrumental; as, तां मिहाचैर् भोजयामास ‘he caused her to eat sweetmeats;’ पक्षिभिः पिच्छान् खादयति ‘he causes the pieces to be eaten by the birds.’

849. After verbs of *motion* this case is used in reference either to *the vehicle by which*, or *the place on which*, the motion takes place; as, रथेन प्रयाति ‘he goes in a chariot;’ अश्वेन सञ्चरति ‘he goes on horseback;’ मार्गेण गच्छति ‘he goes on the road;’ अस्थलेष्वेण गच्छति ‘he goes through a field of corn;’ पुष्पुवे सागरं नौकया ‘he navigated the ocean in a boat.’ Similarly, सुसाव नयनैः सलिलं ‘tears flowed through the eyes.’

a. After verbs of *carrying, placing, &c.*, it is used in reference to ‘the place’ on which any thing is carried or placed; as, वहति मूर्त्ता इन्धनं ‘he bears fagots on his head;’ कुक्षुः स्वाम्नेन उच्यते ‘the dog is borne on the shoulders.’ कृ is found with this case in the sense of *placing*; as, शिरसा पुत्रम् अकरोत् ‘he placed his son on his head.’ The following are other examples: शिष्येण गच्छति गुरुः ‘the master goes in company with the pupil;’ मन्त्रयामास मन्त्रिभिः ‘he consulted with his ministers;’ but in this sense सह is usually placed after it. भर्ता भार्यया सङ्गच्छति ‘the husband meets the wife;’ संयोजयति रथं हयैः ‘he harnesses the horses to the chariot;’ देहेन वियुज्यते ‘he is separated from the body,’ more usually with the ablative. युध्यते शत्रुभिः ‘he fights his enemies,’ or शत्रुभिः सह, &c.; वैरं न केनचित् सह कुर्यात् ‘one ought not to be at enmity with any one.’

850. Verbs of *boasting*; as, विद्याया विकल्पसे ‘you boast of your learning;’ परेषां यशसा छावसे ‘you glory in the fame of others.’ Of *swearing*; as, धनुषा शोषे ‘he swore by his bow.’ Of *thinking, reflecting*; as, मनसा विचिन्व ‘thinking in his mind.’

851. Verbs denoting *liberation, freedom from*, sometimes take an instrumental after them; as, सर्वपापैः प्रमुच्यते ‘he is released from all sins.’

852. Verbs of *buying and selling* take the instrumental of the price; as, सहस्रैर अपि मूर्खानाम् एकं क्लीशीम्बं पश्चितं ‘buy one wise man even for thousands of fools;’ गवां सहस्रेण गृहं विप्रीयति ‘he sells his house for a thousand cows.’

### *Dative after the Verb.*

853. All verbs in which a sense of *imparting or communicating* any thing to any object is inherent, may take an accusative of the thing imparted, and a dative of the object to which it is imparted. (Frequently, however, they take a genitive or even a locative of the object; see 857.) पुत्राय मोदकान् ददाति ‘he gives sweetmeats to his son;’ विप्राय गां प्रतिमृशति ‘he promises a cow to the Bráhmaṇ;’ देवदत्ताय धनं धारयति ‘he owes money to Devadatta;’ कन्यां तस्मै प्रतिपादय ‘consign the maiden to him,’ more usually with the locative; see 861.

a. Other examples of the dative are, *तेषां विनाशाय प्रकुर्वते मनः* 'he sets his mind on their destruction;' *गमनाय नतिं दधौ* 'he set his mind on departure,' or with the locative. *तन् मयां रोषते* 'that is pleasing to me;' *क्षिपेभ्यः प्रवक्ष्यामि तत्* 'I will declare this to my pupils;' *सर्वे राज्ञे विज्ञापयति* 'he makes known all to the king,' these are also joined with the genitive of the person. *अमृतत्वाय कस्यते* 'he is rendered fit for immortality;' *प्रभवति मन बधाय* 'he has the power to kill me;' *तान् मातुर् बधाय अचोदयत्* 'he incited them to the murder of their mother;' *पुत्राय क्रुध्यति* 'he is angry with his son.'

#### *Ablative after the Verb.*

854. All verbs may take an ablative of 'the object' from which any thing proceeds, or arises, or is produced; as, *भश्यति वृक्षात् पत्रं* 'the leaf falls from the tree;' *रुधिरं अवति गात्रात्* 'blood flows from the body;' *आसनाद् उत्तिष्ठति* 'he rises from his seat;' *मृत्पिण्डतः (719) कर्त्ता कुरुते यद् इच्छति* 'from the lump of clay the artist makes whatever he wishes;' *विनयाद् याति पात्रतां* 'from education a person attains capacity;' *निर्गमनं नगरात्* 'he went out from the city.'

855. Verbs of *fearing* are joined with the ablative, and sometimes with the genitive; as, *साधुर् न तथा मृतोर् विभेति यथा अनृतात्* 'a good man does not fear death so much as falsehood;' *मा शब्दाद् विभीत* 'be not afraid of a noise;' *दण्डाद् उद्विजते जगत्* 'the whole world stands in awe of punishment;' *दक्षिणस्य ते कृतपञ्चाङ्गायस्य विभेति* 'I fear thee, a cunning penitent;' see 859.

856. Verbs which express *superiority* or *comparison* govern an ablative; as, *प्रापञ्चात् कामानां परित्यागो विशिष्यते* 'the abandonment of pleasure is superior to (better than) the possession.'

a. Other examples of verbs followed by ablative cases are, *प्रासादाद् अवरोहति* 'he descends from the palace;' *विष्णुः स्वर्गाद् अवततार* 'Vishnu descended from heaven;' *कनकमूलम् अङ्गाद् अवतारयति* 'he takes off (causes to descend) the golden bracelet from his body;' *निवर्त्तते पापात्* 'he ceases from wickedness;' *वचनाद् विरराम* 'he left off speaking;' *नरकात् पितरं ज्ञायते पुत्रो धार्मिकः* 'a virtuous son saves his father from hell;' *अश्वमेधसहस्रात् सत्यम् अतिरिच्यते* 'truth is superior to a thousand sacrifices;' *स्वहितात् प्रमादति* 'he neglects his own interest;' *मित्रम् अकुशुलाद् निवारयति* 'a friend guards one from evil.'

#### *Genitive after the Verb.*

857. The genitive in Sanskrit is constantly interchangeable with the dative, locative, or even accusative\*. It is more especially, however, used to supply the place of the first of these cases, so that

\* This vague use of the genitive to express 'various relations' prevails also in early Greek.

almost all verbs may take a genitive as well as dative of 'the object' to which any thing is imparted. For example, *दरिद्रस्य धनं ददाति* 'he gives money to the poor.'

858. It may be used for the locative after verbs of *consigning*, as *निक्षेपं मम समर्पयति* 'he deposits a pledge with me;' or of *trusting*, as *न कश्चित् स्त्रीणां अहंभति* 'nobody puts trust in women:' and for the accusative in examples such as *अचिन्तितानि दुःखानि आयाति देहिनां* 'unexpected ills come upon corporeal beings.'

859. It is sometimes used after verbs of *fearing*; as, *तस्य किं न भेषति* 'Why art thou not afraid of him?' see 855. Also after verbs of *longing for*, *desiring*, *envying*; as, *अवमानस्य आकांक्षेत्* 'he should desire contempt;' *स्पृह्यामि पुरुषाणां सचक्षुषां* 'I envy men who possess eyes.'

a. Other examples of verbs followed by genitive cases are, *अज्ञानतान् अस्माकं स्वापय कस्य अस्मि भार्या* 'tell us, who are ignorant of it, whose wife you are;' *कस्य (for कस्मात्) विभ्यति धार्मिकाः* 'Of whom are the righteous afraid?' *यद् अन्यस्य प्रतिजानीते न तद् अन्यस्य दद्यात्* 'one should not give to one what one promises to another;' *मम न शृणोति* 'he does not hear me' (cf. the Greek usage); *मम स्मरे* 'remember me,' or with the accusative. *अस्माकं मृत्युः प्रभवति* 'death overcomes us;' *अग्निर् न नृष्यति काष्ठानां* 'fire is not satisfied with fuel;' *तेषां क्षमेयाः* 'forgive them.'

#### *Locative after the Verb.*

860. This case is very widely applicable, but, as elsewhere remarked, is frequently interchangeable with the dative and genitive. The first sense of the locative requires that it should be united with verbs in reference only to 'the place' or 'time' in which any thing is done; as, *पङ्के मज्जति* 'he sinks in the mud;' *पुरे वसति* 'he dwells in the city;' *रणभूमिं तिष्ठति* 'he stands in the front of the fight;' *सूर्योदये प्रबुध्यते* 'at sunrise he awakes.'

861. The transition from 'the place' to 'the object' or 'recipient' of any action is natural; and hence it is that verbs are found with the locative of 'the object' to which any thing is imparted or communicated, as in the following examples: *मा प्रयच्छ ईश्वरे धनं* 'bestow not money on the mighty;' *तस्मिन् काव्याणि निक्षिपामि* 'I entrust my affairs to him;' *पुत्रे अङ्गुरीयकं समर्पयति* 'he consigns a ring to his son;' *योग्ये सचिवे व्यस्यति राज्यभारं* 'he entrusts the burden of the kingdom to a capable minister;' *राज्ञि or राजकुले निवेदयति* 'he informs the king;' *प्रेतं भूमे निदध्यात्* 'one should place (bury) a dead man in the ground;' *धर्मे मनो दधाति* 'he applies his mind to virtue.'

a. In this sense कृ is used; as, *पृष्ठे इन्धनम् अकरोत्* 'he placed the wood on his back;' *मतिं पापे करोति* 'he applies his mind to sin.'

862. When दा, 'to give,' is used for 'to put,' it follows the same analogy; as,

तस्य पुच्छाग्रे हस्तं देहि 'put your hand on the end of its tail;' भस्मचये पदं दधी 'he placed his foot on a heap of ashes.' Similarly, वस्त्राचले धृतोऽस्मि 'he was held by the skirt of his garment.' So also verbs of *seizing, striking*; as, केशेषु गृह्णाति or आकृषति 'he seizes or drags him by the hair;' सुप्ते प्रहरति 'he strikes a sleeping man.'

863. The locative is often put for the dative in sentences where the latter case stands for the infinitive; thus, भर्तुर् अन्वेषणे त्वरस्व 'hasten to seek thy spouse;' नलस्य आनयने यतस्व 'strive to bring Nala hither;' न शेकुस् तस्य धनुषो ग्रहणे 'they could not hold that bow.'

a. Other examples are, उद्ये तपसि वर्तते 'he is engaged in a very severe penance;' परकार्येषु मा आपृतो भूः 'do not busy yourself about other people's affairs;' विषयेषु सज्यते 'he is addicted to objects of sense;' सर्वलोकहिते रमते 'he delights in the good of all the world;' दुर्गधिकारे नियुज्यते 'he is appointed to the command of the fort;' द्वौ वृषभौ धुरि नियोजयति 'he yokes two bulls to the pole;' सैन्यापत्ये अभिषिञ्च मां 'anoint me to the generalship;' यतने पापनिग्रहे 'he strives to suppress evil-doers.'

b. न मङ्गिषे युज्यते वाक्यम् ईदृशं 'such language is not suited to a person like me;' प्रभुत्वं त्वयि प्रयुज्यते 'sovereignty is suited to you;' आसने उपाविशत् 'he reclined on a seat;' वृक्षाम् आसस्व 'sit thou on a cushion;' शत्रुषु विश्वसिति 'he confides in his enemies;' चरणयोः पतति 'it falls at his feet;' लुठति पादेषु 'it rolls at the feet.'

#### Change of case after the same Verb.

864. This sometimes occurs; as, विधुरो धृतराष्ट्राय कुन्ती च गान्धार्वाः सर्वं न्यवेदयेतां 'Vidhura and Kuntí announced every thing, the one to Dhṛitarāshṭra, the other to Gándhārī' (Astraśikshá 34), where the same verb governs a dative and genitive. Similarly, in the Hitopadeśa, शृङ्गिण्यां विश्वासो न कर्तव्यः स्त्रीषु च 'confidence is not to be placed in horned animals or women.'

#### INSTRUMENTAL CASE AFTER PASSIVE VERBS.

865. The prevalence of a passive construction is the most remarkable feature in the syntax of this language. Passive verbs are joined with 'the agent, instrument, or cause,' in the instrumental case\*, and agree with 'the object' in number and person; as, वातेन रज उड्ढयते 'the dust is raised by the wind;' तेन सर्वद्रव्याणि सज्जीक्रियन्तां 'let all things be prepared by him;' इषुभिर् आदित्योऽनारधीयत् 'the sun was concealed by arrows.'

866. But the passive participle usually takes the place of the *past tenses* of the passive verb, and agrees with 'the object' in *gender and case* as well as number;

\* There are a few instances of the agent in the genitive case; as, मम कृतं पापं, 'a crime committed by me,' for मया.



as, नेत्राणि समानुतामि चारिषा ' (their) eyes were suffused with tears; ' तेन उक्तं (इह being understood) 'it was said by him.' Compare 895.

a. This instrumental construction after passive verbs is a favourite idiom in Sanskrit prose composition, and the love for it is remarkably displayed in such phrases as the following: दुःखेन गम्यते, 'he is gone to by misery,' for दुःखं गच्छति; and आगम्यतां देवेन, 'let it be come by your majesty,' for आगच्छतु देवः; and again, अस्माभिर् एकत्र स्वीयतां, 'let it be remained by us in one spot,' for 'let us remain in one spot; ' येन मार्गेण इह तेन गम्यतां 'by whatever road it is desired, by that let it be gone.'

b. Active or causal verbs, which take a double accusative, will retain one accusative when constructed passively; but the other accusative passes into a nominative case: thus, instead of स मां पुरुषाणि उवाच, 'he addressed me in harsh words,' may be written तेन चाहं पुरुषाणि उक्तः, 'by him I was addressed in harsh words.'

### SYNTAX OF THE INFINITIVE MOOD.

867. The infinitive in Sanskrit cannot be employed with the same latitude as in other languages. Its use is very limited, corresponding to that of the Latin *supines*, as its termination *um* indicates.

a. Let the student, therefore, accurately distinguish between the infinitive of Sanskrit and that of Latin and Greek. In these languages we have the infinitive made the subject of a proposition; or, in other words, standing in the place of a nominative, and an accusative case often admissible before it. We have it also assuming different forms, to express present, past, or future time, and completeness or incompleteness in the progress of the action. The Sanskrit infinitive, on the other hand, can never be made the subject or nominative case to a verb, admits of no accusative before it, and can only express indeterminate time and incomplete action. Wherever it occurs it must always be considered as the object, and never the subject, of some verb expressed or understood. And, as the object of the verb, it may be regarded as equivalent to an indeclinable substantive, in which the force of two cases, an accusative and dative \*, is inherent, and which differs from other substantives in its power of governing a case. Its use as a substantive, with the force of the *accusative* case, corresponds to one use of the Latin infinitive; thus, तद् सर्वं श्रोतुम् इच्छामि 'I desire to hear all that,' 'id audire cupio,' where श्रोतुम् and audire are both equivalent to accusative cases, themselves also governing an accusative. Similarly, रोदितुं प्रवृत्ता 'she began to weep;' and महीं जेतुम् चरिषे 'he began to conquer the earth,' where महीजयम् चरिषे, 'he began the conquest of the earth,' would be equally correct.

\* Bopp considers the termination of the infinitive to be the accusative of the affix तु (459. a); and it is certain that in the Vedas an irregular infinitive in त्वे and त्वै is found, which would seem to be the dative of the same affix. See Pāṇini III. 4. 9.

868. But the Sanskrit infinitive most commonly involves a sense which belongs especially to the Sanskrit dative, viz. that of 'the end' or 'purpose' for which any thing is done; thus, **ज्ञावकान् भक्षितुम्** **आगच्छति** 'he comes to devour the young ones;' **शत्रून् योद्धुं** **सैन्यं** **प्राहिखीत्** 'he sent an army to fight the enemy.'

a. In these cases it would be equally correct in Sanskrit to substitute for the infinitive the dative case of the verbal noun, formed with the affix *ana*; thus, **भक्षणाय**, 'for the eating,' for **भक्षितुम्**; **योधनाय**, 'for the fighting,' for **योद्धुम्**; and in Latin the infinitive could not be used at all, but either the supine, *devoratum*, *pugnatum*, or, still more properly, the conjunction with the subjunctive mood, '*ut devoret*,' '*ut pugnarent*.' The following are other examples in which the infinitive has a dative force in expressing 'the purpose' of the action: **पानीयं पातुं नदीम्** **अगमत्** 'he went to the river to drink water;' **मम बन्धनं छेदुम्** **उपसर्पेति** 'he comes to cut asunder my bonds;' **मां ज्ञातुं** **समर्थः** (**अस्मि** being understood) 'he is able to rescue me;' **पाशान् संवर्तितुं** **सयत्नो बभूव** 'he busied himself about collecting together the snares.'

869. The Sanskrit infinitive, therefore, has more of the character of a supine than an infinitive; and in its character of supine is susceptible of either an active or passive signification. In its passive character, however, like the Latin *supine* in *u*, it is joined with certain words only, the most usual being the passive verbs **शक्** 'to be able' and **युज्** 'to be fitting,' and their derivatives; thus, **तर्कुं न शक्यते** 'it cannot be abandoned;' **पाशो न छेदुं शक्यते** 'the snare cannot be cut;' **न शक्याः समाधातुं ते दोषाः** 'those evils cannot be remedied;' **घ्नोतुं न युज्यते** 'it is not fitting to be heard;' **छेदुम्** **अयोग्यः** 'unfit to be cut;' **त्वया न युक्तम्** **अवमानम्** **अस्य कर्तुं** 'contempt is not proper to be shown by thee for him.'

a. The following are other instances: **मन्दपः** **कारयितुम्** **आरब्धः** 'the shed was begun to be built;' **राज्ये** **अभिषेक्तुं** **भवान्** **निरूपितः** 'your honour has been selected to be inaugurated to the kingdom;' **अर्हति** **कर्तुं** 'it deserves to be done' (*Naiṣadiya* V. 112); **कर्तुम्** **अनुचितं** 'improper to be done' (cf. *factu indignum* and *ποσειν αἰσχροπρόν*); **सा** **मोचयितुं** **न्याय्या** 'she ought to be released.'

870. The root **अर्ह्** 'to deserve,' when used in combination with an infinitive, is usually equivalent to 'an entreaty' or 'respectful imperative;' as, **धर्मान्** **नो** **वक्तुम्** **अर्हसि** 'deign (or simply 'be pleased') to tell us our duties.' It sometimes has the force of the Latin *debet*; as, **न** **मादृशी** **त्वाम्** **अभिभाषितुम्** **अर्हति** 'such a person as I ought not to address you;' **न** **एनं** **शोषितुम्** **अर्हसि** 'you ought not to bewail him.'

871. The infinitive is sometimes joined with the noun **काम**, 'desire,' to form a kind of compound adjective, expressive of 'the wish' to do any thing, but the

final *m* is then rejected; thus, द्रुहुकामः, -मा, -मं, 'desirous of seeing;' जेतुकामः, -मा, -मं, 'wishing to conquer.'

a. In the 2d Act of *Vikramorvasī* the infinitive is joined in the same way with मनस्; thus, स द्रुहमनाः 'he has a mind to see.'

872. When *kim* follows the infinitive a peculiar transposition sometimes takes place, of which the 1st Act of *Sakuntalā* furnishes an example; thus, सखीं ते ज्ञातुम् इच्छामि किम् अनया वैखानसे व्रतं निषेधितम्, 'I wish to know thy friend, whether this monastic vow is to be observed by her,' for ज्ञातुम् इच्छामि किं सख्या ते &c. 'I wish to know whether this vow is to be observed by thy friend.'

### USE AND CONNEXION OF THE TENSES.

873. PRESENT TENSE.—This tense, besides its proper use, is often used for the future; as, क्व गच्छामि 'Whither shall I go?' कदा त्वां पश्यामि 'When shall I see thee?' किं करोमि 'What shall I do?' and sometimes for the imperative; as, तत् कुर्वेत् 'let us do that.'

874. In *narration* it is commonly used for the past tense; as, स भूमिं स्पर्श कर्षी स्पृशति ब्रूते च 'he, having touched the ground, touches his ears, and says.'

875. It may denote 'habitual' or 'repeated' action; as, मृगः प्रत्यहं तत्र गत्वा शस्यं खादति 'the deer going there every day was in the habit of eating the corn;' यदा स मूषिकशब्दं श्रुणोति तदा विडालं संब्रूयति 'whenever he heard the noise of the mouse, then he would feed the cat.'

876. It is usually found after यावत् and तावत्; as, यावन् मे दन्ता न दुष्यन्ति तावत् तव पाशं छिनत्ति 'as long as my teeth do not break, so long will I gnaw asunder your fetters.' (Compare the use of the Latin *dum*.)

877. The present tense of the root आस, 'to sit,' 'to remain,' is used with the present participle of another verb, to denote 'continuous' or 'simultaneous' action; as, पशूनां वधं कुर्वन् आस्ते 'he keeps making a slaughter of the beasts;' मम पश्चाद् आगच्छन् आस्ते 'he is in the act of coming after me.'

878. The particle स्त, when used with the present, gives it the force of a perfect; as, प्रविशन्ति स्त पुरीं 'they entered the city;' निवसन्ति स्त 'they dwelt.'

879. POTENTIAL.—The name of this tense is no guide to its numerous uses. Perhaps its most common force is that of 'fitness' in phrases, where in Latin we should expect to find *oportet* with the infinitive; as, आगतं भयं वीक्ष्य नरः कुर्वीद् यथोचितं 'having beheld danger actually present, a man should act in a becoming manner.'

880. It is also employed, as might be expected, in indefinite general expressions; as, यस्य यो भावः स्यात् 'whatever may be the disposition of any one;' यदा राजा स्वयं न कुर्वीत् कार्यदशनं 'when the king may not himself make investigation of the case;' अप्राप्तकालवचनं ब्रुवन् प्राप्नुयाद् अपमानं 'by uttering unseasonable words one may meet with dishonour.'

a. Especially in conditional sentences; as, यदि राजा दण्डं न प्रकरोत् खाम्बं कस्मिंश्चिन् न स्यात् सर्वेऽनेनैव भिद्येरन् 'if the king were not to inflict punishment, ownership would remain with nobody, and all barriers would be broken down.' Sometimes the conjunction is omitted; as, न भवेत् 'should it not be so;' न स्यात् पराधीनः 'were he not subject to another.'

881. The potential often occurs as a softened imperative, this language, in common with others in the East, being averse to the more abrupt form; thus, गच्छे, 'do thou go,' for गच्छ; and अजात फलानि, 'let him eat fruits,' for चक्षु.

882. IMPERATIVE.—This tense yields the usual force of 'command' or 'entreaty;' as, आशुस्मिहि 'take courage;' मां अनुस्मर 'remember me.' मा, and not न, must be used in prohibition; as, अनृतं मा ब्रूहि 'do not tell a falsehood;' मा लज्जस्व 'be not ashamed;' see 889. The first person is used to express 'necessity,' see example at 796.

a. The 3d pers. singular is sometimes used interjectionally; thus, भवतु 'Be it so!' 'Well!' यातु 'Let it go!' 'Come along!' 'Come!'

883. It is sometimes employed in conditional phrases to express 'contingency;' as, अनुजानीहि मां गच्छामि 'permit me, (and) I will go,' i. e. 'if you will permit me, I will go;' आज्ञापय हस्मि दुष्टजनं 'if you command me, I will kill the villain;' अभयवाचं मे यच्छ गच्छामि 'if you give me a promise of security, I will go.'

884. FIRST PRETERITE.—Although this tense properly has reference to 'past incomplete action' (see 242), and has been so rendered in the examples given at pp. 198—267, yet it is most commonly used to denote 'indefinite past time,' without any necessary connexion with another action; as, अर्थे ग्रहीतुं यत्नं चकरो 'I made an effort to collect wealth,' not necessarily 'I was making.'

885. SECOND PRETERITE.—As observed at 242, this tense is properly used to express 'an action done at some definite period of past time;' as, कौशल्यादयो नृपतिं दशरथं चक्रन्तु: 'Kausalyā and the others bewailed king Daśaratha.' It is frequently, however, employed indeterminately.

886. FIRST FUTURE.—This tense expresses 'definite futurity;' as, तानु दिक्षु कामस्य फलं लभ्यसि 'in those regions thou shalt obtain the fruit of thy desire;' but is not so frequently found as the second future.

887. SECOND FUTURE.—This tense, although properly indefinite, is employed to express 'all degrees and kinds of futurity,' immediate or remote, definite or indefinite; as, खादु पयः वास्यसि 'thou shalt

drink sweet water;' तत्र अवश्यं पत्नीं द्रक्षति 'there certainly he will see his wife.'

a. It is sometimes used for the imperative; as, यद् देयं तद् दास्यसि 'whatever is to be given, that you will give,' (do thou give.)

888. THIRD PRETERITE.—This tense properly expresses 'time indefinitely past;' as, अभून् नृपः 'there lived (in former times) a king;' see 242.

889. It is also employed to supply the place of the imperative, after the prohibitive particle मा or मास्व, the augment being omitted; as, मा कृषाः 'do not make;' मा माघीः समयं 'do not lose the opportunity;' मास्व अनृतं वादीः 'do not tell an untruth;' मा क्रुधः 'do not be angry;' मा शुचः 'do not grieve;' मा हिंसीः 'do not injure;' मा भेषीः 'be not afraid.'

890. BENEDICTIVE.—Only one example of this tense occurs in the Hitopadeśa: नित्यं भूयात् सकलसुखवसतिः 'May he constantly be the abode of all happiness!' It is chiefly used in pronouncing benedictions. Also in imprecations.

a. In the latter case a noun formed with an affix *asi* is frequently used; thus, अजीविन्स् ते भूयात् 'May there be loss of life to thee!' 'Mayst thou perish!'

891. CONDITIONAL.—This tense is even less frequent than the last. It is used in conditional propositions, as illustrated by the following example from Manu: यदि राजा दण्डं न प्रकरोत् तदा जूले मत्स्यान् इव अवस्थन् दुर्बलान् बलवत्तराः 'if the king were not to inflict punishment, then the stronger would roast the weak like fish on a spit;' or, according to the Scholiast, हिंसान् अकरिष्यन् 'would cause injury.'

### SYNTAX OF PARTICIPLES.

892. Participles in Sanskrit often discharge the functions of the tenses of verbs. They are constantly found occupying the place of past and future tenses, and more especially of passive verbs, insomuch that an instance of a passive in any other tense than the present or imperative rarely occurs.

893. Participles govern the cases of the verbs whence they are derived; as, पश्यन् 'seeing the fowler;' अरख्ये चरन् 'walking in the forest;' तत् कृतवान् 'he did that;' श्रुत्वा आकष्य 'having heard a noise;' पानीयम् अपीत्वा गतः 'he went away without drinking water.'

a. In the case of passive participles, as will presently appear, the agent is put in the instrumental case; and the participle agrees with the object, like an adjective.

#### *Present Participles.*

894. These are not so commonly used in Sanskrit composition as past and future participles, but they are often idiomatically employed,

especially where in English the word 'while' or 'whilst' is introduced; thus, **अहं दक्षिणारण्ये चरन् अवश्यं** 'whilst walking in the southern forest, I beheld,' &c.

*Past Passive Participle.*

895. This most useful participle is constantly used to supply the place of a perfect tense passive, sometimes in conjunction with the auxiliary verbs *as* and *bhū*, 'to be;' thus, **आदिहोऽस्मि** 'I am commanded;' **वयं विस्मिताः स्मः** 'we are astonished' (compare 866). Of course the participle is made to agree adjectively with the object in gender, number, and case, as in Latin; and the agent, which in English would probably be in the nominative, and in Latin in the ablative, becomes in Sanskrit instrumental. Thus, in Sanskrit, the phrase 'I wrote a letter' would not be so idiomatically expressed by **अहं पत्रं लिखेत्**, as by **मया पत्रं लिखितं** or **मया पत्रं लिखितं आसीत्** 'by me a letter was written,' '*a me epistola scripta.*' So again, **तेन बन्धनानि हित्वानि** 'by him the bonds were cut' is more idiomatic than **स बन्धनानि विच्छेद** 'he cut the bonds;' and **तेन उक्तं** 'by him it was said' is more usual than **स उवाच** 'he said \*.'

896. But frequently the past passive participle is used as an active past participle; in which case it may sometimes govern the accusative case, like a perfect tense active; thus, **स वृक्षम् आरुहः** 'he ascended the tree;' **स गृहं गतः** or **आगतः** 'he went home;' **वर्गं तीर्थः** 'having crossed the road;' **अहं पदवीम् अवतीर्णीऽस्मि** 'I have descended to the road;' **अहं नगरीम् अनुप्राप्तः** 'I reached the city;' **आवाम् आश्रमं प्रविष्टौ स्मः** 'we two have entered the hermitage.' But observe, that its active use is generally, though not invariably, restricted to verbs which involve the idea of 'motion,' and to a few neuter verbs. The following are other examples: **पक्षिण उड्यतिताः** 'the birds flew away;' **स मृतः** 'he died;' **आशो निवृत्तः** 'the fowler returned;' **स भक्षयितुं प्रवृत्तः** 'he proceeded to eat;' **स प्रसुप्तः** 'he fell asleep;' **ते स्थिताः** 'they stood.'

a. Occasionally this participle is susceptible of a present signification; thus, **स्थित** 'stood' may sometimes be translated 'standing,' and **भीत** 'fearing.'

b. The neuter of the passive participle is sometimes used as a substantive; thus, **दत्तं** 'a gift;' **खानं** 'an excavation;' **अन्नं** 'food;' **दुग्धं** 'milk.'

\* This instrumental or passive construction, which is so prevalent in Sanskrit, has been transferred from it to Hindî, Maráthî, Guzeráti, and other dialects of India. The particle *ne* in Hindî and Hindústání corresponds most clearly to the Sanskrit *n* *na*, the final letter of the commonest termination for the instrumental case; and this participle can never occasion any difficulty if so regarded.

*Active Past Participle.*

897. This participle is much used (especially in modern Sanskrit and the writings of commentators) to supply the place of a perfect tense active. It may govern the case of the verb; as, सर्वं श्रुत्वान् 'he heard every thing;' पत्नी पतिम् आलिङ्गितवती 'the wife embraced her husband;' राज्ञो हस्ते फलं दत्तवान् 'he gave the fruit into the hand of the king;' तत् कृतवती 'she did that.' This participle may also be used with the auxiliaries *as* and *bhū*, 'to be,' to form a compound perfect tense; thus, तत् कृतवान् अस्ति 'he has done that;' तत् कृतवान् भविष्यति 'he will have done that.'

*Indeclinable Past Participles.*

898. The sparing use made in Sanskrit composition of relative pronouns, conjunctions, and connective particles, is mainly to be attributed to these participles, by means of which the sense of a clause may be suspended, and sentence after sentence strung together without the aid of a single copulative. They occur in narration more commonly than any other kind of participle; and some of the chief peculiarities of Sanskrit syntax are to be traced to the frequency of their occurrence.

899. They are generally used for the past tense, as united with a copulative conjunction, and are usually translatable by the English 'having,' 'when,' 'after,' 'by,' see 555; thus, तद् आकर्ष्य निश्चितम् एव अयं कुक्कुर इति मत्वा ज्ञातं तस्मात् आत्मा स्वगृहं ययौ 'having heard this, having thought to himself "this is certainly a dog," having abandoned the goat, having bathed, he went to his own house.' In all these cases we should use in English the past tense with a conjunction; thus, 'When he had heard this, he thought to himself that it must certainly be a dog. He then abandoned the goat, and, when he had bathed, went to his own house.'

a. It is evident from the above example that the indeclinable participles often stand in the place of a pluperfect tense, a tense which does not really exist in Sanskrit.

b. But although they always refer to something past, it should be observed that they are frequently rendered in English by the present participle, as in the fifth sentence of the story at 930.

900. Another, though less frequent, use of them is as gerunds in *do*; thus, नराः शास्त्राण्य् अपठ्य\* भवन्ति पण्डिताः 'men become wise *by* reading the Śāstras;'

\* As the Latin gerund is connected with the future participle in *du*, so the Sanskrit indeclinable participle in *ya* is connected with the future passive participle in *ya*.

भावीं जप् चकार्येभ्यः कृत्वा भविष्या 'a wife is to be supported even by doing a hundred wrong things;' किं पौरुषं हन्ता सुप्तं 'What bravery is there in killing a sleeping man?'

901. The termination *त्वा* *twa* of this participle is probably the instrumental case of the same affix of which the infinitive termination (*um*) is the accusative; see 459. a. There can be little doubt that the indeclinable participle bears about it much of the character of an instrumental case. It is constantly found in grammatical connexion with the agent in this case; thus, सर्वैः पशुभिर् मिलित्वा सिंहो विज्ञप्तः 'by all the beasts having met together the lion was informed;' सर्वैर् बालम् आदाय उड्डीयतां 'by all having taken up the net let it be flown away.'

a. Another and perhaps stronger proof of its instrumental character is, that the particle *चलं*, which always governs the instrumental case, is not unfrequently joined with the indeclinable participle; thus, *चलं भोजनेन*, 'enough of eating,' is with equal correctness of idiom expressed by *चलं भुञ्जत*; see 918. a.

### Future Passive Participles.

902. The usual sense yielded by this participle is that of 'fitness,' 'obligation,' 'necessity' (see 568); and the usual construction required is, that the agent on whom the duty or necessity rests be in the instrumental case, and the participle agree with the object; as, *नया प्रवृत्तिर् न विधेया* 'by you the attempt is not to be made.'

a. Sometimes, however, the agent is in the genitive case; thus, *भक्ष्यम् अन्नं* 'boiled rice is to be eaten by Brāhmanas.' Compare 865, note.

903. Occasionally the future passive participle may yield a sense equivalent to 'worthy of,' 'deserving of;' thus, *कश्य* 'deserving a whipping;' *ताडनीय* 'worthy of being beaten;' *मृतस्य* 'deserving death by pounding;' *वध्य* 'worthy of death.'

904. If the verb govern two accusatives, one may be retained after the future passive participle; as, *नयनचलितं नया ज्ञानिं नेयं* 'the tear of the eye is to be brought to assuagement by thee.'

905. Occasionally the neuter of this participle is used impersonally; in which case it does not agree with the object, but may govern it in the manner of the verb; thus, *मया ग्रामं गन्तव्यं*, 'it is to be gone by me to the village,' for *मया ग्रामो गन्तव्यः*. So also, *नया सर्वा प्रवेष्टव्यं* 'by you it is to be entered into the assembly.'

a. The neuter *भविष्यत्* (from भू) is thus used, and, in accordance with 841, requires the instrumental after it, as well as before; thus, *केनापि कारणेन भविष्यत्* 'by something it must become the cause,' i. e. 'there must be some cause;' *स्वामिना सविज्ञेयं भविष्यत्* 'a ruler ought to be possessed of discrimination;' *मया तव अनुचरेण भविष्यत्* 'I must become your companion.'

906. Similarly, the neuter of *शक्य* may be adverbially used, and impart at the same time a passive sense to the infinitive; thus, *पवनः शक्यम् आलिङ्गितुम् अर्हः* for *पवनः शक्यः* &c. 'the breeze is able to be embraced by the limbs' (Sak. Act III). Again, *शक्यम् अल्ललिभिः पातुं वाताः* 'the breezes are able to be drunk



by the hollowed palms;’ विभूतयः शक्यन् जवाहुं ‘great successes are able to be obtained.’

907. It is not uncommon to find this participle standing merely in the place of a future tense, no propriety or obligation being implied, just as the past passive participle stands in the place of a past tense; thus, नूनम् जनेन लुब्धकेन मृगनां-  
शार्धिना गन्तव्यं ‘in all probability this hunter will go in quest of the deer’s flesh,’ where गन्तव्यं is used impersonally; त्वां दृष्ट्वा लोकैः किञ्चिद् वक्तव्यं ‘when the people see you, they will utter some exclamation;’ यदि पक्षी पतति तदा मया खादितव्यः ‘if the bird falls, then it shall be eaten by me.’ See also the eleventh sentence of the story at 930.

908. The neuter of this participle is sometimes used infinitively or substantively, as expressive merely of ‘the indeterminate action’ of the verb, without implying ‘necessity’ or ‘fitness.’ In such cases इति may be added; thus, वञ्चयितव्यम् इति ‘the being about to deceive;’ मर्त्यव्यम् इति ‘the being about to die:’ but not always; as, जीवितव्यं ‘life.’

### *Participial Nouns of Agency.*

909. The first of these nouns of agency (580) is constantly used in poetry as a substitute for the present participle; implying, however, ‘habitual action,’ and therefore something more than present time. They are sometimes found governing the same case as the present participle, but they are always united with the word which they govern in one compound; thus, पुरज्जय ‘city-conquering;’ मिथ्यवद ‘speaking kind words;’ जलेचर ‘going in the water;’ सरसिज ‘lake-born.’ The word which they govern is often in the crude base; thus, तेजस्कर, ‘light-making’ (see 69), from *tejas* and *kṛi*; मनोहर, ‘mind-captivating,’ from *manas* and *kṛi* (64); बहुद, ‘giving much,’ from *bahu* and *dd*; ज्ञानज्ञ, ‘self-knowing,’ from *ātman* and *jñā* (57. b).

910. The second (581) is sometimes, but rarely, found as a participle governing the case of the verb; thus, वाक्यं वक्ता ‘speaking a speech;’ बहुगङ्गां वोढा ‘bearing the Ganges.’

911. The first and second species of the third (582. a. b), like the first, have often the sense of present participles, and are then always united with the crude base of the word which they govern in one compound; thus, मनोहारिन्, ‘mind-captivating,’ from *manas* and *kṛi*; कार्थ्यसाधक, ‘effective of the business,’ from *kārya* and *sādh*. They may sometimes govern the case of the verb whence they are derived, and may then be compounded, or not, with the word which they govern; thus, ग्रामेवासिन्, ‘dwelling in a village,’ or ग्रामे वासिन्; मुकुलानि पुञ्जक ‘kisser of the buds’ (Ratnávali, p. 7).

## SYNTAX OF CONJUNCTIONS, PREPOSITIONS, ADVERBS, &c.

### *Conjunctions.*

912. च ‘and’ (727) is always placed after the word which it connects with another, like *que* in Latin, and can never stand first in a sentence, or in the same

place as 'and' in English; thus, परिक्लृप्तं जवलोक्य च 'walking round and looking.' Unlike *que*, however, which must always follow the word of which it is the copulative, it may be admitted to any other part of the sentence, being only excluded from the first place; thus, जनयन् अचिरात् प्राची इव अर्धे प्रसूय च वाचनं 'and having after a short time given birth to a pure son, as the eastern quarter (gives birth to) the sun.'

a. Sometimes two *cha*'s are used, when one may be redundant or equivalent to the English 'both;' or the two *cha*'s may be employed antithetically or disjunctively, or to express the contemporaneousness of two events; thus, अहश्च रात्रिश्च 'Both day and night;' क्व हरिकानां जीविनं च जतिलोलं क्व च झरात् ते 'Where on the one hand is the frail existence of fawns? Where on the other are thy arrows?' क्लृप्तं च प्रवृत्ता स्त्री संस्थानं च ज्योतिर् उदितश्च एतां जगाम 'no sooner had she begun to weep, than a shining apparition in female shape, having snatched her up, departed' (Sak. Act V). Observe—When क्व, 'where?' is used as in the above example, it implies 'excessive incompatibility.'

b. Sometimes च is used as an emphatic particle, and not as a copulative; thus, किं च मया परित्यक्तपूर्वा 'Was she indeed married by me formerly?'

913. तथा 'so,' 'likewise' (727. a), frequently supplies the place of च; thus, अनगताविधाता च प्रत्युत्पन्ननिश्च तथा 'both Anagata-vidhātā and Pratyutpannamatis' (names of the two fish in Hitop. book IV).

914. हि 'for,' तु 'but,' वा 'or' (727. a, 728. a. b), like च, are excluded from the first place in a sentence; thus, पूर्वोपवीरितं ज्ञेयो दुःखं हि परिवर्त्तते 'for happiness formerly scorned turns to misery;' विपर्यये तु 'but on the contrary;' एतां त्वं वा गृहास्व वा 'either abandon her or take her.'

915. यदि 'if' and चेत् 'if' (727. b) may govern the potential or conditional (see 891), but are also used with the indicative; thus, यदि जीवति भद्राणि पश्यति 'if he live, he will behold prosperity;' यदि मया प्रयोजनम् अस्ति 'if there is need of me;' मृक्ता चेत् परित्यक्तो दरिद्रः 'If avarice were abandoned, who would be poor?'

### *Prepositions and Adverbs.*

916. Of all the internal evidences of the antiquity of Sanskrit, there is none more decisive than the sparing use which this language makes of prepositions, in expressing the dependence of one word upon another. Indeed, the employment of these aids to syntactical combination may be regarded as a result of modern refinement, incompatible with the simplicity of the most ancient languages. Thus, even the Greek, which is copiously provided with prepositions, made comparatively little use of them in the days of Homer, and was satisfied to express most of the relations of the words in a sentence by the cases of its nouns. But let it not be imagined that few prepositions exist in Sanskrit. On the contrary, they exist in great abundance, as we have shown at 729. Of these, however, only three are generally used in government with nouns, viz. आ, प्रति, and अनु; the latter two being usually placed *after* the word which they govern. Examples will be found at 730.

a. Other examples of **आ** are, **आनशिवन्धनात्** 'as far as the wrist;' **आमृतोश्** 'till death;' **आप्तनामेष्** 'to the completion;' **आ व्रतस्य समापनात्** 'till the completion of his vow;' **आशरीरविमोक्षयात्** 'till his release from the body;' **आजन्मनश्** 'from birth.'

917. Adverbs are often used as prepositions, or rather *postpositions*, in government with nouns. The following examples illustrate their construction as described at 731.

a. **न दण्डाद् क्षुते शक्यः कर्तुं पापविनिग्रहः** 'the restraint of crime cannot be made without punishment;' **शतं जन्मानि यावत्** 'for a hundred births;' **सर्पेऽपि वरं यावत्** 'up to the serpent's hole;' **पुत्रेण सह** 'along with his son;' **हेतुं विना** 'without cause;' **अपराधेन विना** 'without fault;' **पिचराद् वहिर् निःसृत** 'creeping out of the hole;' **अवलोकनसंज्ञात् प्रभृति** 'from the moment of seeing (him);' **जन्मप्रभृति** 'from birth;' **ततः प्रभृति** 'from that time forward;' **उपनयनात् प्रभृति** 'from the time of investiture;' **धनस्य अर्थे**, or more usually **धनार्थे**, 'for the sake of wealth;' **तस्याः कृते** or **तत्कृते** 'for her sake;' **पुत्रहेतोश्** 'for the sake of a son;' **तद्विमिश्रे** 'on that account.' **उपरि**, with the genitive, occurs rather frequently, and with some latitude of meaning; thus, **नाभेर् उपरि** 'above the navel;' **सिंहश् तस्य उपरि पयात्** 'the lion fell upon him;' **मम उपरि विकारितः** 'changed in his feelings towards me;' **तव उपरि असदुक्तव्यवहारी** 'not behaving properly towards thee;' **पुत्रस्य उपरि क्रुद्धः** 'angry with his son;' **नाभेर् ऊर्ध्वं** 'above the navel;' **नाभेर् अधस्तात्** 'below the navel;' **वृक्षस्य अधस्तात्** 'beneath the tree;' **भोजनानन्तरं** 'after eating;' **राज्ञः समीपं** 'near the king;' **पितुः सकाशाद् धनम् आददाति** 'he receives money from his father;' **मांसं झुनोऽग्रे निक्षिप्तं** 'flesh thrown before the dog;' **मम समक्षं** 'in my presence.' **साक्षात्** may take an instrumental; as, **अन्यैः साक्षात्** 'before others;' **अस्माकं पश्चात्** 'after us;' **प्राक् निवेदनात्** 'before telling;' **प्राग् उपनयनाद्** 'before investiture;' **भोजनात् प्राक्** 'before eating;' **आनात् पूर्वं** 'before bathing;' **विवाहात् पूर्वं** 'before marriage.' **प्राक्** may take an accusative; as, **प्राग् द्वादशसनाः** 'before twelve years are over;' **अभिवादानात् परं** 'after saluting;' **तदपरेर् ऊर्ध्वं** 'after that period;' **संवत्सराद् ऊर्ध्वं** 'after a year,' i. e. 'above a year having expired;' **विवाहाद् अर्वाक्** 'after marriage;' **अर्वाक् सञ्चयनाद् अस्यां** 'after collecting the bones;' **फलम् अकारेण** 'without fruit;' **भर्तुर् अनुमतिम् अकारेण** 'without the consent of her husband;' **पाटिकाया दक्षिणेन** 'to the right of the garden;' **प्राक् हिंसाव्यतिरेकेण** 'without injury to living beings.'

918. **अलं**, 'enough,' is used with the instrumental, with the force of a prohibitive particle; as, **अलं शङ्कया** 'away with fear,' 'do not fear.'

a. It is also used with the indeclinable participle; as, **अलं विचार्य** 'enough of consideration;' see also 901. a.

b. It is sometimes followed by an infinitive; as, **न अलम् अस्मि हृदयं निवर्तयितुं** 'I am not able to turn back my heart.'

919. **नाहं** 'even,' 'merely,' when compounded with another word is declinable;

as, उत्तरनास्ति न ददाति 'he does not even give an answer;' न शब्दनासाद् भेत्तव्यं 'one ought not to be afraid of mere noise;' शब्दनासेन 'by mere sound;' वचननासेन 'by mere words.'

920. तथा and यथा, when used as correlatives, are equivalent to the English 'so that,' and the Latin *ita ut*; thus, यथा स्वामी जागर्ति तथा मया कर्तव्यं 'I must so act that my master awake,' i. e. 'I must do something to make my master awake.' So also, त्वं न जानासि यथा गृहस्थां करोमि 'Do not you know that I keep watch in the house?'

a. ईदृशं, तादृशं, and यादृशं, may be used in the same way; thus, तादृशम् जनायुषं न किञ्चिद् विद्यते यादृशं परदारगमनं 'nothing is so opposed to length of life as attention to the wife of another.'

b. यत्, as well as यथा, is used for 'that'; thus, अयं मृतनो ज्ञायो यद् अरातिं हत्वा सन्नायः स्मर्यते 'this is a new doctrine, that having killed an enemy remorse should be felt.'

921. किं, 'why?' may often be regarded as a mark of interrogation which is not to be translated, but affects only the tone of voice in which a sentence is uttered; as, जातिनासेन किं कश्चित् पूज्यते 'Is any one honoured for mere birth?'

a. It sometimes has the force of 'whether'; as, ज्ञायतां किम् उपयुक्तं रत्नायद् वहीनं गृह्णाति अनुययुक्ते वा 'let it be ascertained whether he is worthy to receive so large a salary, or whether he is unworthy;' मन्त्री वेत्ति किं गुह्यबुद्धे राजा न वा 'the minister knows whether the king is meritorious or not.'

922. यत् as an affix of comparison or similitude (724) may be compounded with a word in the crude base, which if uncompounded would be in the accusative case; thus, आत्मानं मृतयत् सन्दश्ये 'showing himself as if dead;' आश्चर्यवद् इदं पश्यति 'he regards it as a wonder.'

923. The negative न is sometimes repeated to give intensity to an affirmation; thus, न न वक्ष्यति 'he will not not say' = वक्ष्यति एव 'he will certainly say.'

924. The indeclinable participle of *dis* with *ut* is sometimes used adverbially to express 'on account of,' 'with reference to,' 'towards,' and governs an accusative; thus, किम् उद्दिश्य 'On account of what?' तम् उद्दिश्य 'with reference to him.'

925. The indeclinable participle of *रम्* with *आ* ('to begin') is used adverbially to express 'from,' 'beginning with,' and may either govern an ablative or be placed after the crude base; thus, निमन्त्रणाद् आरभ्य आज्ञं यावत् 'from the time of invitation to the time of the Śrāddha.' निमन्त्रणादभ्य would be equally correct.

926. The interjections धिक् and हा require the accusative; as, धिक् पाषिडं 'Woe to the wretch!' and the vocative interjections the vocative case; as, भोः यान्त्र 'O traveller!'

#### ON THE USE OF THE PARTICLE इति.

927. All the languages of the East are averse to the use of the *obliqua oratio*. In Sanskrit it is rarely admitted; and when any one relates the words or describes the sentiments or thoughts of

another, the relator generally represents him as speaking the actual words in his own person.

a. In such cases the particle इति (properly meaning 'so,' 'thus') is often placed after the words quoted, and may be regarded as serving the purpose of inverted commas; thus, शिक्षां कृतुः कृतवन्तः वयम् इति 'the pupils said, "We have accomplished our object;"' not, according to the English or Latin idiom, 'the pupils said *that they had* accomplished their object.' So also, कलहकारी इति ब्रूते भर्ता 'your husband calls you "quarrelsome,"' where कलहकारी is in the nominative case, as being the actual word supposed to be spoken by the husband himself in his own person. So again, युष्मान् विश्वासभूमय इति सर्वे पक्षिणो मन आये प्रशंसन्ति 'all the birds praise you in my presence, saying, "He is an object of confidence,"' where the particle इति is equivalent to 'saying,' and the word विश्वासभूमयः is not in the accusative, to agree with युष्मान्, as might be expected, but in the nominative, as being the actual word supposed to be uttered by the birds in their own persons. In some cases, however, the accusative is retained before इति, as in the following example from Manu: अज्ञं बालम् इत् आहुः 'they call an ignorant man "child."' But in the latter part of the same line it passes into a nominative; as, पित्रे स्व तु मन्त्रं 'but (they call) a teacher of scripture "father."' II. 153.

928. In narratives and dialogues इति is often placed redundantly at the end of a speech. Again, it may have reference merely to what is passing in the mind either of another person or of one's self. When so employed, it is usually joined with the indeclinable participle, or of some other part of a verb signifying 'to think,' 'to suppose,' &c., and may be translated by the English conjunction 'that,' to which, in fact, it may be regarded as equivalent; thus, मकैटो घण्टां वादयति इति परिज्ञाय 'having ascertained *that* it is a monkey who rings the bell;' पुनरुच्येवृद्धिः करणीया इति मतिरुच्य 'his idea was *that* an increase of wealth ought again to be made;' धन्योऽहं यस्य रत्नादुशी भाव्या इति मनसि निधाय 'reflecting in his mind *that* I am happy in possessing such a wife.' The accusative is also retained before इति in this sense; as, मृतम् इति मत्वा 'thinking *that* he was dead.' In all these examples the use of इति indicates that a quotation is made of the thoughts of the person at the time when the event took place.

929. Not unfrequently the participle 'saying,' 'thinking,' 'supposing,' &c., is omitted altogether, and इति itself involves the sense of such a participle; as, बालोऽपि न अवमन्यो मनुष्य इति भूमिपः 'a king, even though a child, is not to be despised, *saying to one's self*, "He is a mortal;"' सोऽहं हि वा विभुर इति वा मय्यनुमोक्षान् 'either through affection or through compassion towards me, *saying to yourself*, "What a wretched man he is;"' अयं वराहः । अयं शार्ङ्गल इति वनराजिमुवाहिक्यन्ते 'There's a boar! Yonder's a tiger! *so crying out*, it is wandered about (by us) in the paths of the woods.'

## CHAPTER X.

## EXERCISES IN TRANSLATION AND PARSING.

## STORIES FROM THE HITOPADEŚA TRANSLATED AND PARSED.

930. THE following two stories are taken from the 4th book of the Hitopadeśa. A literal translation and grammatical analysis are given to both stories. All the rules of combination are observed, but the words are separated from each other in accordance with 26. In the two cases where such separation is impossible, viz. where a final and initial vowel blend together into one sound, and where crude words are joined with others to form compounds, a dot placed underneath marks the division.

## STORY OF THE SAGE AND THE MOUSE.

1st sentence. अस्ति गौतमस्य मुनेस् तपोवने महातपा नाम मुनिः। 'There is in the sacred grove of the sage Gautama a sage named Mahātapās (Great-devotion).'

2d. तेनाश्रमसन्निधाने मूषिकः शवकः काकमुखाद् भट्टो हृष्टः। 'By him, in the neighbourhood of his hermitage, a young mouse, fallen from the beak of a crow, was seen.'

3d. ततो दयायुक्तेन तेन मुनिना नीवारकणैः संवर्द्धितः। 'Then by that sage, touched with compassion, with grains of wild rice it was reared.'

4th. तदनन्तरं मूषिकं खादितुम् अनुधावन् विडालो मुनिना हृष्टः। 'Soon after this, a cat was observed by the sage running after the mouse to devour it.'

5th. तं मूषिकं भीतम् आलोक्य तपःप्रभावात् तेन मुनिना मूषिको बलिष्ठो विडालः कृतः। 'Perceiving the mouse terrified, by that sage, through the efficacy of his devotion, the mouse was changed into a very strong cat.'

6th. स विडालः कुकुराद् बिभेति। ततः कुकुरः कृतः। कुकुरस्य व्याघ्रान् महद् भयं। तदनन्तरं स व्याघ्रः कृतः। 'The cat fears the dog: upon that it was changed into a dog. Great

is the dread of the dog for a tiger: then it was transformed into a tiger.'

7th. अथ व्याघ्रम् अपि मूषिकनिर्विशेषं पश्यति मुनिः ।

'Now the sage regards even the tiger as not differing at all from the mouse.'

8th. अतः सर्वे तच्चस्था जनास् तं व्याघ्रं दृष्ट्वा वदन्ति ।

'Then all the persons residing in the neighbourhood, seeing the tiger, say.'

9th. अनेन मुनिना मूषिकोऽयं व्याघ्रतां नीतः । 'By this sage this mouse has been brought to the condition of a tiger.'

10th. एतच् छुत्वा स व्याघ्रः सव्यथोऽचिन्तयत् । 'The tiger overhearing this, being uneasy, reflected.'

11th. यावद् अनेन मुनिना जीवितव्यं तावद् इदं मम स्वरूपाख्यानम् अकीर्त्तिकारं न पलायिष्यते । 'As long as it shall be lived by this sage, so long this disgraceful story of my original condition will not die away.'

12th. इति समालोच्य मुनिं हन्तुं समुद्यतः । 'Thus reflecting, he prepared (was about) to kill the sage.'

13th. मुनिस् तस्य चिकीर्षितं ज्ञात्वा पुनर् मूषिको भव इत्य उक्त्वा मूषिक एव कृतः । 'The sage discovering his intention, saying, "Again become a mouse," he was reduced to (his former state of) a mouse.'

Observe in this story four peculiarities: 1st, the simplicity of the style; 2dly, the prevalence of compound words; 3dly, the scarcity of verbs; 4thly, the prevalence of the past passive participle with the agent in the instrumental case for expressing indefinite past time, in lieu of the past tense active with the nominative: see 895, with note.

First sentence.—*Asti*, 'there is,' 3d sing. pres. of the root *as*, 2d conj. (see 584). *Gautamasya*, 'of Gautama,' noun of the first class, masc. gen., gen. case (103). *Munes*, 'of the sage,' noun of the second class, masc. gen., gen. case (110): final *s* remains by 62. *Tapovane*, 'in the sacred grove,' or 'grove of penance,' genitively dependent compound (743); the first member of the compound formed by the crude noun *tapas*, 'penance,' *as* being changed to *o* by 64; the last member,

by the loc. case of *vana*, 'grove,' noun of the first class, neut. (104). *Mahātāpā*, 'great devotion,' relative form of descriptive compound (766); the first member formed by the crude adjective *mahā* (substituted for *mahat*, see 778), 'great;' the last member, by the nom. case of *tapas*, 'devotion,' noun of the seventh class, neut. (164): final *s* dropped by 66. *a*. *Nāma*, 'by name,' an adverb (713). *Mumukḥ*, 'a sage,' noun of the second class, masc., nom. case (110): final *s* passes into Visarga by 63. *a*.

Second sentence.—*Tena*, 'by him,' instr. case of the pronoun *tat* at 220. *Āśra-ma-sannidhāne*, 'in the neighbourhood of his hermitage,' genitively dependent compound (743); the first member formed by the crude noun *āśrama*, 'hermitage;' the last member, by the loc. case of *sannidhāna*, 'neighbourhood,' noun of the first class, neut. (104). The final *a* of *tena* blends with the initial *d* of *āśrama* by 31. *Mūshika-śvapakā*, 'a young mouse,' or 'the young of a mouse,' genitively dependent compound (743); the first member formed by the crude noun *mūshika*, 'a mouse;' the last, by the nom. case of *śvaka*, 'the young of any animal,' noun of the first class (103): final *s* becomes Visarga by 63. *Kāka-mukhād*, 'from the beak (or mouth) of a crow,' genitively dependent compound (743); the first member formed by the crude noun *kāka*, 'a crow;' the last, by the abl. case of *mukha*, 'mouth,' noun of the first class, neut. (104); *t* being changed to *d* by 45. *Bhṛashṭo*, 'fallen,' nom. case, sing. masc. of the past pass. part. of the root *bhrāṣ* (544): *as* changed to *o* by 64. *Dṛiṣṭaḥ*, 'seen,' nom. case, sing. masc. of the past pass. part. of the root *dṛiṣ*: final *s* becomes Visarga by 63. *a*.

Third sentence.—*Tato*, 'then,' adv. (719): *as* changed to *o* by 64. *Dayā-yuktena*, 'touched with compassion,' instrumentally dependent compound (740); the first member formed by the crude noun *dayā*, 'compassion;' the last, by the instr. case of *yukta*, 'endowed with,' past pass. part. of the root *yuj* (670). *Tena*, see second sentence. *Munind*, 'by the sage,' noun of the second class, masc. gen., instr. case (110). *Nivāra-kapāiḥ*, 'with grains of wild rice,' genitively dependent compound (743); the first member formed by the crude noun *nivāra*, 'wild rice;' the second, by the instr. plur. of *kaṇa*, noun of the first class, masc.: final *s* becomes Visarga by 63. *Saṁvāddhitāḥ*, 'reared,' nom. case, sing. of the past pass. part. of the causal form of the root *vridh* (549): final *s* becomes Visarga by 63. *a*.

Fourth sentence.—*Tadanantaram*, 'soon after this,' compound adverb; the first member formed with the pronoun *tat*, 'this,' at 220; the second, by the adverb *anantaram*, 'after,' at 731 and 917. *Mūshikam*, noun of the first class, masc. gen., acc. case (103). *Khādītum*, 'to eat,' infinitive mood of the root *khād* (458, 868). *Anudhāvan*, 'pursuing after,' 'running after,' nom. case, sing. masc. of the pres. part. Paras. of the root *dhāv*, 'to run,' with the preposition *anu*, 'after' (524). *Viḍḍāo*, 'a cat,' noun of the first class, masc. (103), nom. case: *as* changed to *o* by 64. *Munind*, see third sentence. *Dṛiṣṭaḥ*, see second sentence.

Fifth sentence.—*Tam*, acc. case of the pronoun *tat* at 220, used as a definite article, see 795. *Mūshikam*, see fourth sentence. *Bhītam*, 'terrified,' acc. case, sing. masc. of the past pass. part. of the root *bhī* (532). *Ālokya*, 'perceiving,' indeclinable part. of the root *lok*, with the prep. *ā* (559). *Tapah-prabhāvat*,



'through the efficacy of his devotion' (814), genitively dependent compound (743); the first member formed by the crude noun *tapas*, 'devotion,' *s* being changed to Visarga by 63; the second, by the abl. case of *prabhāva*, noun of the first class, masc. (103). *Tena*, see second sentence. *Muniśā*, see third sentence. *Múshiko*, nom. case: *as* changed to *o* by 64. *Balishkṛho*, 'very strong,' nom. case, masc. of the superlative form of the adj. *balin*, 'strong' (see 193): *as* changed to *o* by 64. *Viddlah*, see fourth sentence: final *s* becomes Visarga by 63. *Kṛitah*, 'changed,' 'made,' nom. case, sing. of the past pass. part. of the root *kṛi* at 682: final *s* becomes Visarga by 63. *a*.

Sixth sentence.—*Sa*, nom. case of the pronoun *tat* at 220, used as a definite article (795): final *s* dropped by 67. *Viddlah*, see fourth sentence. *Kukkurād*, 'the dog,' noun of the first class, masc. (103), abl. case after a verb of 'fearing' (855): *t* changed to *d* by 45. *Bibhēti*, 'fears,' 3d sing. pres. tense of the root *bhī*, 3d conj. (666). *Tatah*, 'upon that,' adv. (719): *as* changed to *ah* by 63. *Kukkurah*, 'the dog,' nom. case (103): final *s* becomes Visarga by 63. *Kṛitah*, see fifth sentence. *Kukkurasya*, 'of the dog,' gen. case (103). *Vyāghrām*, 'for the tiger,' noun of the first class, masc. (103), abl. case after a noun of 'fear' (814. *d*): *t* changed to *ṃ* by 47. *Mahad*, 'great,' noun adj. of the fifth class (142), nom. case, sing. neut.: *t* changed to *d* by 45. *Bhayam*, 'fear,' noun of the first class, neut. (104), nom. case. *Tadanantaram*, see fourth sentence. *Vyāghrah*, nom. case: final *s* becomes Visarga by 63. *Kṛitah*, see fifth sentence.

Seventh sentence.—*Attha*, 'now,' inceptive particle (727. *c*). *Vyāghram*, acc. case. *Api*, 'even,' adv. *Múshika-nirvīśesham*, 'as not differing at all from the mouse,' relative form of dependent compound (762); the first member formed by the crude noun *múshika*; the second, by the acc. case of the substantive *vīśeṣa*, 'difference,' with *nir* prefixed: or it may be here taken adverbially, see 776. *Paśyati*, 3d sing. pres. tense of the root *dṛś*, 1st conj. (604). *Muniḥ*, see first sentence.

Eighth sentence.—*Atah*, 'then,' adv. (719). *Sarve*, 'all,' pronominal adj., nom. case, plur. masc. (237). *Tatra-sthā*, 'residing in the neighbourhood,' anomalous compound, in its character resembling a locatively dependent; the first member being formed by the adverb *tatra* (720), 'there,' or 'in that place'; the second, by the nom. plur. masc. of the participial noun of agency of the root *sthā*, 'to remain' (587): final *s* dropped by 66. *a*. *Janās*, 'persons,' noun of the first class, masc. gen. (103), nom. case, plur.: final *s* remains by 62. *Tam*, acc. case of the pronoun *tat* (220), used as a definite article (795). *Vyāghram*, 'tiger,' noun of the first class, masc. gen. (103), acc. case. *Dṛishṭvā*, 'having seen,' indeclinable past participle of the root *dṛś* (556). *Vadanti*, 'they say,' 3d plur. pres. of the root *vad*, 1st conj. (599).

Ninth sentence.—*Anena*, 'by this,' instr. case of the demonstrative pronoun *idam* at 224. *Muniśā*, see third sentence. *Múshiko*, nom. case: *as* changed to *o* by 64. *a*. *Ayam*, 'this,' nom. case of the demonstrative pronoun at 224: the initial *a* cut off by 64. *a*. *Vyāghratām*, 'the condition of a tiger,' fem. abstract noun of the first class (105), acc. case, formed from the substantive *vyāghra*, 'a tiger,' by

the affix *tá* (80. XXIII). *Nítah*, 'brought,' nom. case, sing. masc. of the past pass. part. of the root *ná* at 532.

Tenth sentence.—*Etack*, 'this,' acc. case, neut. of the demonstrative pronoun *etat* at 223: *t* being changed to *ck* by 49. *Chkrutwá*, 'overhearing,' indeclinable participle of the root *śru* (676 and 556). *सुप्ता* becomes *सुप्ता* by 49. *Vyághrah*, nom. case: final *s* becomes Visarga by 63. *Sa-vyatho*, 'uneasy,' relative form of indeclinable compound, formed by prefixing the preposition *saha* to the fem. substantive *vyathá* (769): *as* changed to *o* by 64. *a*. *Achintayat*, 'reflected,' 3d sing. 1st pret. of the root *chint*, 10th conj. (641): the initial *a* cut off by 64. *a*.

Eleventh sentence.—*Yávad*, 'as long as,' adv. (713): *t* changed to *d* by 45. *Anena*, see ninth sentence. *Jivitaryam*, 'to be lived,' nom. case, neut. of the fut. pass. part. of the root *jív* (569, 905. *a*, 907). *Távat*, 'so long,' adv. correlative to *yávat* (713). *Idam*, 'this,' nom. case, neut. of the demonstrative pronoun at 224. *Mama*, 'of me,' gen. case of the pronoun *aham*, 'I,' at 218. *Swarápakhyānam*, 'story of my original condition,' genitively dependent compound (743); the first member formed by the crude noun *swarúpa*, 'natural form' (see 232); the second, by the nom. case of *ákhyaṇa*, noun of the first class, neuter (104): *m* retained by 60. *Akírṭi-karam*, 'disgraceful,' accusatively dependent compound (739); the first member formed by the crude noun *akírṭi*, 'disgrace'; the second, by the nom. case, neut. of the participial noun of agency *kara*, 'causing,' from *kṛi*, 'to do' (580). *Na*, 'not,' adv. (717. *a*). *Paláyishyate*, 'will die away,' 3d sing. 2d fut. *Átm.* of the compound verb *paláy*, formed by combining the root *i* with the prep. *pará* (783).

Twelfth sentence.—*Iti*, 'thus,' adv. (717. *e*; see also 928). *Samdlochya*, 'reflecting,' indeclinable part. of the compound verb *samdloch* (559), formed by combining the root *loch* with the prepositions *sam* and *d* (784). *Munim*, acc. case. *Hantum*, 'to kill,' infinitive mood of the root *han* (458, 868, and 654). *Samudyatah*, 'prepared,' nom. case, sing. masc. of the past pass. part. of the compound verb *sam-ud-yam*, formed by combining the root *yam* with the prepositions *sam* and *ut* (545).

Thirteenth sentence.—*Munis*, nom. case: final *s* remains by 62. *Tasya*, 'of him,' gen. case of the pronoun *tat* (220). *Chikírshitam*, 'intention,' acc. case, neut. of the past pass. part. of the desiderative base of the root *kṛi*, 'to do' (550 and 502), used as a substantive (896. *b*). *Jñátwá*, 'discovering,' indeclinable part. of the root *jñá* (556 and 688). *Punar*, 'again,' adv. (717. *e*): *r* remains by 71. *e*. *Múshiko*, nom. case: *as* changed to *o* by 64. *Bhava*, 'become,' 2d sing. imperat. of the root *bhú* (585). *Ity* answers to inverted commas, see 927. *a*: the final *i* changed to *y* by 34. *Uktwá*, 'saying,' indeclinable part. of the root *vach* (556 and 650). *Múshika*, nom. case: final *s* dropped by 66. *Eva*, 'indeed,' adv. (717).

## 931. STORY OF THE BRÁHMAN AND HIS WEASEL.

अस्य उज्जयिन्यां माधवो नाम ब्राह्मणः । तस्य ब्राह्मणी  
प्रसूता । सा बालापत्यस्य रक्षार्थं ब्राह्मणम् अवस्थाप्य ज्ञातुं  
गता । अथ ब्राह्मणस्य कृते राज्ञः पार्श्वेण श्रावं दातुम्  
आह्वानम् आगतं । तच्च क्षुत्वा ब्राह्मणः सहजदारिद्राद्  
अचिन्तयत् । यदि सर्वं नै गच्छामि तदान्यः कश्चित् क्षुधं  
ग्रहीयति । किन्तु शिशोर् अथ रक्षकः कोऽपि नास्ति तत्  
किं करोमि । यातु । चिरकालं पालितम् इमं पुत्रं निर्विशेषं

<sup>1</sup> See 584; the final *i* becomes *y* by 34. <sup>2</sup> Loc. case of *Ujjayinī*; see 106.

<sup>3</sup> Proper name, noun of 1st class at 103; *as* becomes *o* by 64. <sup>4</sup> 713. <sup>5</sup> Nom.

case of *Brāhmaṇa*, noun of 1st class at 103; final *s* becomes *Visarga* by 63. *a*.

<sup>6</sup> 220. <sup>7</sup> 80. XXV. <sup>8</sup> Past pass. part. of the root *sā*, 'to bring forth,' with

the preposition *pra*, 532 and 647. <sup>9</sup> 220. <sup>10</sup> *Bāla*, 'young,' crude base;

*apatyasya*, gen. case of *apatya*, noun of 1st class, neuter, at 104; see 755.

<sup>11</sup> *Rakṣā*, f. 'protection,' crude base; *artham*, 'for the sake of,' adv.; see 731,

with note, and 917. <sup>12</sup> Accus. case of *Brāhmaṇa*. <sup>13</sup> Indec. part. of the causal

of the root *sthā*, 'to stand,' with preposition *ava*; see 566 and 587. <sup>14</sup> Infinitive

of the root *snā*, 'to bathe,' 2d conj.; see 458, 868, and 200. <sup>15</sup> 545, 896, and 200.

<sup>16</sup> 727. *c*. <sup>17</sup> Gen. case; see 103. <sup>18</sup> 731 and 913. <sup>19</sup> 149. <sup>20</sup> *Pāraṇa*,

crude base; *śrāddha*, noun of 1st class, neut., at 104; see 743; 'a funeral ceremony

in behalf of three ancestors.' <sup>21</sup> Infinitive of the root *dā*, 'to give,' 3d conj.;

see 458, 868, and 663. <sup>22</sup> Nom. case, sing. of *āhvaṇa*, 'invitation,' noun of 1st

class, neut., at 104. <sup>23</sup> Past pass. part. of the root *gam*, 'to go,' with preposition

*a*; see 783, 545, and 896. <sup>24</sup> 220, 49. <sup>25</sup> 49, 556, and 676. <sup>26</sup> *Sahaja*,

'natural,' 'inborn,' crude base; *dāridrā*, abl. case of *dāridra*, 'poverty,' abstract

noun of 1st class, neut., formed according to 80. XII, see 755; final *t* changed to

*d* by 45. <sup>27</sup> 3d sing. 1st pret. of the root *chint*, 'to think,' 10th conj.; see 641.

<sup>28</sup> 790. *a*, 760. <sup>29</sup> 717. *a*. <sup>30</sup> See 602. <sup>31</sup> For *tadā anyah* by 31. <sup>32</sup> 228,

49. <sup>33</sup> 49. <sup>34</sup> See 699, 414. *a*. <sup>35</sup> 728. *b*. <sup>36</sup> Gen. case of *śītu*, m. 'a

child'; see 111. <sup>37</sup> 720. <sup>38</sup> Nom. case of *rakṣaka*, 'a protector,' noun of

1st class, masc., at 103. <sup>39</sup> 229. <sup>40</sup> 31, 584. <sup>41</sup> 220. <sup>42</sup> 227. <sup>43</sup> See

682 and 873. <sup>44</sup> See 644 and 882. *a*. <sup>45</sup> *Chira*, 'long,' crude base; *kāla*,

'time,' crude base; *pālita*, 'cherished,' accus. case of *pālita*, past pass. part. of

the root *pāl*, 'to cherish,' 10th conj.; see 538. This is a complex compound, the

whole being an accusatively dependent (see 739, 821), involving a descriptive, 755.

<sup>46</sup> 224. <sup>47</sup> See seventh sentence of the last story, p. 331.

नकुलं बालकैरक्षार्थं व्यवस्थाप्य गच्छामि । तथा कृत्वा  
गतः । ततस् तत्र नकुलेन बालकसमीपं तूष्णीम् आगच्छन्  
कृष्णसर्पो व्यापादितः खण्डितश्च । ततोऽसौ नकुलो  
ब्राह्मणम् आर्यान्तम् अवलोक्य रक्तविलिप्तमुखपादः  
सत्वरम् उपागम्य ब्राह्मणस्य चरणयोर् लुल्लोठ । ततोऽसौ  
ब्राह्मणस् तं तर्थाविधं दृष्ट्वा मम पुंचोऽनेन भक्षित इत्य्  
अविचार्य व्यापादितवान् । अनन्तरं यावेद् असौ उपसृत्य

- <sup>48</sup> Accus. case of *nakula*, 'a weasel,' 'ichneumon,' or 'mongoose,' noun of 1st class, masc., at 103. <sup>49</sup> *Bālaka*, m. 'a child,' crude base; *rakshā*, f. 'protection,' crude base; *artham*, 'for the sake of,' adv.; 731, with note. <sup>50</sup> Indecl. part. of the causal of *sthā*, 'to stand,' with prepositions *vi* and *ava*, 566. <sup>51</sup> See 602.
- <sup>52</sup> 721. <sup>53</sup> 556. <sup>54</sup> 719; final *s* remains by 62. <sup>55</sup> 720. <sup>56</sup> Instrum. case, 103. <sup>57</sup> See above. <sup>58</sup> 731. <sup>59</sup> 717. e. <sup>60</sup> Pres. part. of the root *gam*, 'to go,' 524, with preposition *ā*, 'to come,' 783. <sup>61</sup> *Kṛishṇa*, 'black,' crude base; *sarpa*, 'a snake,' nom. case of *sarpa*, noun of 1st class, masc., at 103; *as* becomes *o* by 64: see 755. <sup>62</sup> Past pass. part. of the causal of the root *pad*, with *vi* and *ā*, 'to kill,' 549. <sup>63</sup> Past pass. part. of *khaṇḍ*, 'to tear in pieces,' 538; final *s* becomes *ś* by 62. <sup>64</sup> 727, 912. <sup>65</sup> 225; initial *a* cut off by 64. a. <sup>66</sup> Nom. case; *as* becomes *o* by 64. <sup>67</sup> Accus. case, 103. <sup>68</sup> Pres. part. of *yā*, 'to go,' 524, with preposition *ā*, 'to come,' 783. <sup>69</sup> Indecl. part. of the root *lok*, with preposition *ava*, 'to see,' 'to observe,' 559. <sup>70</sup> *Rakta*, 'blood,' crude base; *vilipta*, 'smeared,' crude base of past pass. part. of the root *lip*, 'to smear,' with preposition *vi*; *mukha*, 'mouth,' crude base; *pādaś*, nom. case of *pāda*, 'foot,' noun of 1st class at 103. Complex relative compound, the whole being the relative form of descriptive, involving a dependent and an aggregative, 771. <sup>71</sup> Indecl. part. of the root *gam*, 'to go,' with prepositions *upa* and *ā*, 'to approach,' 564. a.
- <sup>72</sup> Loc. case, dual, of *charaṇa*, 'a foot,' noun of 1st class, masc. or neut., at 103, 104; see 862. b. <sup>73</sup> 3d sing. 2d pret. Parasmai of the root *luṭh*, 'to roll,' 364. <sup>74</sup> Final *s* remains by 62. <sup>75</sup> *Tathā*, 'so,' adv., 721; *vidhā*, 'kind,' 'manner,' relative form of adverbial compound, 796. b. <sup>76</sup> Indecl. part. of *dṛś*, 'to see,' 556. <sup>77</sup> 218. <sup>78</sup> Nom. case of *putra*, 'a son,' noun of 1st class at 103; *as* becomes *o* by 64. a. <sup>79</sup> 224 and 64. a. <sup>80</sup> Past pass. part. of the root *bhaks*, 'to eat,' 538. <sup>81</sup> 719. e, 928, and 929; final *i* becomes *y* by 34. <sup>82</sup> Indecl. part. of the causal of the root *char*, with preposition *vi* and negative prefix *a* (726), 'without deliberating,' 566. <sup>83</sup> Past active part., formed from the past pass. part. *vyāpādita*, 'killed,' 553. <sup>84</sup> 731. <sup>85</sup> 713. <sup>86</sup> 225 and 37. <sup>87</sup> Indecl. part. of the root *sri*, 'to go,' with preposition *upa*, 'to approach,' 560.

पश्यति तावद् बालकः सुस्थः स्वपिति सर्पस् तं व्यापादितस्  
तिष्ठति । तत उपकारं नकुलं निरूप्य सन्तप्तचेताः स  
परं विषादम् उपगतः ॥

<sup>88</sup> See 604. <sup>89</sup> 713. <sup>90</sup> Nom. case of *su-stha*, 'in a good state,' 'safe,' from *su*, 'well,' 726. f, and *stha*, participial noun from *sthā*, 'to stand,' 580. <sup>91</sup> See 655. <sup>92</sup> 728. a, 914. <sup>93</sup> 784. <sup>94</sup> See 587. <sup>95</sup> *Upakāra*, 'benefit,' crude base; *karam*, 'causing,' accus. case of *kara*, participial noun from *kri*, 'to make,' 580; see 739. b. <sup>96</sup> Indec. part. of the root *rūp*, with preposition *ni*, 'to look at,' 564. <sup>97</sup> *Santapta*, 'scorched,' 'tormented,' 'distressed,' crude base; *chetā*, 'mind,' nom. case, masc. of *chetas*, noun of the 7th class, neut., at 164. a; see 767. <sup>98</sup> 67. <sup>99</sup> Accus. case of *para*, adj. m. f. n. 'excessive,' 187. <sup>100</sup> Accus. case of *viśāda*, 'grief,' 'despondency,' noun of 1st class, masc., at 103. <sup>101</sup> Past pass. part. of *gam*, 'to go,' with preposition *upa*, 545, 896, and see 844.

932.

*Translation.*

'There lives in Ujjayinī a Brāhman named Mādhava. His wife bore him (a son). She, having stationed the Brāhman (her husband) to take charge of the young child, went to perform ablution. Meanwhile a message came from the king for the Brāhman to perform the Pārvaṇa Śrāddha. On hearing which, the Brāhman, from his natural neediness, thought to himself, "If I do not go quickly, some other Brāhman will take the Śrāddha. But there is none here (that I may leave) as a guardian to the child. What then can I do? Come, having stationed this long-cherished weasel, dear to me as a son, in charge of the infant, I will go." Having so done, he went. Presently a black serpent, silently approaching the child, was killed by the weasel and torn in pieces. By and by the weasel, seeing the Brāhman returning, quickly running to meet him, his mouth and feet smeared with blood, rolled himself at the Brāhman's feet. Then that Brāhman, seeing him in such a condition, hastily concluding that he had eaten the child, killed him. Afterwards, no sooner did he come up than he beheld the infant slumbering safely, and the black serpent lying dead. Then looking at his benefactor the weasel, and bitterly repenting (of his precipitation), he experienced exceeding grief.'

## EASY SENTENCES TO BE TRANSLATED AND PARSED.

933. Note—The numbers over the words in the following sentences and fables refer to the rules of the foregoing grammar. Those words which cannot be translated by a reference to the rules are explained in regular order at the foot of the page. Observe, that *cr.* stands for *crude base*; *c.* for *class* or for *case*; *s.* for *substantive*; *m.* for *masculine*; *f.* for *feminine*; *n.* for *neuter*.

सं आगच्छतु । तव आगच्छतां । आवाम् आगच्छाव ।  
 तं उपविशन्तु । तौ शृणुतां । ते शृण्वन्तु । अहं तिष्ठानि ।  
 युवां तिष्ठतं । वयम् उत्तिष्ठामि । सं करोतु । त्वं कुरु । वयं  
 करवामहे । स चिन्तयतु । त्वम् अवधेहि । ते ददतु । यूयं  
 दत्त । भवान् एतु । कुच भवान् वसति । यूयं कुच वसेथ ।  
 भवान् शेतां । ते शेरतां । नरः स्वपितु । ते सर्वे सुषुपुः ।  
 नरो गृहं याति । युष्माभिः किञ्चिद् भोक्तव्यं । वयं शास्त्रम्  
 अध्ययामहे । अस्माभिः शास्त्रार्थं ध्येतव्यानि । त्वम् अन्नं  
 भुङ्क्ष्व । मया अन्नं भुज्यतां । त्वया दुग्धं पीयतां । यूयं जलं  
 पिवत । यद् अहं जानामि तद् युष्मान् अध्यापयिष्यामि ।  
 मां दिवा स्वाप्सीः । नदीं मां गाः । मां शब्दाद् बिभीत ।  
 मां मां निरपराधं वर्धन ॥

रात्रिशेवे विद्यार्थी शयनाद् उत्तिष्ठेत् ॥

मातां पित्रोस् तुष्ट्या सर्वस्य तपसः फलं प्रार्थिते ॥

नर s. m. (1st c. 103) 'a man.' गृह s. n. (1st c. 104) 'a house.' शास्त्र s. n. (1st c. 104) 'a book,' 'a sacred treatise.' जल s. n. (1st c. 104) 'water.' रात्रि-  
 शेवे genitively dependent (743); *rātri*, cr. 'night'; *śeshe*, loc. c. of *śesha*, s. m. (1st c. 103) 'end.' शयन s. n. 'a bed'; -*nād*, abl. c., *t* becomes *d* by 45. तुष्टि  
 s. f. (2d c. 112) 'gratification'; -*shṭyá*, instr. c. तपस् s. n. (7th c. 106) 'penance';  
 -*sah*, gen. c. फल s. n. (1st c. 104) 'fruit'; -*lam*, nom. c.

ईरिखे वीजम् उष्मा कर्षकः फलं न प्राप्नोति ॥

शूकरोऽन्नप्राणयोग्यदेशान् निरसनीयः ॥

राशिर् भूतानां स्वप्राथं भवति दिनं च कर्म्मनुष्ठानार्थं ॥

वहिःशीचं मृष्टीरिभ्याम् अन्तःशीचं रागद्वेषादित्यागेन क्रियते ॥

न जातु कामः कामानाम् उपभोगेन शाम्यति ॥

व्यसनस्य च मृत्योश्च व्यसनं कष्टम् उच्यते ॥

आर्म्भन्तोः श्रीसिद्धार्थम् उद्यमं कुर्यात् ॥

अङ्गिर् गाथाश्च शुध्यन्ति मनस् त्तु निषिद्धचिन्तादिना दूषितं सत्याभिधानेन ॥

ईरिख s. n. (1st c. 104) 'a barren soil;' -*ne*, loc. c. वीज s. n. (1st c. 104) 'seed;' -*jam*, acc. c. उष्मा indecl. part. (556), 'having sown,' from root *vap*. कर्षक s. m. (1st c. 103) 'a husbandman.' शूकर s. m. (1st c. 103) 'a hog.' अन्नप्राणयोग्य-देशान् complex compound (770. a); *anna*, cr. 'food'; *ghrāṣa*, cr. 'smelling'; *yogya*, cr. 'suitable,' 'fit'; *deśān*, abl. c. of *deśa* (1st c. 103), 'spot,' 'place,' *t* becomes *n* by 47. निरसनीय fut. pass. part. (570), 'to be driven away,' 'to be expelled,' from root *as*, with prep. *nir*. भूत s. n. (1st c. 104) 'a living being;' -*tānām*, gen. pl. स्वप्न cr. 'sleep;' *artham*, see 760. d. दिन s. n. (1st c. 104) 'day.' कर्म्म cr. 'business;' *anushikāna*, cr. 'performance;' *artham*, see 760. d. रागद्वेषादित्यागेन complex compound (772); *rdga*, cr. 'passion'; *dvesha*, cr. 'hatred'; *ādāi*, cr. 'et cetera'; *tyāgena*, instr. c. of *tyāga*, s. m. (1st c. 103), 'abandonment.' काम s. m. (1st c. 103) 'desire,' 'object of desire;' -*mah*, nom. c.; -*mānām*, gen. c. pl. उपभोग s. m. (1st c. 103) 'enjoyment;' -*gena*, instr. c. व्यसन s. n. (1st c. 104) 'vice;' -*nasya*, gen. c. मृत्यु s. m. (3d c. 111) 'death;' -*tyoś*, gen. c., *s* becomes *t* by 62. कष्ट adj. (1st c. 187) 'painful,' used here as superlative, 'the most painful.' श्री cr. 'prosperity,' 'fortune;' *siddhi*, cr. 'attainment,' 'accomplishment,' see 34; *artham*, see 760. d. उद्यम s. m. (1st c. 103) 'effort,' 'exertion.' नास्त्र s. n. (1st c. 104) 'a limb;' -*trāṣi*, n. pl. शुध्यन्ति 3d pl. pres. Parasmai, 'are purified,' from root *śudh* (4th c. 612). निषिद्धचिन्तादिना complex compound (764); *nishiddha*, cr. 'forbidden'; *chintā*, cr. 'thought'; *ādinā*, see 764. दूषित past pass. part. (549), 'polluted,' 'defiled,' from causal of root *dush* (4th c.). सत्याभिधानेन Tat-purusha or genitively dependent (743); *satya*, cr. 'truth'; *abhidhānena*, instr. c. of *abhidhāna*, s. n. (1st c. 104), 'speaking.'

विषाद् अण्मृतं पीबं बालाद् अपि सुभाषितं ॥  
 अहधानः सञ्जातक्रोधाय कस्मैचित् प्रतिक्रोधं न कुर्यात् ॥  
 सूर्येऽस्तमिते गृहस्थेनातिथिर् न प्रत्याख्येयः सायम्भोजने  
 निवृत्तेऽपि तस्मै भोजनं देयं ॥  
 अतिथिषु ज्ञातिषु च कृतभोजनेषु ततोऽन्नाद् अर्वाशिष्टं  
 भार्यापती पश्चाद् अस्त्रीयातां ॥  
 यावन्तं पुरुषो भाषते तावन्तं प्राणितुं न शक्नोति यावच्च  
 प्राणिति तावद् भाषितुं न शक्नोति ॥  
 हस्तौ रक्ताक्तौ न रक्तेन किन्तु विमलजलेन विशुद्धौ

विष s. n. (1st c. 104) 'poison.' अण्मृत s. n. (1st c. 104) 'nectar.' बाल s. m. (1st c. 103) 'a child; -lād, abl. c., *t* becomes *d* by 45. अहधान s. m. (1st c. 103), 'a believer,' from *ārat*, an indecl. prefix implying 'belief,' and *adhāna*, 'having,' pres. part. Atm. of *dhā*, see 664. सञ्जातक्रोधाय Bahu-vrihi or relative form of descriptive (767. a); *sanjāta*, cr. 'excited,' 'roused;'; *krodhāya*, dat. c. of *krodha*, s. m. (1st c. 103), 'anger;'; see 853. a. प्रतिक्रोध s. m. (1st c. 103) 'anger in return.' सूर्य s. m. (1st c. 103) 'the sun;'; -ye, loc. c., see 840. अस्तमित past pass. part. (531), 'having gone to its setting,' 'having set,' from *astam*, acc. c. of *asta*, 'the western mountain,' and *ita*, past pass. part. of *i*, 'to go,' see 645. गृहस्थ s. m. (1st c. 103) 'a householder;'; -*sthena*, instr. c. अतिथि s. m. (2d c. 110) 'a guest,' *s* becomes *r* by 65. प्रत्याख्येय fut. pass. part. (571. a), 'to be refused,' from root *khyā* (2d c.), with prep. *prati* and *d*. सायम्भोजन s. n. (1st c. 104), 'evening meal,' 'supper,' from *śāyam*, indecl. 'evening,' and *bhojana*, s. n. 'meal,' see 755. a; -ne, loc. c., see 840. निवृत्त past pass. part. (531), 'being ended,' from root *vrī* (598), with prep. *ni*. ज्ञाति s. m. (2d c. 110) 'a kinsman,' 'relative;'; -*tiṣṭu*, loc. pl., see 840. पुरुष s. m. (1st c. 103) 'a man.' भाषते 3d sing. pres. Atmane, 'speaks,' from root *bhāṣ* (1st c.). प्राणितुं infin. (458), 'to breathe,' from root *an* (2d c. 326), with prep. *pra*. प्राणिति 3d sing. pres. Parasmai, 'breathes,' see 326. हस्त s. m. (1st c. 104) 'a hand;'; -*stau*, nom. c. du. रक्ताक्तौ Tat-purusha or instrumentally dependent (740); *rakta*, cr. 'blood;'; *aktau*, nom. du. of *akta*, past pass. part. (539), 'soiled,' from root *aij* (7th c. 668). विमलजलेन Karma-dhārāya or descriptive (755); *vimala*, cr. 'clean,' 'pure;'; *jaleṇa*, instr. c. of *jala*, s. n. (1st c. 104), 'water.' विशुद्ध past pass. part. (539), 'cleansed,' 'purified,' from root *śudh*, with prep. *vi*; -*ddhau*, nom. c. du.



भवत्तस् । तथैव मूर्खजनितं दोषं न मूर्ख एवापहन्ति किन्तु विद्वान् ॥

यदि जन एकाकी जीवति न किञ्चित् त्यजति न कस्यापि त्यागेन दुःखम् अनुभवति न च केनापि त्यज्यते ॥

धातूनां सुवर्णरजतादीनां मूषायाम् अग्निना ध्यायमानानां मलद्रव्याणि दहन्ते ॥

अल्पधनान्यपि कुलानि वेदाध्ययनयुक्तानि महतीं स्थातिम् अर्जयन्ति ॥

देहो विविधव्याधीनाम् आश्रयः क्षुत्पिपासाशीतोष्णपीडितो विनश्वरस्वभावोऽस्ति ॥

मूर्खजनितं Tat-purusha or instrumentally dependent (740); *mūrkhā*, cr. 'a fool'; *janitam*, acc. c. of *janita*, past pass. part. (549), 'occasioned by.' दोष s. m. (1st c. 103) 'mistake,' 'fault.' अपहन्ति 3d sing. pres. Parasmai, 'removes,' 'takes away,' from root *has* (2d c. 654), with prep. *apa*. जन s. m. (1st c. 103) 'a man.' एका-  
किन् adj. m. f. n. (6th c. 188) 'alone'; -*kī*, nom. c. masc. दुःख s. n. (1st c. 104) 'grief,' 'pain.' धातु s. m. (3d c. 111) 'a metal'; -*dhātū*, gen. pl. सुवर्णरज-  
तादीनां complex relative compound (772); *svarṇa*, cr. 'gold'; *rajata*, cr. 'silver'; *ādānam*, see 772. मूषा s. f. (1st c. 105) 'a crucible'; -*śāyām*, loc. c. ध्यायमान  
pres. part. pass. (528), 'being melted,' from root *dhmd*, 'to blow' (1st c. 269). कुल s. n. (1st c. 104) 'a family'; -*lāni*, nom. pl. वेदाध्ययनयुक्तानि Tat-purusha  
or dependent (745); *veda*, cr. 'the Veda,' 'holy scripture'; *adhyayana*, cr. 'study'; *yuktāni*, nom. pl. neut. of *yukta*, past pass. part. 'intent on,' 'attached to.' स्थाति  
s. f. (2d c. 112) 'celebrity,' 'honour.' अर्जयन्ति 3d pl. pres. Parasmai, 'they  
obtain,' from causal of root *arj*. देह s. m. (1st c. 103) 'the body'; final *s*  
becomes *o* by 64. विविधव्याधीनां Karma-dhāraya or descriptive (755); *vividha*,  
cr. 'various'; *vyādhi*, s. m. (1st c. 103), 'disease,' 'sick-  
ness.' आश्रय s. m. (1st c. 103) 'abode,' 'seat.' क्षुत्पिपासाशीतोष्णपीडितो  
complex compound, the whole being a dependent, containing an aggregative  
(771); *kṣudh*, cr. 'hunger,' *dh* becomes *t* by 42; *pipāsā*, cr. 'thirst'; *śīta*, cr.  
'cold'; *uṣṇa*, cr. 'heat'; *piṣṭa*, nom. c. of *piṣṭa*, past pass. part. (538), 'afflicted,'  
'suffering from.' विनश्वरस्वभावो Bahu-vrīhi or relative form of descriptive  
(766); *vināśvara*, cr. 'perishable,' 'frail'; *svabhāvo*, nom. c. of *svabhāva*, s. m.  
(1st c. 103), 'nature.'

यं मातां पितरौ क्लेशं सहेते सम्भवे नृणां ।  
न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैर् अपि ॥

934. FABLES \* TO BE TRANSLATED AND PARSED.

॥ कथा १ ॥ STORY I.

एकस्मिन् प्रदेशे कश्चिद् गोमायुर् नाम शृगालः  
क्षुक्षिम्कण्ठ इति चेत्तच्च परिभ्रमन् वने सैन्यद्वयसङ्ग्रामभू-  
मिम् अपश्यत् । तस्यां च दुन्दुभेः पतितास्य वायुवशाद्  
उद्धतशस्त्रायैर् हन्यमानस्य शब्दम् अशृणोत् । अथ क्षुभि-  
तहृदयश् चिन्तयामास । अहो विनष्टोऽस्मि । तद् यावेन

क्लेश s. m. (1st c. 103) 'trouble,' 'pains.' सम्भव s. m. (1st c. 103) 'rearing,'  
'bringing up;' -*ve*, loc. c. निष्कृति s. f. (2d c. 112) 'acquittance,' 'discharge  
of a debt or obligation.'

गोमायु s. m. (3d c. 111) 'a jackal,' a proper name; -*yur*, nom. c., final *s* becomes  
*r* by 65. शृगाल s. m. (1st c. 103) 'a jackal;' -*lah*, nom. c. (63). क्षुप् s. f.  
(8th c. 177) 'hunger;' *kshut*, cr., for *kshudh* by 42. कण्ठ s. m. n. (1st c. 103,  
104) 'the throat;' -*ṣṭa*, nom. c., final *s* dropped by 66. परिभ्रमन् pres. part.  
Parasmai (524), 'wandering,' from *bhram*, 'to wander' (1st c.), with prep. *pari*,  
'about' (783); -*man*, nom. c. masc. वन s. n. (1st c. 104) 'a wood;' -*ne*, loc. c.  
सैन्यद्वयसङ्ग्रामभूमिम् Tat-purusha or dependent (745); *sainya*, cr. 'army;' *dwaya*,  
cr. 'two' (835. a); *saṅgrāma*, cr. 'battle,' 'war;' *bhāmim*, acc. c. of *bhāmi*, s. f.  
(2d c. 112), 'ground,' 'field,' 'site.' दुन्दुभि s. m. (2d c. 110) 'a kettle-drum;' -*bheh*, gen. c. (63); -*bhim*, acc. c. वायुवशाद् Tat-purusha or dependent (743);  
*vāyu*, cr. 'wind;' *vaśād*, abl. c. of *vaśa*, s. n. (1st c. 104), 'power,' 'force;' *vaśād*  
for *vaśāt* by 45. उद्धतशस्त्रायैर् complex compound (770. a); *uddhata*, cr. of  
past pass. part. 'raised,' lit. 'struck up,' from root *has*, see under *ut* at 783, and  
compare 545; *śukhā*, cr. 'branch;' *agrar*, instr. c. pl. of *agra*, s. n. (1st c. 104),  
'point,' 'end.' हन्यमान pres. part. pass. (528), 'being struck,' from *has*, 'to  
strike' (654); -*ṇasya*, gen. c. शब्द s. m. (1st c. 103) 'noise,' 'sound;' -*ḍam*,  
acc. c. The nom. c. occurs in next page. क्षुभितहृदयश् Bahu-vrihi or rela-  
tive form of descriptive (761, 766); *kshubhita*, cr. of past pass. part. 'agitated,'  
'shaken,' from root *kshubh* (539); *hridayas*, nom. c. masc. of *hridaya*, s. n. (1st c.  
104, 108), 'heart,' 'mind.' विनष्ट past pass. part. (531), 'lost,' 'undone,' from  
root *nas* (4th c. 620), with prep. *vi*; see under *vi* at 783; see also 895.

\* Selected from the Pancha-tantra.

नास्त्वि प्रोच्चारितस्य दृष्टिगोचरे गच्छामि । तावद् अन्यतो  
ब्रजामीति । अथवा नैतद् युज्यते सहसैव पितृपर्यायागतं  
वनं त्यक्तुं । उक्तं च

भवे वा यदि वा हर्षे सम्प्राप्ते यो विमर्शयेत् ।

कथं न कुर्वते वेगान् न स सन्तापम् आप्नुयात् ॥

तत् तावज् जानामि कस्यैयं शब्द इति धैर्यम् आलम्ब्य  
व्यमर्शयत् । यावन् मन्दं मन्दं प्रैतिगच्छति तावद् दुन्दुभिम्  
अपश्यत् । यावच्च छासामैर् वायुवशाद् धीन्यते तावच्च  
छद्मं करोति । अन्यथा तूष्णीम् आस्ते । ततश्च सम्यक्  
परिज्ञाय संमीपं गत्वा स्वयम् एव कौतुकाद् अताडयत् ।

प्रोच्चारित past pass. part. (549), 'made to utter a sound,' 'made to give forth a noise,' 'uttering a loud voice,' from causal form of root *char* (1st c.), with prep. *pra* and *ut* (48, 783); -*asya*, gen. c. दृष्टिगोचर Tat-purusha or dependent

(743) 'the range of the sight'; *drishṭi*, or. 'sight'; *gochara*, 'range,' 'limit,' lit. 'range of a cow's pasturage'; -*re*, loc. c. ब्रजामि 1st sing. pres. Parasmai, 'I

will go,' from root *vrj* (1st c.); see 873. पितृपर्यायागत Tat-purusha or

dependent (745); *pitrī*, or. 'father,' 'ancestor'; *paryāya*, or. 'succession,' 'inheritance'; *āgatam*, acc. c. of *āgata*, 'come,' past pass. part. (545) of root *gam*, 'to go,' with prep. *ā*; see under *ā* at 783. भय s. n. (1st c. 104) 'fear,' 'fearful thing,'

'danger'; -*ye*, loc. c. हर्षे s. m. (1st c. 103) 'joy,' 'pleasure,' 'happiness';

-*rashe*, loc. c. सम्प्राप्त past pass. part. (531), 'obtained,' 'arrived,' 'happened,'

from root *āp* (5th c. 681), with prep. *sam* and *pra*; -*pte*, loc. c. विमर्शयेत् 3d

sing. pot. Parasmai, 'he may consider,' 'deliberate,' 'hesitate,' from root *mrś* (10th c.), with prep. *vi*. कृत्य s. n. (1st c. 104) 'act,' 'action,' 'that which is

to be done'; -*tyam*, acc. c. वेग s. m. (1st c. 103) 'impetuosity'; -*gā*, abl. c.,

*t* becomes *s* by 47. सन्ताप s. m. (1st c. 103) 'remorse,' 'repentance,' 'pain';

-*paṁ*, acc. c. धैर्ये s. n. (1st c. 104) 'firmness,' 'boldness,' 'courage'; -*ryam*,

acc. c. आलम्ब्य indecl. part. (564), 'having taken hold of,' 'having rested on,'

'having recourse to,' from root *labh*, with prep. *ā*. व्यमर्शयत् 3d sing. 1st pret.

Parasmai, 'he reflected,' 'he considered,' from root *mrś*, with prep. *vi*. मन्द adv.

'slowly,' from *manda*, 'slow'; see 713. छासामैर् for शासामैर् by 49; see उद्भवा-

शासामैर् in last page. सम्यक् adv. 'truly,' 'accurately.' परिज्ञाय indecl.

part. (561), 'having ascertained,' from root *jñā* (688), with prep. *pari*. कौतुक

s. n. (1st c. 104) 'curiosity,' 'sport'; -*kād*, abl. c. (45).

भूयंश्च हर्षाद् अचिन्तयत् । अहो चिराद् एतद् अस्माकं  
महद् भोजनम् आपतितं । तन् नूनम् एतन् मांसमे-  
दोऽसृग्भिः पूरितं भविष्यति । ततः परुषचर्मवगुण्ठितं  
कथमपि विदार्य एकदेशे छिद्रं कृत्वा संहर्षमनाः प्रविष्टः ।  
परं चर्म विदारयतो दंष्ट्राभङ्गः सञ्जातः । अथ तद् दारु-  
चर्मविशेषम् आलोक्य निराशीभूतः ॥

॥ कथा २ ॥ STORY 2.

कस्मिंश्चिद् अधिष्ठाने चत्वारो ब्राह्मणपुत्राः परं मैत्री-  
भावम् उपगता निवसन्ति स्म । तेषां चयः सर्वशक्तिपा-

भोजन s. n. (1st c. 104) 'food;' -*nam*, nom. c. आपतित past pass. part. (538),  
'happened,' 'befallen,' from root *pat*, with prep. *d*. मांसमेदोऽसृग्भिः Dwandva  
or aggregative (749); *mānsa*, cr. 'flesh'; *medas*, cr. 'marrow,' as becomes *o* by  
64. a.; *asrigbhik*, instr. c. pl. of *asrij*, 'blood' (8th c. 176. d). पूरित past pass.  
part. (549), 'filled,' from root *pr* (10th c. 640). परुषचर्मवगुण्ठितं complex  
compound (770); *parusha*, cr. 'harsh,' 'hard'; *charma*, cr., for *charman*, 'skin,'  
'hide,' 'leather,' see 57; *avagunṭhitam*, acc. c. of *avagunṭhita*, 'covered,' past pass.  
part. (538) of root *gunṭh*, with prep. *ava*. विदार्य indecl. part. (566), 'having  
torn,' from causal of root *dr*, with prep. *vi*. एकदेशे Karma-dhāraya or  
descriptive (755) 'in one spot,' *eka*, cr. 'one,' *deśe*, loc. c. of *deśa* (1st c. 103),  
'spot,' 'place.' छिद्र s. n. (1st c. 104) 'a hole;' -*dram*, acc. c. प्रविष्ट past  
pass. part. (531), 'entered,' 'penetrated,' 'pierced,' from root *viś*, with prep. *pra*;  
see 896. परं adv. 'afterwards,' 'then,' 'but,' 'nevertheless.' चर्मन् s. n.  
(6th c. 152) 'skin,' 'hide,' 'leather;' -*rma*, acc. c. विदारयत् pres. part. Parasmai  
(524), 'tearing,' 'rending asunder,' from causal of root *dr*, with prep. *vi*; -*yato*,  
gen. c., final *as* becomes *o* by 64. दंष्ट्राभङ्गः Tat-purusha or dependent (743);  
*danṣṭhrd*, cr. 'tooth'; *bhaṇ-gaḥ*, nom. c. of *bhaṇ-ga* (1st c. 103), 'breaking,' 'frac-  
ture.' सञ्जात past pass. part. (545) 'produced,' 'happened;' -*tak*, nom. c.  
दारुचर्मविशेषं complex relative compound (771); *dāru*, cr. 'wood'; *charma*, cr.,  
for *charman*, 'skin,' see 57; *viśeṣam*, acc. c. of *viśeṣa*, s. m. (1st c. 103), 'pro-  
perty,' 'attribute.' आलोक्य indecl. part. (564), 'perceiving,' 'seeing,' from  
root *lok*, with prep. *d*. निराशीभूत past pass. part. (532), 'disappointed,' from  
*nir* 'not,' *dād* 'hope,' *bhūta* 'become;' see 788.  
अधिष्ठान s. n. (1st c. 104) 'a place,' 'a town;' -*ne*, loc. c. पर adj. m. f. n.  
(1st c. 187) 'great,' 'excessive;' -*ram*, acc. c.

रगाः परं बुद्धिरहिताः । एकस् तु शास्त्रपराङ्मुखः केवलं  
 बुद्धिमान् । अथ कदाचित् तैर् मिलित्वा मन्त्रितं । को  
 गुणो विद्याया यदि देशान्तरं गत्वा भूपतीन् परितोषार्थो-  
 पार्जना न क्रियते । तत् सर्वथा सर्वे देशान्तरं गच्छाम  
 इति । तथानुष्ठिते किञ्चिन् मार्गं गत्वा तेषां ज्येष्ठतरैः प्राह ।  
 अहो अस्माकम् एकं चतुर्थो मूढः केवलं बुद्धिमान् ।  
 न च विद्यां विना राज्ञां प्रतियहः केवलबुद्ध्या लभ्यते ।  
 तद् अस्मै स्वोपार्जनाविभागं न दास्यामः । तद् एष  
 निवृत्य स्वगृहं गच्छतु । अथ द्वितीयेनाभिहितं । अहो  
 सुबुद्धे विद्याहीनस् त्वं । तद् गच्छ गृहं । ततस् तृतीयेना-  
 भिहितं । अहो न युज्यते कर्तुम् एवं । यतो वयं बाल्यात्  
 प्रभृत्येकं क्रीडिताः । तद् आगच्छतु । महानुभावोऽस्मिदु-

बुद्धिमान् adj. m. f. n. (5th c. 188) 'possessed of intelligence,' 'intelligent,' see 140; -mán, nom. c. मन्त्रित past pass. part. (530), 'planned,' 'deliberated,' from root *mantr* (10th c.). गुण s. m. (1st c. 103) 'merit,' 'advantage,' -*ṇo*, nom. c., as becomes *o* by 64. विद्या s. f. (1st c. 105) 'learning,' 'knowledge,' 'science,' -*dydyá*, gen. c., final *s* dropped by 66. *a*; -*dyám*, acc. c. परितोष indecl. part. (566), 'having propitiated,' 'having pleased,' from causal of root *tush*, with prep. *pari*. मार्ग s. m. (1st c. 103) 'a road,' 'a way,' -*rgam*, acc. c. प्राह 3d sing. 2d pret. Parasmai, 'he said,' 'he addressed,' from root *ah*, with prep. *pra*; see 384 and 783. *p*. मूढ past pass. part., used as adj. (1st c. 187), 'ignorant,' 'foolish,' from root *muh*; see 539, 305. *a*. प्रतियह s. m. (1st c. 103) 'donation,' 'countenance,' 'favour,' -*hah*, nom. c. केवलबुद्ध्या Karma-dhāraya or descriptive (755); *kevala*, cr. 'mere'; *buddhyá*, instr. c. of *buddhi*, s. f. (2d c. 112), 'intelligence.' स्वोपार्जनाविभागं complex compound (770); *swa*, cr. 'own,' see 232; *upārjand*, cr. 'earning,' 'acquisition'; *vibhāgam*, acc. c. of *vibhāga*, s. m. (1st c. 103), 'share.' गृह s. n. (1st c. 104) 'house,' 'home,' -*ham*, acc. c. अभिहित past pass. part. (533), 'said,' 'spoken,' 'accosted,' from root *dhd*, with prep. *abhi*. बाल्य s. n. (1st c. 104) 'childhood,' -*lyát*, abl. c. क्रीडित past pass. part. (538), 'played,' 'sported,' from root *krđ*. महानुभाव Bahu-vr̥hi or relative form of descriptive (761); *mahá* for *mahat*, cr. 'great,' 'noble,' see 778; *anubhāvo*, nom. c. (64. *a*) of *anubhāva*, s. m. (1st c. 103), 'disposition.' This compound is equivalent to the English, 'a good fellow,' 'a fine fellow.'

पौर्जितस्य वित्तस्य संविभागी भवेत् । तथैनुहिते तैर्  
 मार्गम् अतिक्लेशमिह अटव्यां मृतसिंहोत्थीनि हृत्नि ।  
 ततश्चैकेनाभिहितं । अहो पूर्वाधीतविद्यायाः प्रत्ययः क्रियते ।  
 किञ्चिद् एतन् मृतसत्त्वं तिष्ठति । तत् सद्भ्यस्तविद्याप्र-  
 भावेण प्रत्युज्जीवयामः । ततश्चैकेनाभिहितं । अहम् अस्थि-  
 सञ्चयं कर्तुं जानामि । द्वितीयेनाभिहितं । चर्ममांसरूपि-  
 प्रयच्छामि । तृतीयेनाभिहितं । अहं सञ्जीवनं करोमि । तत्  
 एकेनास्थिसञ्चयः कृतः । द्वितीयेन चर्ममांसरूपिः संयो-  
 जितः । तृतीयो यावज्जीवितव्यं योजयितुं लग्नः । तावन्तं  
 स बुद्धिमता निषिद्ध उक्तम् । एवं सिंहः । यद्येनं सञ्जीवं  
 करिष्यसि तत् सर्वान् अप्यस्मान् व्यापादयिष्यतीति । ततस्

वित्त s. n. (1st c. 104) 'wealth,' 'riches,' 'property'; -*ttasya*, gen. c. संविभा-  
 गिन् agt. (582. a), 'a participator,' 'a sharer,' from root *bhaj*, with prep. *sam* and  
 vi; -*g*, nom. c., see 159. अटवी s. f. (1st c. 106) 'a forest,' 'a wood'; -*vyām*,  
 loc. c. पूर्वाधीतविद्यायाः complex compound (770); *pūrva*, cr. 'former,' 'for-  
 merly'; *adhīta*, cr. 'studied'; *vidyādyāh*, gen. c. of *vidyā*, which see. प्रत्यय s. m.  
 (1st c. 103) 'test,' 'trial,' 'ascertainment.' मृतसत्त्वं Karma-dhāraya or descrip-  
 tive (755); *mṛita*, cr. 'dead'; *sattvam*, nom. c. of *sattva*, s. n. (1st c. 104), 'animal,'  
 'beast.' सद्भ्यस्तविद्याप्रभावेण complex compound (770); *sad* for *sat*, cr. 'well,'  
 'good,' see 45; *abhyasta*, cr. 'exercised,' 'practised,' 'learnt'; *vidyā*, cr. 'science';  
*prabhāveṇa*, instr. c. of *prabhāva*, s. m. (1st c. 103), 'power.' प्रत्युज्जीवयामः 1st  
 pl. pres. Parasmai, 'we will cause to live again,' 'let us resuscitate,' from causal  
 of root *jīv* (603), with prep. *prati* and *ut*; see 48 and 873. प्रयच्छामि 1st sing.  
 pres. Parasmai, 'I will provide,' 'I will furnish,' from root *yam*, with prep. *pra*;  
 see 270 and 873. सञ्जीवन s. n. (1st c. 104) 'bringing to life'; -*nam*, acc. c.  
 अस्थिसञ्चयः Tat-puruṣa or dependent (743); *asthi*, cr. 'bone'; *sañchayaḥ*, nom. c.  
 'collecting,' 'gathering together.' संयोजित past pass. part. (530), 'furnished,'  
 'endowed,' from root *yuj* (see tables at 583), with prep. *sam*; -*taḥ*, nom. c. लग्न  
 past pass. part. (531. a), 'intent on,' 'busied about,' from root *lag*, see 896;  
 -*gnah*, nom. c. निषिद्ध past pass. part. (539), 'prohibited,' 'forbidden,' from  
 root *sidh*, with prep. *ni* (see 616 and 783. l). सिंह s. m. (1st c. 103) 'a lion';  
 -*haḥ*, nom. c. व्यापादयिष्यति 3d sing. 2d fut. Parasmai, 'he will kill,' 'he will  
 destroy,' from causal of root *pad*, 'to go,' with prep. *vi* and *ā*, 'to kill'; see 784.

तेनाभिहितं । धिग् मूर्खं नाहं विद्यां विफलतां नेषामि ।  
ततश्च तेनाभिहितं । तर्हि क्षणं प्रतीक्षस्व यावद् अहम्  
एनं समीपतरम् आरोहामि । तथोन्निते यावत् सजीवः  
कृतस् तावत् चोऽपि ते तेनोत्थाय व्यापीदिताः । स  
च बुद्धिमान् सिंहे स्थानान्तरे गते वृक्षाद् अर्वाचीर्य  
गृहं गतः ॥

### ॥ कथा ३ ॥ STORY 3.

कस्मिंश्चिज् जलांशये शतबुद्धिसहस्रबुद्धिनामानौ द्वौ  
मत्स्यौ प्रतिवसतः स्म । तयोर् एकबुद्धिर् नाम मण्डूको  
मिषताम् आजगाम । एवं ते चोऽपि जलंतीरे कियन्तं  
कालं सुभाषितगोष्ठीसुखम् अनुभूय पुनर् जलं प्रविशन्ति ।  
अथ तेषां कदाचिद् गोष्ठीगतानां जालहस्ता धीवराः प्रभूतैर्

मूर्ख s. m. (1st c. 103) 'a fool;' -*rkha*, voc. c. विफलता s. f. (1st c. 105) 'unprofitableness,' 'uselessness;' -*tām*, acc. c. समीपतरं Karma-dhārāya or descriptive (755); *samīpa*, cr. 'near,' 'neighbouring;' *tarum*, acc. c. of *taru*, s. m. (3d c. 111), 'a tree.' आरोहामि 1st sing. pres. Parasmai, 'I ascend,' 'I mount,' from root *ruh* (1st c.), with prep. *ā*. उत्थाय indecl. part. (561), 'having risen (into life),' from root *sthā* (587), with prep. *ut*; see under *ut* at 783. j. वृक्ष s. m. (1st c. 103) 'a tree;' -*kshād*, abl. c., see 45.

शतबुद्धिसहस्रबुद्धिनामानौ complex relative compound (771); *śatabuddhi*, cr. 'Hundred-devices,' name of a fish; *sahasrabuddhi*, 'Thousand-devices,' name of a fish; *nāmanau*, see 152 and 154. मत्स्य s. m. (1st c. 103) 'a fish;' -*tsya*, nom. du. एकबुद्धिर् Bahu-vrīhi or relative form of descriptive (766) 'One-device,' name of a fish; final *s* becomes *r* by 65. मण्डूक s. m. (1st c. 103) 'a frog;' -*ko*, nom. c., see 64. मित्रता s. f. (1st c. 105) 'friendship;' -*tām*, acc. c. सुभाषितगोष्ठीमुखं complex compound (770); *su*, indecl. 'good;' *bhāṣita*, cr. 'discourse;' *goshthā*, cr. 'conversation;' *sukham*, acc. c. of *sukha*, s. n. (1st c. 104), 'pleasure,' 'happiness.' जल s. n. (1st c. 104) 'water;' -*lam*, acc. c. प्रविशन्ति 3d pl. pres. Parasmai, 'they enter,' from root *viś* (6th c.), with prep. *pra*. धीवर s. m. (1st c. 103) 'a fisherman;' -*rāḥ*, nom. pl. प्रभूत past pass. part., used as adj. (1st c. 187), 'many,' 'abundant,' from root *bhū*, with prep. *pra*; see 532.

मत्स्यैर् व्या<sup>740</sup>पी<sup>741</sup>दितैर् मस्तके धृतैर् अस्तमयनवेलायां समा-  
याताः । तं च जला<sup>742</sup>शयं हृष्ट्वा ते मिथं<sup>743</sup> प्रोचुः । अहो  
बहु<sup>744</sup>मत्स्योऽयं हृदो दृश्यते स्वल्प<sup>745</sup>संलिलम् । तत् प्रभा-  
तेऽचा<sup>746</sup>गमिष्यामः । इत्युक्त्वा स्वर्ग<sup>747</sup>हं गताः । ते च तद्  
वज्रपात<sup>748</sup>सदृशं वचः श्रुत्वा परस्परं मन्त्रयाच्चक्रुः । तच्च  
मण्डूकोऽब्रवीत् । "भो भद्रौ शतबुद्धि<sup>749</sup>सहस्रबुद्धी किम् अच-  
र्तुं युज्यते । पलायनम् अवष्टम्भो वा । तच्च कु<sup>750</sup>त्वा सहस्र-  
बुद्धिर् विहस्योवा<sup>751</sup>च । भो मित्र<sup>752</sup> मी भैषीर् वचन<sup>753</sup>श्रवण-  
मीचेणापि । आगमनम् अपि तेषां न सम्भाव्यते भविष्यति  
वा । तदा स्व<sup>754</sup>बुद्धिप्रभावेण त्वाम् आत्मानं च रक्षिष्यामि ।  
यतोऽहम्<sup>755</sup> अनेकजलगतीर् जानामि । तच्च कु<sup>756</sup>त्वा शत-

मस्तक s. m. (1st c. 103) 'the head;' -ke, loc. c. धृत past pass. part. (532),  
'placed,' 'held,' from root *dhri*. अस्तमयनवेलायां Tat-purusha or dependent  
(743); *astamayana*, cr. 'sunset;' *velāyam*, loc. c. of *veld*, s. f. (1st c. 105), 'time.'  
समायात past pass. part. (532), 'arrived,' 'came,' from root *yā*, with prep. *sam*  
and *ā*. प्रोचुः 3d pl. 2d pret. Parasmai, 'they said,' from root *vach*, with prep.  
*pra*; see 375. c. हृद् s. m. (1st c. 103) 'lake,' 'pond;' -do, nom. c., see 64.  
उक्त्वा indecl. part. (556), 'having said,' 'having spoken,' from root *vach*. वचस्  
s. n. (7th c. 164) 'speech,' 'discourse;' -chah, acc. c., see 63. मन्त्रयाच्चक्रुः 3d pl.  
2d pret. Parasmai, 'they consulted,' 'they deliberated,' from root *mantr* (10th c.);  
see 385. a. भद्र adj. m. f. n. (1st c. 187) 'good,' 'excellent;' -drau, voc. du.  
पलायन s. n. (1st c. 104) 'flight,' 'departure;' -nam, nom. c. अवष्टम्भ s. m.  
(1st c. 103) 'stopping,' 'staying;' -mbho, nom. c., see 64. विहस्य indecl. part.  
(564), 'having smiled,' from root *has*, with prep. *vi*. मित्र s. n. (1st c. 104) 'a  
friend;' -tra, voc. c. श्रवण s. n. (1st c. 104) 'hearing,' 'listening to.' आगमन  
s. n. (1st c. 104) 'arrival,' 'coming;' -nam, nom. n. सम्भाव्यते 3d sing. präs.  
passive, 'will take place,' 'will happen,' from causal of root *bhā* (585), with prep.  
*sam*; see 496, 873. स्वबुद्धिप्रभावेण Tat-purusha or dependent (743); *swa*, cr.  
'own;' *buddhi*, cr. 'intellect;' *prabhāveṇa*, instr. c. of *prabhāva*, s. m. (1st c. 103),  
'power.' रक्षिष्यामि 1st sing. 2d fut. Parasmai, 'I will preserve,' from root  
*raksh* (1st c.). अनेकजलगतीर् complex compound (770); *aneka*, cr. 'many';  
*jala*, cr. 'water;' *gatīr*, acc. c. pl. of *gati*, s. f. (2d c. 112), 'movement;' final *s*  
becomes *r* by 65.



बुद्धिर् अहं । भो युक्तं उक्तं सहस्रबुद्धिना । वचनश्रव-  
णमाधौ जन्मस्थानं पितृपर्यायागतं त्यक्तुं न शक्यते ।  
तन् न क्वचिद् अपि गन्तव्यं । अहं त्वां स्वबुद्धिप्रभावेण  
रक्षिष्यामि । मरूक अहं । भद्रौ मम तावद् एकैव बुद्धिः  
पलायनविषया । तद् अहम् अन्यं कञ्चिज् जलाशयं  
समर्थोऽद्यैव यास्यामि । एवम् उक्त्वा मरूको रात्रिम्  
आसाद्यान्यं जलाशयं गतः । अथान्येषु तैर् यमकिङ्क-  
राभैर् मत्स्यबन्धिभिः प्रभात आगत्य जालैर् आच्छादितो  
हृदः । सर्वेऽपि मत्स्यकूर्ममरूककर्कटादयो जलचरा जाले  
निबद्धा गृहीताः । तौ च शतबुद्धिसहस्रबुद्धी समर्थौ  
पलायमानौ चिरम् आत्मानं गतिविशेषविज्ञानैः

पलायनविषया Bahu-vrīhi or relative form of dependent (762); *palāyana*, cr. 'flight'; *vishayā*, nom. fem. of *vishaya*, s. m. (1st c. 103), 'subject,' 'of which flight is the subject,' 'relating to flight'; see 762. a. रात्रि s. f. (2d c. 112) 'night'; -*trim*, acc. c. आसाद्य indecl. part. (566), 'having reached,' 'having arrived at,' from root *sad* (10th c.), with prep. *ā*; *rātrim āsādyā*, 'having arrived at the night,' i. e. 'when the night had arrived.' यमकिङ्कराभैर् anomalous compound (777); *yama*, cr. 'Death,' 'the god of hell'; *kin-kara*, cr. 'a servant,' 'a messenger'; *ābhair*, instr. c. pl. of *ābha*, adj. (1st c. 103), 'like,' 'resembling'; *s* becomes *r* by 65. मत्स्यबन्धिभिः Tat-purusha or genitively dependent (743); *matsya*, cr. 'fish'; *bandhibhīh*, instr. c. of *bandhin*, noun of agency, 'a catcher,' 'a killer,' see 582. a. आगत्य indecl. part. (564. a), 'having come,' from root *gam*, with prep. *ā*. जाल s. n. (1st c. 104) 'a net'; -*lair*, instr. pl., see 65. आच्छादित past pass. part. (530) 'covered'; -*to*, nom. c., see 64. मत्स्यकूर्मक-  
ककर्कटादयो complex relative compound, involving an aggregative (772); *matsya*, cr. 'fish'; *kārma*, cr. 'tortoise'; *maṇḍāka*, cr. 'frog'; *karkaṭa*, cr. 'crab'; *ādāyo*, nom. pl. of *ādi*, s. m. (2d c. 110), 'beginning'; see 772. निबद्ध past pass. part. (544), 'caught,' 'confined,' from root *bandh*, with prep. *ni*; -*ddhā*, nom. c. pl.; final *s* dropped by 66. a. पलायमान pres. part. *Ātmane* (526), 'running away,' 'trying to escape,' from root *i*, with prep. *parā*, see under *parā* at 783; -*ṇau*, nom. du. गतिविशेषविज्ञानैः complex compound (770); *gati*, cr. 'movement'; *viśeṣa*, cr. 'variety,' 'difference'; *viśāṇaish*, instr. c. pl. of *viśāṇa*, s. n. (1st c. 104), 'knowledge.'

कुटिलचारेण रक्षणाव् अपि जाले निपतितौ व्यपि-  
दितौ च ॥

### ॥ कथा ४ ॥ STORY 4.

अस्ति कैस्मिंश्चिद् वनोद्देशे कैश्चित् पुलिन्दः । स च  
पापक्षिं कर्तुं वनं प्रैति प्रस्थितः । अथ तेन प्रसर्पता  
महान् क्रोडः समासादितः । तं दृष्ट्वा कर्णकृष्टनिशितसा-  
यकेन समाहतः । तेनापि कोपाविष्टचेतसा बालेन्दुद्युति-  
दंष्ट्रायेण पाटितोदरः पुलिन्दो गतासुर् भूतले प्रापतत् ।

कुटिलचारेण Karma-dhāraya or descriptive (755); *kuṭila*, cr. 'crooked'; *chārcya*, instr. c. of *chāra*, s. m. (1st c. 103), 'motion.' रक्षणी nom. du. masc. of *rakṣat*, pres. part. Parasmai (524), 'preserving,' from root *rakṣ*. निपतितौ past pass. part. (538), 'fallen,' 'fell,' see 896, from root *pat*, with prep. *ni*.

वनोद्देशे Tat-purusha or genitively dependent (743); *vana*, cr. 'wood'; *uddēśa*, s. m. (1st c. 103), 'quarter,' 'region,' -*śe*, loc. c. पुलिन्द s. m. (1st c. 103) 'a mountaineer,' 'a countryman'; -*nda*, nom. c. पापक्षि s. f. (2d c. 112) 'hunting,' 'chase'; -*rdhim*, acc. c. प्रस्थित past pass. part. (533), 'set out,' 'set forward,' from root *sthā*, with prep. *pra*; see under *pra* at 783, and see 896. प्रसर्पता

instr. c. sing. of *prasarpat*, pres. part. Parasmai (524), 'proceeding onwards,' 'creeping forwards,' from root *arp*, with prep. *pra*. क्रोड s. m. (1st c. 103) 'a

boar,' 'a hog.' समासादित past pass. part. (530), 'met,' 'encountered,' from causal of root *sad*, with prep. *sa* and *d*. कर्णकृष्टनिशितसायकेन complex com-

pound (770); *karṇa*, cr. 'ear'; *dkṛishṭa*, cr. 'drawn,' 'pulled'; *niśita*, cr. 'sharp'; *śāyaka*, s. m. (1st c. 103), 'an arrow'; -*kena*, instr. c. समाहत past pass. part.

(545), 'killed,' from root *han* (2d c., see 654), with prep. *sa* and *d*. कोपाविष्ट-

चेतसा complex relative compound (771); *kopa*, cr. 'rage'; *dvishṭa*, cr. 'possessed,' 'filled with'; *chetas*, s. n. (7th c. 164), 'mind'; -*śa*, instr. c. बालेन्दुद्युतिदंष्ट्रायेण

complex compound (770); *bāla*, cr. 'young'; *indu*, cr. 'moon'; *dyuti*, cr. 'bright-

ness'; *danshṭrā*, cr. 'tusk' (80. XXIV); *agra*, s. n. (1st c. 104), 'point'; -*grasa*, instr. c. पाटितोदरः Bahu-vrīhi or relative form of descriptive (766); *pāṭita*, cr.

'rent,' 'ripped up'; *udara*, s. n. (1st c. 104), 'belly,' 'stomach'; -*rah*, nom. c. गतासु Bahu-vrīhi or relative (767); *gata*, cr. 'gone,' 'departed'; *asu*, s. m. (3d c.

111), 'breath,' 'life'; -*sur*, nom. c., see 65. भूतल s. n. (1st c. 104) 'the ground,' 'the earth'; -*le*, loc. c. प्रापतत् 3d sing. 1st pret. Parasmai, 'he fell down,' from root *pat* (1st c.), with prep. *pra*.

अथ लुब्धकं व्यापाद्य शूकरोऽपि शरप्रहारमात्रवेदनया  
 पञ्चत्वम् उपागतः । एतस्मिन् अनारे कैश्चिद् आसिञ्चमृत्युः  
 शृगाल इतस्ततो निराहारतया पीडितः परिभ्रमन् तं  
 प्रदेशम् आजगौम । यावद् वराहपुलिन्दौ पञ्चत्वम् उपा-  
 गतौ द्वावपि पश्यति तावत् प्रहृष्टो व्यचिन्तयत् । भो  
 अनुकूलो मे विधिः । तेनैतद् अचिन्तितं भोजनम् उपै-  
 स्थितं । तद् अहं तथा भक्षयामि यथा बहून्ग्रहीनि मे  
 प्राण्यानां भविष्यतीति । तत् तावद् एनं क्षायुपाशं  
 धनुःकोटिगतं भक्षयामि । इत्येवं मनसा निश्चित्य क्षायुं

लुब्धक s. m. (1st c. 103) 'a hunter;' -*kam*, acc. c. व्यापाद्य indecl. part. (566),  
 'having killed,' from causal of root *pad*, with prep. *vi* and *d*. शूकर s. m. (1st c.  
 103) 'a boar,' 'a hog.' शरप्रहारमात्रवेदनया Tat-puruṣa or dependent com-  
 pound (745); *śara*, cr. 'arrow'; *prahāra*, cr. 'wound'; *mātra*, cr. 'mere'; *vedand*,  
 s. f. (1st c. 105), 'sensation,' 'perception'; -*nyāda*, instr. c. पञ्चत्व s. n. (1st c.  
 104) 'death,' 'the state of return to the five elements.' उपागत past pass. part.  
 (545), 'underwent,' 'went to,' from root *gam*, with prep. *upa* and *d*; see 896, 844.  
 अनार s. n. (1st c. 104) 'interval;' -*re*, loc. c. शृगाल s. m. (1st c. 103) 'a  
 jackal.' निराहारता abst. s. f. (1st c. 105 and 80. XXIII) 'the state of being  
 without food'; -*layāda*, instr. c.; see 769. a. पीडित past pass. part. (538), 'dis-  
 tressed,' from root *pāda*. परिभ्रमन् pres. part. Parasmai (524), 'wandering about,'  
 from root *bhram* (1st c.), with prep. *pari*; this root is also of the 4th c., see 275;  
 -*man*, nom. c., *s* added by 53. प्रदेश s. m. (1st c. 103) 'spot,' 'place,' 'region';  
 -*śam*, acc. c. वराहपुलिन्दौ Dvandwa compound (751); *varāha*, cr. 'a boar,'  
 'a hog'; *pulindau*, nom. du. masc. of *pulinda*. प्रहृष्ट past pass. part., used as  
 adj. (1st c. 187), 'pleased,' 'delighted,' from root *hrish*, with prep. *pra*; see 539.  
 व्यचिन्तयत् 3d sing. 1st pret. Parasmai, 'he reflected,' 'he thought to himself,'  
 from root *chint* (10th c., see 641), with prep. *vi*, 783. अनुकूल adj. m. f. n.  
 (1st c. 187) 'favourable'; -*lo*, nom. c., see 64. विधि s. m. (2d c. 110) 'destiny,'  
 'fortune'; -*dhik*, nom. c., see 63. a. भोजन s. n. (1st c. 104) 'food'; -*nam*,  
 nom. c. प्राण्यानां Tat-puruṣa or genitively dependent (743); *prāṇa*, cr. 'life';  
*ydāda*, s. f. 'the means of going,' 'the means of supporting,' see 80. XXIV; -*trāda*,  
 nom. c. क्षायुपाशं Tat-puruṣa or genitively dependent (743); *śāyusa*, cr.  
 'sinew'; *pāśa*, 'string'; -*śam*, acc. c. धनुःकोटिगतं Tat-puruṣa or dependent  
 (745); *dhanus*, cr. 'bow,' see 63; *koṭi*, cr. 'the end,' 'the point'; *gata*, see 739. a.  
 निश्चित indecl. part.; see under *nir*, 783. m. and 560.

भक्षयितुं प्रवृत्तैः । ततश्च वृटिने पाशे तालुप्रदेशं निदार्थं  
चापकोटिर् मस्तके शिखायन् निष्क्रीणा । सोऽपि तद्दे-  
नया तत्क्षयान् मूर्तेः ॥

वृटिन् past pass. part. (538), 'cut,' 'divided,' from root *ṛuṣ* (6th c. 388. b);  
-fite, loc. c., see 840. तालुप्रदेशं Tat-purusha or genitively dependent (743);  
*tālu*, cr. 'palate;' *pradeśa*, s. m. (1st c. 103), 'region;' -*śam*, acc. c. निदार्थं  
indecl. part. (566), 'having pierced,' 'having penetrated,' from causal of root *dar*,  
with prep. *ni*. चापकोटिर् Tat-purusha or genitively dependent (743); *chāpa*,  
cr. 'bow;' *koṭi*, s. f. 'point;' -*fir*, nom. c., see 65. मस्तके s. m. (1st c. 103) 'the  
head;' -*ke*, loc. c. शिखायन् indecl.; *śikhā*, 'a tuft,' as of hair, &c.; *vat*, 'like,'  
affix of similitude, see 724; *t* becomes *n* by 47. वेदना s. f. (1st c. 105) 'pain,'  
'agony;' -*ayā*, instr. c.

#### SCHEME OF THE MORE COMMON SANSKRIT METRES.

*1st class of Metres, consisting of two lines, determined by the number  
of SYLLABLES in the half-line.*

*Śloka or Anuṣṭubh* (8 syllables to the half-line or Páda).

935. THE commonest of all the infinite variety of Sanskrit metres  
is the Śloka or Anuṣṭubh. This is the metre which chiefly prevails  
in the great epic poems.

It consists of four half-lines of 8 syllables or two lines of 16 syllables each,  
but the rules which regulate one line apply equally to the other; so that it is only  
necessary to give the scheme of one line, as follows :—

1 2 3 4 5 6 7 8 || 9 10 11 12 13 14 15 16  
• • • • • • • • || • • • • • • • •

Note—The mark • denotes either long or short.

The 1st, 2d, 3d, 4th, 9th, 10th, 11th, and 12th syllables may be either long or  
short. The 8th, as ending the half-line, and the 16th, as ending the line, are also  
common. Since the line is considered as divided into two parts at the 8th  
syllable, it is an universal rule that this syllable must end a word, *whether simple  
or compound*\*.

\* There is, however, one example in the Hitopadeśa of a compound word  
running through a whole line.

The 5th syllable ought always to be short. The 6th may be either long or short; but if long, then the 7th ought to be long also; and if short, then the 7th ought to be short also. But occasional variations from these last rules occur.

The last 4 syllables form two iambs; the 13th being always short, the 14th always long, and the 15th always short.

Every Sloka, or couplet of two lines, ought to form a complete sentence in itself, and contain both subject and predicate. Not unfrequently, however, in the Rámáyana and Mahábhárata, three lines are united to form a triplet.

936. In the remaining metres determined by the number of *syllables* in the half-line, each half-line is exactly alike; so that it is only necessary to give the scheme of one half-line, or quarter of the verse (Páda).

Note, that in printed books each quarter of the verse, if it consist of more than 8 syllables, is often made to occupy a line.

937. *Trishṭubh* (11 syllables to the half-line).

Of this there are 22 varieties. The commonest are—

938. *Indra-vajrá*,     1   2   3   4   5   6   7   8   9   10   11   ||  
                             — — — — — — — — — — — —

939. *Upendra-vajrá*,     1   2   3   4   5   6   7   8   9   10   11   ||  
                             — — — — — — — — — — — —

There is generally a cæsura at the 5th syllable.

Note—The above 2 varieties are sometimes mixed in the same stanza; in which case the metre is called *Upajáti* or *Ákhyánakti*.

940. *Rathoddhatá*,     1   2   3   4   5   6   7   8   9   10   11   ||  
                             — — — — — — — — — — — —

941. *Jagatí* (12 syllables to the half-line).

Of this there are 30 varieties. The commonest are—

942. *Vansá-sthavía*,     1   2   3   4   5   6   7   8   9   10   11   12   ||  
                             — — — — — — — — — — — — \*

943. *Druta-vilambita*,     1   2   3   4   5   6   7   8   9   10   11   12   ||  
                             — — — — — — — — — — — —

944. *Atijagatí* (13 syllables to the half-line).

Of this there are 16 varieties. The commonest are—

945. *Manju-bhāshipt*,     1   2   3   4   5   6   7   8   9   10   11   12   13   ||  
                             — — — — — — — — — — — —

946. *Praharshipt*,     1   2   3   4   5   6   7   8   9   10   11   12   13   ||  
                             — — — — — — — — — — — —

947. *Ruchirá* or *Prabhavati*,     1   2   3   4   5   6   7   8   9   10   11   12   13   ||  
                             — — — — — — — — — — — —

\* The mark — is meant to show that the last syllable is long at the end of the half-line, but long or short at the end of the line.

948. *Śakvarī* or *Śakkarī* or *Śarkarī* (14 syllables to the half-line).

Of this there are 20 varieties. The commonest is—

949. *Vasanta-tīlakā*,  $\overset{1}{-} \overset{2}{-} \overset{3}{\cup} \overset{4}{-} \overset{5}{\cup} \overset{6}{\cup} \overset{7}{\cup} \overset{8}{-} \overset{9}{\cup} \overset{10}{\cup} \overset{11}{-} \overset{12}{\cup} \overset{13}{-} \overset{14}{-} \parallel$

950. *Atiśakvarī* or *Atiśakkarī* or *Atiśarkarī* (15 syllables to the half-line).

Of this there are 18 varieties. The commonest is—

951. *Mālinī* or *Māninī*,  $\overset{1}{\cup} \overset{2}{\cup} \overset{3}{\cup} \overset{4}{\cup} \overset{5}{\cup} \overset{6}{\cup} \overset{7}{\cup} \overset{8}{\cup} \parallel \overset{9}{-} \overset{10}{\cup} \overset{11}{-} \overset{12}{\cup} \overset{13}{\cup} \overset{14}{\cup} \overset{15}{\cup} \parallel$

There is a cæsura at the 8th syllable.

952. *Ashṭi* (16 syllables to the half-line).

Of this there are 12 varieties; none of which are common.

953. *Atyashṭi* (17 syllables to the half-line).

Of this there are 17 varieties. The commonest are—

954. *Śikhariṇī*,  $\overset{1}{\cup} \overset{2}{-} \overset{3}{\cup} \overset{4}{-} \overset{5}{-} \overset{6}{-} \parallel \overset{7}{\cup} \overset{8}{\cup} \overset{9}{\cup} \overset{10}{\cup} \overset{11}{\cup} \overset{12}{-} \overset{13}{-} \overset{14}{\cup} \overset{15}{\cup} \overset{16}{\cup} \overset{17}{\cup} \parallel$

Cæsura at the 6th syllable.

955. *Mandākrāntā*,  $\overset{1}{-} \overset{2}{\cup} \overset{3}{\cup} \overset{4}{-} \overset{5}{-} \overset{6}{-} \parallel \overset{7}{\cup} \overset{8}{\cup} \overset{9}{\cup} \overset{10}{\cup} \overset{11}{-} \overset{12}{\cup} \overset{13}{\cup} \overset{14}{\cup} \overset{15}{\cup} \overset{16}{\cup} \overset{17}{\cup} \parallel$

Cæsura at the 4th and 10th syllables.

956. *Harīṇī*,  $\overset{1}{\cup} \overset{2}{\cup} \overset{3}{\cup} \overset{4}{\cup} \overset{5}{\cup} \overset{6}{\cup} \parallel \overset{7}{-} \overset{8}{-} \overset{9}{\cup} \overset{10}{\cup} \parallel \overset{11}{\cup} \overset{12}{\cup} \overset{13}{\cup} \overset{14}{\cup} \overset{15}{\cup} \overset{16}{\cup} \overset{17}{\cup} \parallel$

Cæsura at the 6th and 10th syllables.

957. *Dhṛiti* (18 syllables to the half-line).

Of this there are 17 varieties; one of which is found in the *Raghu-vaṇśa*—

958. *Mahā-mālikā*,  $\overset{1}{\cup} \overset{2}{\cup} \overset{3}{\cup} \overset{4}{\cup} \overset{5}{\cup} \overset{6}{\cup} \overset{7}{\cup} \overset{8}{\cup} \overset{9}{\cup} \overset{10}{\cup} \overset{11}{\cup} \overset{12}{\cup} \overset{13}{\cup} \overset{14}{\cup} \overset{15}{\cup} \overset{16}{\cup} \overset{17}{\cup} \overset{18}{\cup} \parallel$

959. *Atidhṛiti* (19 syllables to the half-line).

Of this there are 13 varieties. The commonest is—

960. *Śāradāla-vikrāṇṭā*,  $\overset{1}{-} \overset{2}{-} \overset{3}{\cup} \overset{4}{\cup} \overset{5}{\cup} \overset{6}{\cup} \overset{7}{\cup} \overset{8}{\cup} \overset{9}{\cup} \overset{10}{\cup} \overset{11}{\cup} \overset{12}{\cup} \parallel \overset{13}{\cup} \overset{14}{\cup} \overset{15}{\cup} \overset{16}{\cup} \overset{17}{\cup} \overset{18}{\cup} \overset{19}{\cup} \parallel$

Cæsura at the 12th syllable.

961. *Kṛiti* (20 syllables to the half-line).

Of this there are 4 varieties; none of which are common.

962. *Prakṛiti* (21 syllables to the half-line).

963. *Sragdharā*,  $\overset{1}{-} \overset{2}{-} \overset{3}{-} \overset{4}{-} \overset{5}{\cup} \overset{6}{-} \overset{7}{-} \parallel \overset{8}{\cup} \overset{9}{\cup} \overset{10}{\cup} \overset{11}{\cup} \overset{12}{\cup} \overset{13}{\cup} \overset{14}{\cup} \parallel \overset{15}{-} \overset{16}{\cup} \overset{17}{-} \overset{18}{\cup} \overset{19}{-} \overset{20}{\cup} \overset{21}{\cup} \parallel$

Cæsura at the 7th and 14th syllables.

964. Of the remaining metres determined by the number of syllables in the half-line, *Ākṛiti* has 22 syllables, and includes 3 varieties; *Vikṛiti* 23 syllables, 6 varieties; *San-kṛiti* 24 syllables, 5 varieties; *Atikṛiti* 25 syllables, 2 varieties; *Utkṛiti* 26 syllables, 3 varieties; and *Daṇḍaka* is the name given to all metres which exceed *Utkṛiti* in the number of syllables.

965. There are two metres, however, peculiar to the Vedas, called *Gāyatrī* and *Ushnik*. The first of these has only 6 syllables to the quarter-verse, and includes 11 varieties; the second has 7 syllables to the half-line, and includes 8 varieties.

a. Observe, that when the half-line is so short, the whole verse is sometimes written in one line.

b. Observe also, that great license is allowed in Vaidik metres: thus in the

### 966. *Gāyatrī*,

which may be regarded as consisting of a triplet of 3 divisions of 8 syllables each, or of 6 feet of 4 syllables each, generally printed in one line, the quantity of each syllable is very irregular. The following verse exhibits the most usual quantities:

<sup>1</sup>                      <sup>2</sup>                      <sup>3</sup>  
 a                      b                      a                      b                      a                      b  
 . . . | ∪ — ∪ . || . . . | ∪ — ∪ . || . . . | ∪ — ∪ . ||

but even in the *b* verse of each division the quantity may vary.

*2d class of Metres, consisting of two lines, determined by the number of SYLLABLES\* in the WHOLE LINE (each whole line being alike).*

967. This class contains 7 genera, but no varieties under each genus. Of these the commonest are—

### 968. *Vaitātīya* (21 syllables to the whole line).

<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> || <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup>  
 ∪ — ∪ — ∪ — ∪ — || ∪ ∪ — — ∪ ∪ — ∪ — ∪ .

There is a cæsure at the 10th syllable.

### 969. *Aupachchhandasika* (23 syllables to the whole line).

The scheme of this metre is the same as the last, with a long syllable added after the 10th and last syllable in the line; the cæsure being at the 11th syllable.

### 970. *Pushpitāgrā* (25 syllables to the whole line).

<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> || <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup>  
 ∪ ∪ ∪ — ∪ — — — || ∪ ∪ ∪ — ∪ ∪ — ∪ — ∪ .

There is a cæsure at the 12th syllable.

\* This class of metres is said to be regulated by the number of feet or instants in the line, in the same way as the 3d class. But as each line is generally distributed into fixed long or short syllables, and no option is allowed for each foot between a spondee, anapest, dactyl, proceleusmaticus, and amphibrach, it will obviate confusion to regard this class as determined by syllables, like the 1st.

3d class of Metres, consisting of two lines, determined by the number of FEET in the whole verse (each foot containing generally four instants or mátrás).

971. Note—Each foot is supposed to consist of four instants, and a short syllable is equivalent to one instant, a long syllable to two. Hence only such feet can be used as are equivalent to four instants; and of this kind are the dactyl (— ∪ ∪), the spondee (— —), the anapaest (∪ ∪ —), the amphibrach (∪ — ∪), and the proceleusmaticus (∪ ∪ ∪ ∪); any one of which may be employed.

Of this class of metres the commonest is the

972.                      *Áryá* or *Gáthá*.

Each line consists of seven and a half feet; and each foot contains four instants, excepting the 6th of the second line, which contains only one, and is therefore a single short syllable. Hence there are 30 instants in the first line, and 27 in the second. The half-foot at the end of each line is generally, but not always, a long syllable; the 6th foot of the first line must be either an amphibrach or proceleusmaticus; and the 1st, 3d, 5th, and 7th feet must not be amphibrachs. The cæsura commonly takes place at the end of the 3d foot in each line, and the measure is then sometimes called *Pañchád*. The following are a few examples :

$\begin{array}{c} 1 \\ \text{—} \\ \text{—} \end{array}$	$\begin{array}{c} 2 \\ \cup \cup \\ \cup \cup \end{array}$	$\begin{array}{c} 3 \\ \cup \cup \text{—} \\ \cup \cup \text{—} \end{array}$	$\parallel$	$\begin{array}{c} 4 \\ \text{—} \cup \cup \\ \text{—} \text{—} \end{array}$	$\begin{array}{c} 5 \\ \text{—} \cup \cup \\ \cup \cup \text{—} \end{array}$	$\begin{array}{c} 6 \\ \cup \cup \cup \\ \cup \text{—} \end{array}$	$\begin{array}{c} 7 \\ \text{—} \text{—} \\ \text{—} \text{—} \end{array}$	$\text{—}$
$\begin{array}{c} 1 \\ \cup \cup \text{—} \\ \cup \cup \text{—} \end{array}$	$\begin{array}{c} 2 \\ \cup \cup \text{—} \\ \text{—} \cup \text{—} \end{array}$	$\begin{array}{c} 3 \\ \text{—} \text{—} \\ \cup \cup \text{—} \end{array}$	$\parallel$	$\begin{array}{c} 4 \\ \text{—} \text{—} \cup \\ \cup \text{—} \text{—} \end{array}$	$\begin{array}{c} 5 \\ \text{—} \cup \cup \\ \text{—} \text{—} \end{array}$	$\begin{array}{c} 6 \\ \cup \cup \cup \\ \cup \text{—} \end{array}$	$\begin{array}{c} 7 \\ \text{—} \cup \cup \\ \text{—} \cup \cup \end{array}$	$\text{—}$
$\begin{array}{c} 1 \\ \cup \cup \text{—} \\ \cup \cup \text{—} \end{array}$	$\begin{array}{c} 2 \\ \cup \cup \cup \cup \\ \cup \cup \cup \cup \end{array}$	$\begin{array}{c} 3 \\ \text{—} \cup \cup \\ \text{—} \cup \cup \end{array}$	$\parallel$	$\begin{array}{c} 4 \\ \cup \text{—} \text{—} \\ \cup \text{—} \text{—} \end{array}$	$\begin{array}{c} 5 \\ \text{—} \cup \cup \\ \cup \cup \text{—} \end{array}$	$\begin{array}{c} 6 \\ \cup \cup \cup \\ \cup \text{—} \end{array}$	$\begin{array}{c} 7 \\ \text{—} \text{—} \\ \text{—} \text{—} \end{array}$	$\cup$
$\begin{array}{c} 1 \\ \text{—} \cup \cup \\ \text{—} \text{—} \end{array}$	$\begin{array}{c} 2 \\ \cup \text{—} \cup \\ \cup \text{—} \cup \end{array}$	$\begin{array}{c} 3 \\ \cup \text{—} \text{—} \\ \text{—} \text{—} \end{array}$	$\parallel$	$\begin{array}{c} 4 \\ \text{—} \cup \cup \\ \cup \cup \cup \cup \end{array}$	$\begin{array}{c} 5 \\ \text{—} \cup \cup \\ \cup \cup \text{—} \end{array}$	$\begin{array}{c} 6 \\ \cup \text{—} \cup \\ \cup \text{—} \end{array}$	$\begin{array}{c} 7 \\ \text{—} \text{—} \\ \text{—} \text{—} \end{array}$	$\text{—}$
$\begin{array}{c} 1 \\ \text{—} \cup \cup \cup \\ \cup \cup \cup \cup \end{array}$	$\begin{array}{c} 2 \\ \text{—} \text{—} \text{—} \\ \cup \cup \cup \cup \end{array}$	$\begin{array}{c} 3 \\ \text{—} \cup \cup \\ \text{—} \text{—} \end{array}$	$\parallel$	$\begin{array}{c} 4 \\ \text{—} \text{—} \\ \text{—} \text{—} \end{array}$	$\begin{array}{c} 5 \\ \text{—} \text{—} \\ \cup \cup \text{—} \end{array}$	$\begin{array}{c} 6 \\ \cup \cup \cup \cup \\ \cup \text{—} \end{array}$	$\begin{array}{c} 7 \\ \cup \text{—} \text{—} \\ \text{—} \text{—} \end{array}$	$\text{—}$

973. The *Udgíti* metre only differs from the *Áryá* in inverting the lines, and placing the short line, with 27 instants, first in order.

974. There are three other varieties:—In the *Upagíti*, both lines consist of 27 instants; in the *Gíti*, both consist of 30 instants; and in the *Áryágíti*, of 32.



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 देशीय affix, 80. XXI.  
 दोल् 'an arm,' 166. b.  
 शुत् 'to shine,' 597. b.  
 दृ 'to run,' 368, 592.  
 दुह् 'to injure,' 623.  
 दुह् 'one who injures,' 182.  
 द्वयस् affix, 80. XX.  
 द्वि 'two,' 201.  
 द्विनातृ 'having two mothers,' 130.  
 द्विप् 'to hate,' 309, 657.  
 द्विप् 'one who hates,' 181.  
 धनवत् 'rich,' 140.  
 धनिन् 'rich,' 159, 160, 161.

- धर्मेविद् 'knowing one's duty,' 138.  
 धा 'to place,' 336, 664.  
 धामन् 'a house,' 153.  
 धी 'understanding,' 123.  
 धीमन् 'wise,' 140. a.  
 धू 'to agitate,' 280, 358, 367. b, 677.  
 धृ 'to hold,' 285.  
 धे 'to drink,' 438. b, 440. a.  
 धेनु 'a cow,' 113.  
 ध्मा 'to blow,' 269.  
 ध्ये 'to meditate,' 268, 595. b.  
 द्रू 'to be firm,' 432.  
 न affix, 80. VI.  
 नदी 'a river,' 106.  
 नमृ 'a grandson,' 128. a.  
 नन् 'to bend,' 433.  
 नश् 'to perish,' 620.  
 नह् 'to bind,' 624.  
 नामन् 'a name,' 152.  
 निज् 'to purify,' 341.  
 नी 'to lead,' 590. a.  
 नु 'to praise,' 280, 313, 396. a.  
 नु affix, 82. IV. VI.  
 नृ 'a man,' 128.  
 नृत् 'to dance,' 274, 364, 583.  
 नृ 'to lead,' 358.  
 नौ 'a ship,' 94.  
 पक् 'to cook,' 267.  
 पक्वत् 'cooking,' 141.  
 पचन् 'five,' 204.  
 पति 'a lord,' 121.  
 पथिन् 'a road,' 162.  
 पद् 'to go,' 434.  
 परिमृज् 'a cleanser,' 176. e.  
 परित्राज् 'a religious mendicant,' 176. e.  
 पा 'to drink,' 269, 589.  
 पा 'to protect,' 317.  
 पाक्षु 'pale,' 187.  
 पाद् 'a foot,' 145.  
 पाप्मन् 'sin,' 148.  
 पितृ 'a father,' 128.  
 पिषक् 'desirous of cooking,' 166.  
 पिपासु 'thirsty,' 118.  
 पिश् 'to organize,' 'to form,' 281.  
 पीषन् 'fat,' 150.  
 पुम् 'a male,' 169.  
 पुद् 'to contract,' 388. b.  
 पुक्व 'holy,' 191.  
 पुनर्मे 'twice-born,' 126. b.  
 पुटन्तर 'preceded by,' 777. c, 792.  
 पुरुष 'a man,' 107.  
 पुष् 'to nourish,' 357. a, 698.  
 पुष् 'to be nourished,' 621.  
 पू 'to purify,' 358, 364.  
 पूरे or पूर्यक् 'preceded by,' 'with,' 777. c, 792.  
 पूषन् 'the sun,' 157.  
 पुषत् 'a deer,' 142. a.  
 पू 'to fill,' 285, 358, 367. c, 640.  
 प्ये 'to grow fat,' 399. b.  
 प्रक् 'to ask,' 282, 381, 631.  
 प्रत्यक् 'western,' 176. b.  
 प्रज्ञान् 'quiet,' 179. a.  
 प्राक् 'an asker,' 176.  
 प्राक् 'eastern,' 176. b. c.  
 प्रिय 'dear,' 187.  
 प्री 'to please,' 285, 690.  
 प्रेमन् 'love,' 153.  
 बन्ध् 'to bind,' 362, 692.  
 बलिष्ठ 'strongest,' 193.  
 बलीयस् 'stronger,' 167, 193.  
 बहुनी 'having many ships,' 134. a, 190.  
 बहुरे 'rich,' 134. a, 190.  
 बुष् 'to know,' 262, 364, 583, 614.  
 बुष् 'one who knows,' 177.  
 बुद्धा 'under the idea,' 809. b.



ब्रह्महन् 'the murderer of a Brāhman,'  
157.

ब्रू 'to speak,' 314, 649.

भक्ष 'to eat,' 643. *b*.

भङ्ग 'to break,' 347, 669.

भवत् 'your honour,' 143, 233.

भस् 'to shine,' 340.

भानु 'the sun,' 111.

भारवाह 'bearing a burden,' 182. *c*.

भाषी 'a wife,' 107.

भिष् 'to beg,' 267.

भिद् 'to break,' 343, 583.

भी 'fear,' 123, 333, 666.

भीरु 'timid,' 118. *a*, 187.

भुज् 'to eat,' 346, 668. *a*.

भू 'to be,' 263, 367. *b*, 585, 586.

भू 'to be,' causal, 703.

भू 'to be,' desiderative, 705.

भू 'to be,' frequentative, 706, 707.

भू 'the earth,' 125. *a*.

भूषति 'a king,' 121.

भृ 'to bear,' 332, 368, 583.

भृ 'to blame,' 'to nourish,' 358.

भङ्ग 'to fall,' 276.

भञ्ज 'one who fries,' 176. *g*.

भञ्ज 'to fry,' 'to roast,' 282, 381, 632.

भन् 'to wander,' 275, 375. *f*.

भाज् 'to shine,' 375. *f*.

भाज् 'to shine,' 375. *f*.

भी 'to fear,' 358.

भ affix, 80. VIII.

मद्यन् a name of Indra, 155.

मज्ज 'to be immersed,' 633.

मत् affix, 84. V.

मत् 'I,' 218.

मति 'the mind,' 112.

मथिन् 'a churning-stick,' 162.

मद् 'to be mad,' 275.

मदीय 'mine,' 231.

मधु 'honey,' 115.

मन् 'to imagine,' 684.

मन् affix, 85. II.

मनस् 'the mind,' 164.

मन्थ 'to churn,' 'to agitate,' 362, 693. *a*.

मथ affix, 80. XVIII.

मर affix, 80. VIII.

महत् 'great,' 142.

महात्मन् 'magnanimous,' 151.

महामनस् 'magnanimous,' 164. *a*.

महाराज 'a great king,' 151. *a*.

मा 'to measure,' 274, 338, 664. *a*.

मा 'not,' in prohibition, 882, 889.

मांसभुज् 'flesh-eater,' 176.

मात् affix, 80. XX.

मात्र 'merely,' 'even,' 919.

मि affix, 81. IV.

मिद् 'to be viscid,' 277.

मुज् 'to let go,' 'to loose,' 281, 628.

मुह् 'to be troubled,' 612.

मुह् 'foolish,' 182.

मूर्धन् 'the head,' 150.

मृ 'to die,' 280, 626.

मृग 'a deer,' 107.

मृज् 'to cleanse,' 'to wipe,' 324, 651.

मृदु 'tender,' 118. *a*, 187.

मृन् 'one who endures,' 181.

मेधाविन् 'intellectual,' 159.

स्मृ 'to repeat over,' 269.

स्मृ 'to fade,' 268, 374, 595. *b*.

य affix, 80. X. XI.

यकृत् 'the liver,' 144.

यज् 'to sacrifice,' 375. *e*, 597.

यजन् 'a sacrificer,' 148.

यत् 'who,' 226.

यदि 'if,' 880. *a*, 891, 915.

यन् 'to restrain,' 270, 433.

- या 'to go,' 317, 644.  
 याच् 'to ask,' 364, 392.  
 यावन् 'as many,' 801, 838, 876.  
 यु 'to join,' 'to mix,' 313, 357, 396. *a*,  
 583, 686, 687.  
 यु affix, 82. VI.  
 युज् 'to join,' 346, 670.  
 युज् 'to be fitting,' 702.  
 युवन् 'a youth,' 155.  
 युष्मत् 'you,' 219.  
 र affix, 80. VII.  
 रभ् (with चा) 'to begin,' 601. *a*.  
 रत् 'to sport,' 433.  
 राम् 'to shine,' 375. *f*.  
 राम् 'a ruler,' 176. *e*.  
 रामन् 'a king,' 149.  
 राज्ञी 'a queen,' 150. *a*.  
 रि 'to go,' 280.  
 री 'to go,' 358.  
 रु 'to sound,' 313, 396. *a*.  
 रु affix, 82. VI.  
 रुद् 'to weep,' 326, 653.  
 रुप् 'to hinder,' 344, 671.  
 रुन्धात् 'hindering,' 141. *c*.  
 रुप 'composed of,' 'consisting of,'  
 769. *f*, 774.  
 रै 'wealth,' 132.  
 रोमन् 'hair,' 153.  
 ल affix, 80. VIII.  
 लक्ष्मी 'fortune,' 124.  
 लघिमन् 'lightness,' 150.  
 लघिष्ठ 'lightest,' 193.  
 लघीयस् 'lighter,' 193.  
 लभ् 'to take,' 601.  
 लभ् 'one who obtains,' 178.  
 लिप् 'to anoint,' 281, 437.  
 लिह् 'to lick,' 327, 661.  
 लिह् 'one who licks,' 182.  
 ली 'to adhere,' 358.  
 लुप् 'to break,' 281.  
 लू 'to cut,' 358, 691.  
 व affix, 80. VIII.  
 वच् 'to speak,' 319, 650.  
 वन् affix, 84. IV.  
 वन् 'like,' 922.  
 वद् 'to speak,' 599.  
 वधू 'a wife,' 125.  
 वन् 'to ask,' 684.  
 वन् affix, 85. III.  
 वप् 'to sow,' 375. *c*.  
 वन् 'to vomit,' 375. *d*.  
 वर affix, 80. VIII.  
 वर्त्मन् 'a road,' 153.  
 वर्मेन् 'armour,' 153.  
 वल affix, 80. XVI.  
 वल् 'one who leaps,' 183.  
 वञ् 'to choose,' 'to desire,' 320, 656.  
 वस् 'to dwell,' 607.  
 वह् 'to carry,' 611.  
 वा 'or,' 914.  
 वाच् 'speech,' 176.  
 वारि 'water,' 114.  
 वाह् 'bearing,' 182. *c*.  
 विष् 'to distinguish,' 346.  
 विष् 'to separate,' 341.  
 विद् 'to know,' 308, 583.  
 विद् 'to find,' 281.  
 विद्वस् 'wise,' 168. *a*.  
 विन् affix, 85. VII.  
 विभ्राज् 'splendid,' 176. *c*.  
 विविष् 'desirous of entering,' 166.  
 विष् 'one who enters,' 181.  
 विश्वसृज् 'the creator of the world,' 176. *c*.  
 विष् 'to divide,' 341.  
 वी 'to go,' 312.  
 वृ 'to surround,' 368.

- वृ 'to choose,' 675.  
 वृत् 'to be,' 598.  
 वृहत् 'great,' 142. a.  
 वृ 'to choose,' 358. See वृ.  
 वे 'to weave,' 379.  
 वेमन् 'a loom,' 150.  
 वेवी 'to go,' 'to pervade,' 75. a.  
 वेमन् 'a house,' 153.  
 व्यप् 'to deceive,' 282, 383, 629.  
 व्यप् 'to be pained,' 383.  
 व्यप् 'to pierce,' 277, 615.  
 व्यप् 'to spend,' 383.  
 व्ये 'to cover,' 379.  
 व्योमन् 'sky,' 153.  
 व्रक्ष् 'to cut,' 282, 630.  
 व्रक्ष् 'one who cuts,' 176. g.  
 व्री 'to choose,' 358.  
 व्ली 'to choose,' 358.  
 शक् 'to be able,' 679.  
 शकृत् 'ordure,' 144.  
 शन् 'to be appeased,' 619.  
 शालिवाह् 'bearing rice,' 182. c.  
 शास् 'to rule,' 290. b, 323, 658.  
 शासन् 'ruling,' 141. a.  
 शिव 'the god Siva,' 'prosperous,' 103,  
 104, 105.  
 शिन् 'to distinguish,' 672.  
 शी 'to lie down,' 315, 646.  
 शुचि 'pure,' 117, 119. a, 187.  
 शुचिरोचिस् 'having brilliant rays,' 166. a.  
 शुभ् 'to shine,' 252.  
 शुभ 'fortunate,' 187.  
 शुक्लन् 'fire,' 148.  
 शृ 'to dissolve,' 367. c.  
 शृ 'to hurt,' 358.  
 शो 'to sharpen,' 374.  
 शन् 'to loose,' 'to string,' 362, 375. f,  
 693. a.  
 शि 'to have recourse,' 367. a, 395. a,  
 440. a.  
 श्री 'prosperity,' 123.  
 श्रु 'to hear,' 352, 367. b, 368, 676.  
 श्वन् 'a dog,' 155.  
 श्वश्रू 'a mother-in-law,' 125.  
 श्वस् 'to breathe,' 326.  
 श्वि 'to swell,' 395. a, 437. a.  
 श्वेतवाह् 'Indra,' 182. c.  
 स for सह 'with,' 790. a.  
 सक्षिप् 'a thigh,' 122.  
 सखि 'a friend,' 120.  
 सजुस् 'an associate,' 166.  
 सज्ज् 'to adhere,' 426, 597. a.  
 सङ्ग्राम् 'to fight,' 75. a.  
 सह् 'to sink,' 270, 599. a.  
 सन् 'to give,' 354, 426. b, 684.  
 सनाप 'possessed of,' 'furnished with,'  
 769. d.  
 सम्यक् 'fit,' 176. b.  
 सन् particle, 878.  
 सरित् 'a river,' 136.  
 सर्व 'all,' 237.  
 सर्वशक् 'omnipotent,' 175.  
 सह् 'to bear,' 611. a.  
 साह affix, 789.  
 साधु 'good,' 187.  
 सामन् 'conciliation,' 153.  
 सिप् 'to sprinkle,' 281.  
 सिप् 'to accomplish,' 364.  
 सिप् 'to succeed,' 273, 616.  
 सीमन् 'a border,' 150.  
 सु 'to bring forth,' 647.  
 सु 'to press out juice,' 677. a.  
 सुन्दर 'beautiful,' 187.  
 सुपथिन् 'having a good road,' 162.  
 सुपाद् 'having beautiful feet,' 145.  
 सुभू 'having beautiful eyebrows,' 125. b.

सुमनस् 'well-intentioned,' 164. a.

सू 'to bring forth,' 312, 647.

सृ 'to go,' 368, 437. a.

सृज् 'to create,' 625.

सृष् 'to creep,' 263.

सेनानी 'a general,' 126.

सेष् 'to serve,' 364.

सो 'to destroy,' 276. a, 613.

सोनपा 'a drinker of Soma juice,' 108. a.

सम् 'to stop,' 695.

सु 'to praise,' 313, 368, 648.

सृ 'to spread,' 678.

सृ 'to cover,' 'to spread,' 358, 678.

स्त्री 'a woman,' 123. c.

स्था 'to stand,' 269, 587.

सृ 'to drop,' 'to trickle,' 368, 396. a.

सृ affix, 82. VI.

स्युद् 'to expand,' 388. b.

स्युम् 'to glitter,' 388. b.

स्पर्श 'to touch,' 636.

सृह् 'to desire,' 288.

स्मि 'to smile,' 591.

स्मृ 'to remember,' 367. c, 594.

स्व 'own,' 232.

स्वन् 'to sound,' 375. f.

स्वप् 'to sleep,' 326, 665. 655

स्वयम् 'self-existent,' 126. c.

स्वसृ 'a sister,' 129. a.

हन् 'to kill,' 318, 654.

हन् 'to kill,' freq., 708.

हरिह 'green,' 95, 136, 137.

हविस् 'ghee,' 165.

हा 'to quit,' 'to abandon,' 337, 655.

हाहा 'a Gandharba,' 108. b.

हि 'to send,' 378.

हि 'for,' 914.

हिंस 'to injure,' 673.

हु 'to sacrifice,' 333, 662.

हृ 'to seize,' 593.

ही 'to be ashamed,' 333. a, 666. a.

ही 'shame,' 123.

दे 'to call,' 595.

## LIST OF COMPOUND CONSONANTS.

### CONJUNCTIONS OF TWO CONSONANTS.

क kka, कख kkha, कण kṇa, क्त kta, कथ ktha, क्न kṇa, कम् kma,  
क्य kya, क्र or क्र kra, क्ल kla, क्व kwa, क्ष ksha. ख्य khya, ख्व khwa.  
गघ gggha, गध gdha, गण gṇa, गभ gbha, गम gma, ग्य gya, ग्रा gra,  
ग्ल gla, ग्व gwa. घ्न ghna, घ्य ghya, घ्र ghra, घ्व ghwa. ङ n-ka,  
ङ्क n-kha, ङ्ग n-ga, ङ्घ n-gha, ङ्ग n-bha, ङ्ग n-ma.

च chcha, छ chchha, च्च chṇa, च्म chma, च्य chya. च्छ chhya,  
चु chhra. ज्ञ jja, ज्ञ्ह jṇha, ज्ञ jṇa, ज्ञ्म jma, ज्ञ्य jya, ज्ञ्ज jra,  
ज्ञ jwa. ञ्च ṇcha, ञ्छ ṇchha, ञ्ज ṇja.

ट ṭṭa, ट् ṭṭha. ठ्य ṭhya. ड् ḍga, ड् ḍḍa, ड् ḍṇa, ड् ḍḍha,  
ड् ḍbha, ड्य ḍya, ड्र ḍra. ढ्य ḍhya, ढ्र ḍhra. ण ṇa, ण्ठ ṇṭha,  
ण्ड ṇḍa, ण्ड ṇḍha, ण्ण ṇṇa, णम् ṇma, ण्य ṇya, ण्व ṇwa.

त्क tka, त्त tta, त्थ ttha, त्त tna, त्त tma, त्त त्या tya, त् त्र tra, त् त्व tva,  
त्त tsa. थ् thna, थ्य thya, थ् thwa. द् दga, द् दgha, द् दḍa, द् दḍha,  
द् dna, द् dba, द् dbha, द् dma, द् दya, द्र dra, द् dwa. ध् dhna,  
ध् dhma, ध्य dhya, ध्र dhra, ध्व dhwa. न्ता nta, न्थ nthā, न्द ndā,  
न्ध ndha, न्ना nṇa, न्म nma, न्य nya, न् नra, न् नwa, न्त्त nsa.

प् पta, प्य ptha, प् पṇa, प् पpa, प् पpha, प् पma, प् पya,  
प् प्रा pra, प् प्ला pla, प् प्वा pwa, प् प्सा psa. ब् bja, ब् बḍa, ब् बḍha,  
ब् bba, भ् bhba, ब्य bya, ब्र bra. भ्य bhya, भ्र bhra, भ्व bhwa.  
म्मा mṇa, न्ना mna, म्प mpa, म्फ mpha, म्ब mba, म्भ mbha, म्म mma,  
म्य mya, म् मra, मु mla.

य्य yya, य्र yra, यु ywa.

र्क rka, र्क rkha, र्ग rga, र्घ rggha, र्च rcha, र्छ rchha, र्ज rja, र्ण rṇa,  
र्त्त rta, र्थ rtha, र्द rda, र्ध rdha, र्प rpa, र्ब rba, र्भ rbha, र्म rma,  
र्य rya, र्व rva, र्श rśa, र्ष rsha, र्हे rha.

लक lka, लग lga, लद lda, लप lpa, लब lba, लभ lbha, लम lma,  
ल्य lya, लल lla, लव lwa, लष lsha, लह lha.

व्र vna, व्य vya, व्र vva, व्र vva, व्र vva.

ष ścha, ष śna, श्य śya, श्र śra, श्र śla, श्र śwa. श्र śka,  
ह शृta, ह शृtha, श्र shna, श्र shpa, श्र shma, श्र shya, श्र shwa.  
स्क ska, स्र skha, स्त sta, स्थ stha, स्र sna, स्प spa, स्फ spha,  
स्म sma, स्य sya, स्र sra, स्व swa, स्स ssa. ह्र hna, ह्र hna,  
ह्र hma, ह्र hya, ह्र hra, ह्र hla, ह्र hwa.

#### CONJUNCTIONS OF THREE CONSONANTS.

झण or कण क्का\*, क्षण kshna, क्य क्थna†, क्ष kshma,  
क्य kky, क्य kkhya, क्य ktya, क्य kthya, क्य kshya, क्त्र ktra,  
क्त्र ktwa, क्त्र kshwa. ग्य gghya, ग्य gdhya, ग्य gnya, ग्य gbhya,  
ग्य grya, ग्य gdhwa. क्क n-ka, क्क n-ka, क्क n-khya, क्क n-gya,  
क्य n-ghya, क्क n-ksha.

च्य chchya, च्य chchya, च्य chchra, च्य chchwa. ज्य jja,  
ज्य jja. ज्य nchya, ज्य nchya, ज्य nchwa, ज्य njwa.

ट्य tya. ड्य dya, ड्य dbhya. एद्य ntya, एद्य ntya,  
एद्य ntya, एद्य ntya.

त्र tkra, त्र tnya, त्र tpra, त्र tna, त्र tya, त्र tthya, त्र tmya,  
त्र trya, त्र tsya, त्र ttra, त्र ttwa, त्र trwa, त्र tswa. द्य dya,  
द्य ddhya, द्य dbhya, द्य drya, द्य dwya. ध्य dhwa†, ध्य dhwa.  
न्य nddha, न्य ntma, न्य ndma, न्य ndhma, न्य ntya, न्य nthya,  
न्य ndya, न्य nnya, न्य ntra, न्य ndra, न्य ndhra, न्य ntwa, न्य ndwa,  
न्य ndhwa, न्य nywa, न्य ntsa.

प्न pna, प्न pya, प्न psya, प्न ptr, प्न pwa, प्न ptwa,  
प्न phwa, प्न pswa‡. ब्य bya, ब्य bdhya, ब्य bbhya, ब्य bbkra,

\* As in वृक्ष from वृक्षन्.

† साध्योः from साध्यी.

‡ स्रप्योः from स्रप्य.

§ प्रेक्षोः from प्रेक्षु.

## CORRECTIONS.

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Page 160, line 17, *for* form III; see 441. *read* form II; see 435.

P. 166, l. 2, *for* 681 *read* 682

P. 178, l. 22, *for* 459 *read* 559

P. 197, l. 13, *for* 316 *read* 317

P. 215, l. 19, *for* तर्पेय्य *read* तर्पेय्य

P. 216, l. 15, *for* पाचणीय *read* पोचणीय

ब्ध *bdhwa*. भ्य *bhrya*. म्य *mpya*, म्ब *mbya*, म्ल *mbla*,  
म्भ *mbhya*, म्प्र *mpra*, म्भ्र *mbhra*.

र्क्ष *rksha*, र्ष *rshṭa*, र्ण *rnṇa*, र्त *rtta*, र्द्ध *reddha*, र्य *rgya*,  
रघ्य *rghya*, रच्य *rchya*, रण्य *rn̐ya*, र्त्य *rt̐ya*, रप्य *rp̐ya*, रब्ध *rb̐ha*,  
र्य *ry̐ya*, र्ण *r̐shṇa*, र्ह *r̐hma*.

ल्य *lkya*, ल्य *lgya*, लप् *lpta*, लप् *lpya*.

श्च *śchya*, श्र्य *śrya*. श्य *shṭya*, श्य *shnya*, श्र *shṭra*, श्र *shṭwa*.  
स्त्य *stya*, स्त्र *stra*, स्त्व *st̐wa*, स्थ *sthna*, स्थ्य *st̐hya*, स्म्व *sm̐wa*,  
स्य *sm̐ya*, स्य *srya*, स्र *sr̐wa*. श्न *h̐nya*, श्य *h̐mya*, ह्य *h̐ya*.

## CONJUNCTIONS OF FOUR CONSONANTS.

क्ष्य *ktrya*, क्ष्म्य *kshmya*. क्क्ष *n-kshṇa*, क्क्ष्म *n-kshma\**, क्क्ष्य *n-ktya*,  
क्ष्य *n-kshya*, क्क्ष *n-ktra*, क्क्ष *n-kshwa*. एक्ष *ṇḍrya*. त्र्य *tt̐ya*,  
त्स्य *ts̐ya*, त्स्य *ts̐mya*. द्द्य *ddhrya*. न्य *nt̐ya*, न्स्य *nts̐ya*,  
न्स्व *nt̐swa*, न्ध्य *ndhrya*. प्य *pt̐ya*. र्क्ष्य *rkshya*, र्त्य *rt̐ya*,  
र्य *rt̐ya*, र्त्य *rt̐ya*, र्द्ध *reddh̐ra*. ल्य *lpt̐ya*, लप्स *lps̐ma*,  
लप्स्य *lps̐ya*. श्र्य *shṭrya*.

## CONJUNCTIONS OF FIVE CONSONANTS.

क्क्ष्म्य *n-kshṇwa†*, क्क्ष्य *n-ktrya‡*. क्क्ष्म *rn-kshma§*, क्क्ष्म *rn-kshwa§*,  
त्स्य *rts̐ya||*, द्द्य *reddh̐rya*.

\* चाकाङ्क्षि Intens. of काङ्क्ष.

† दक्ष्णोः from दक्ष्ण.

‡ नक्ष्त्रोः from नक्ष्त्र.

§ As in चत्वारिंश, चत्वारिंश, from root चृ.

|| As in कात्स्न्य.







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